carljungdepthpsychologysite.blog

Contents

1 2021 **5**

1.1 February 5

Thomas a Kempis: The Imitation of Christ (2021-02-01 04:05) 5

Carl Jung: The giant is carrying in his hand a black iron battle-axe inlaid with silver (2021-02-02 03:19) 6

Anabaptism was a radical movement of the sixteenth-century Protestant Reformation, (2021-02-03 03:47) 8

Carl Jung: The Black Books - Quotations (2021-02-03 06:58) 9

Carl Jung: Bergson should have been discussed here long ago (2021-02-04 03:24) 191

Carl Jung: The myth of Horus is the story of the newly risen divine light (2021-02-05 03:31) 192

A Toni Wolff Dream in 1919 (2021-02-06 04:23) 193

Jaime de Angulo: go to the Mecca, I mean to Zurich, and drink from the fountain of life... (2021-02-07 00:18) 195

Carl Jung and "Runes" (2021-02-08 02:57) 196

What forced me to come here if not those "other" realities? (2021-02-09 04:07) 198

Philemon, Ka, and Creative Fantasy: The Formation of the Reconciling Symbol in Jung's Visual Work - 1919–1923 (2021-02-10 04:02) 199

Toni Wolff: The highest wisdom and the primal love (2021-02-11 02:12) 218

Ka was the father of Salome, and also the brother of the Buddha. (2021-02-12 02:14) 219

Carl Jung: The second half, the cultural phase, involved a reevaluation of earlier values (2021-02-13 04:14) 220

Is this the place of Pythia? (2021-02-13 10:40) 221

Carl Jung: "man would be the mediator in the transformation process of God." (2021-02-14 03:37) 224

Carl Jung: I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul. (2021-02-15 03:40) 225

Carl Jung on "Politics" - Anthology (2021-02-15 06:34) 226

Emma Jung's Letter to Victor White (2021-02-16 03:35) 231

Carl Jung: But the God will be born in solitude, from the mystery of the individual. (2021-02-17 04:02) 232

Carl Jung: But that does not sound properly Christian. Is he perhaps a Gnostic? (2021-02-18 03:04) 234

The Pleroma in the Black Books. - Quotations (2021-02-19 03:02) 236

Fraulein Wolff told me that...you would have voted for the Nazis...I realize now that I was mistaken (2021-02-20 03:06) 241

Man Acquitted of Murder despite Testimony of Dr. Jung that Man was Guilty. (2021-02-21 02:50) 247

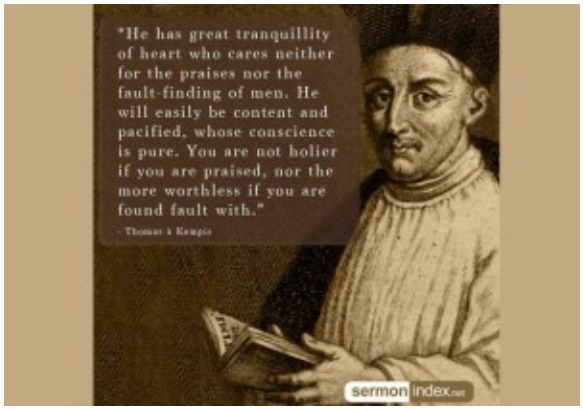
In an association to a dream on the night of July I, he [Jung] noted apropos Toni Wolff and Maria Moltzer: (2021-02-22 03:52) 251
Jung’s Soul: Women are my most dangerous opponents, since they have my qualities. (2021-02-23 04:03) 253
Psychology of Yoga and Meditation: Lectures Available for Pre-Order; Shipping March 9th. (2021-02-23 06:29) 255
Man from the East: My eye speaks unwavering mystery, my mouth remains silent before the stranger. (2021-02-24 04:03) 256
Carl Jung "Anthologies" (2021-02-24 05:18) 258
Jung’s soul forces the black magician Ha to read and explain a series of cryptic runes (2021-02-25 03:24) 720
Carl Jung: Yes, what nights! I wasn’t presumptuous, a dream from unknown eternity was. (2021-02-26 03:39) 722
My decision was made. I had to give all my faith and trust to this woman [Toni Wolff]. (2021-02-27 03:42) 723
Toni Wolff: And Christ is a god. He is the incarnation of god in human form, and he dies as a god. (2021-02-28 04:05) 725
1.2 March 727
Jung’s Soul: Whoever does not value his own life will lose it. Now you must live. (2021-03-01 03:18) 727
Toni Wolff was brought by her mother to see Jung. (2021-03-02 04:10) 729

1. 2021

1.1 February

Thomas a Kempis: The Imitation of Christ (2021-02-01 04:05)

[paypal _donation _button border="5"]


"He has great tranquillity of heart who cares neither for the praises nor the fault-finding of men. He will easily be content and pacified, whose conscience is pure. You are not holier if you are praised, nor the more worthless if you are found fault with."
sermonindex.net

[1]Black Books

The Imitation of Christ is a work of devotional instruction that appeared at the beginning of the fifteenth century and became extremely popular.

Its authorship is still in dispute, though it is generally attributed to Thomas a Kempis (c. 1380- 1471), who belonged to the order of the Brethren of the Common Life.

A religious community in the Netherlands, it was part of the devotio modern a, a movement stressing meditation and the inner life. In clear and simple language,

The Imitation of Christ exhorts readers to concern themselves with spirituality as opposed to outer things, gives advice as to how this is to be achieved, and demonstrates the comfort and ultimate rewards of a life lived in Christ.

The title derives from the first line of the first chapter.

It is also stated in the chapter:

"Anyone who wishes to understand and to savor the words of Christ to the full must try to make his whole life conform to the pattern of Christ’s life" (The Imitation of Christ, trans. Betty I. Knott [London: Fount, 1996], Book 1, chapter I , p. 33). The theme of the Imitation of

Christ dates back much earlier.

There was much discussion in the Middle Ages about how the concept was to be understood.

On the history of this notion, see Giles Constable, "The Ideal of the Imitation of Christ," in Three Studies in Medieval Religious and Social Thought (Cambridge: Cambridge University Press, 1995), pp. 143- 248.

As Constable shows, two broad approaches may be distinguished, depending upon how imitation is understood: the first, the imitation of the divinity of Christ, stressed the doctrine of deification by which "Christ showed the way to become God through him" (p. 218).

The second, the imitation of the humanity and body of Christ, stressed the imitation of His life on earth.

The most extreme form was in the tradition of stigmatics, individuals who bore the wounds of Christ on their body. In 1932, in Psychotherapy and the cure of souls," Jung wrote:

"We Protestants must sooner or later face this question: Are we to understand the Imitatio Christi in the sense that we should copy his life and, in a certain manner, ape his stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in its individual uniqueness? To imitate Christ's life is no easy matter, but it is unspeakably much harder to live one's own life as Christ lived his" (cw II,§ 522). The Black Books, Vol. III, Page 137, fn 152

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3THMIHXDKQK99&dchild=1&keywords=jung+black+books&qid=1606932429&sprefix=jun

---

Carl Jung: The giant is carrying in his hand a black iron battle-axe inlaid with silver (2021-02-02 03:19)

[paypal _donation _button border="5"]

[1]Black Books

Here the path becomes slippery, one-half of the way is white, the other black. I step onto the black side and recoil horrified-it is hot iron.

I step onto the white half- it is ice.

But so it must be. I run as fast as possible, one moment on the hot iron, the other on the cold ice, and finally the valley widens into a mighty rocky basin.

A narrow path winds up along almost vertical rocks to a mountain pass.

As I approach the pass, something sounds and booms from the other side of the mountain like ore.

The sound comes closer and swells mightily.

It thunders from afar like a hundred forging hammers and echoes manifoldly and powerfully in the mountain.

As I reach the pass, I see an enormous man approach from the other side.

Two bull horns rise from his great head, and a rattling suit of armor covers his chest.

His black beard is ruffled and square.

His bare legs are covered with shaggy black hair.

The giant is carrying in his hand a black iron battle-axe inlaid with silver.

Before I can recover completely from my amazement, the giant is standing before me and I look at his face-it is faint and pale, deeply furrowed with wrinkles.

His almond-shaped eyes look at me astonished.

Horror takes hold of me-this is Izdubar-the mighty-the bull-man.

He stands and looks at me.

His face speaks of-consuming inner fear- and his hands and knees tremble.

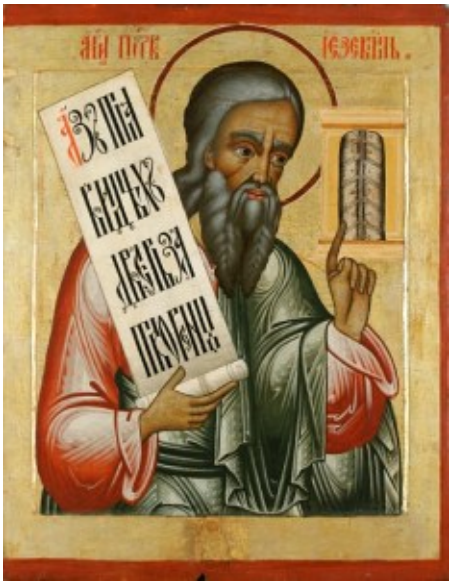
Izdubar, the powerful, trembling? Is he frightened? Carl Jung, The Black Books, Vol. III, Pages 119-120

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=X4KCDNNTPZGH&dchild=1&keywords=jung+black+books&qid=1606914396&sprefix=jung

---

Anabaptism was a radical movement of the sixteenth-century Protestant Reformation, (2021-02-03 03:47)

[paypal _donation _button border="5"]



[1]Black Books

The biblical Ezekiel was a prophet in the sixth century BCE. Jung saw a great deal of historical significance in his visions, which incorporated a mandala with quaternities, as representing the humanization and differentiation of Yahweh.

Although Ezekiel's visions are often viewed as pathological, Jung defended their normality, arguing that visions are natural phenomena that should be designated as pathological only when their morbid aspects have been demonstrated (Answer to job, CW II , §§. 665, 667, 686.)

Anabaptism was a radical movement of the sixteenth-century Protestant Reformation, which tried to restore the spirit of the early church.

The movement originated in the 1520s in Zurich, with adherents rebelling against Zwingli and Luther's reluctance to completely reform the Church.

They rejected the practice of infant baptism and promoted adult baptisms (the first of these took place in Zollikon, near Kusnacht, where Jung lived).

Anabaptists stressed the immediacy of the human relation with God and were critical of religious institutions.

The movement was violently suppressed and thousands were killed .

See Daniel Liechty, ed., Early Anabaptist Spirituality: Selected Writings (New York: Paulist Press, 1994). The Black Books, Vol. IV, Page 207, fn 14

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3THMIHXDKQK99&dchild=1&keywords=jung+black+books&qid=1606932429&sprefix=jun

---

Carl Jung: The Black Books - Quotations (2021-02-03 06:58)

[paypal _donation _button border="5"]

[1]Black Books

A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it. When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us. Carl Jung, The Black Books, Vol. I, Page 11

What of Jung's fantasies did he regard as precognitive?

It is important to note that there were around twelve separate events:

1-2. October 1913: Repeated vision of flood and death of thousands, and the voice that said that this will become real.

1. Vision of the sea of blood covering the northern lands.
2. December 12, 1913: Image of a dead hero.
3. December 15, 1913: Slaying Siegfried in a dream.
4. December 25, 1913: Image of the foot of a giant stepping on a state, and images of murder and bloody cruelty.
5. January 2, 1914: Image of a sea of blood and enormous dying.
6. January 22, 1914: His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, and so forth.

7. May 21, 1914: He hears a voice saying that the sacrificed fall left and right.

10-12. June-July 1914: Dream (repeated three times) of being in a foreign land and having to return quickly by ship, and the descent of the icy cold. The Black Books, Vol. I, Page 38-39

I had achieved everything that I had wished for myself. I had achieved honor, power, wealth, knowledge, and every human happiness. Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me. Carl Jung, The Black Books, Vol. I, Page 11

The paintings from 1916 onward in the Red Book relate to Jung's continued explorations in the later Black Books. Liber Novus and the Black Books are thus closely intertwined. The Black Books cover the period before, during, and after Liber Novus. The Black Books, Vol. I, Page 12

Jung's continued explorations of the visionary imagination in the Black Books from 1916 chart his evolving understanding and demonstrate how he sought to develop and extend the insights he had gained and embody them in life. The Black Books, Vol. I, Page 12

His [Jung] retreat from the Burgholzli coincided with a shift in his research interests to the study of mythology, folklore, and religion, and he assembled a vast private library of scholarly works. The Black Books, Vol. I, Page 13

He [Jung] found the mythological work exciting and intoxicating. "It seemed to me I was living in an insane asylum of my own making," he recalled in 1925. "I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis." The Black Books, Vol. I, Page 13

… Jung noted that the work [CW 5] was written in 1911, his thirty-sixth year: "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs." The Black Books, Vol. I, Page 15

He [Jung] was conscious of the loss of his collaboration with Freud and was indebted to his wife [Emma] for her support. The Black Books, Vol. I, Page 15

One without a myth "is like one uprooted, having no true link either with the past, or with the ancestral life which continues within him, or yet with contemporary human society." Carl Jung, The Black Books, Vol. I, Page 15

The study of myth had revealed to Jung his mythlessness. He then undertook to get to know his myth, his "personal equation." The Black Books, Vol. I, Page 15

Jung used to say in later years that his tormenting doubts as to his own sanity should have been allayed by the amount of success he was having at the same time in the outer world especially in America" Barbara Hannah, The Black Books, Vol. I, Page 19, fn 26

Permitting fantasy in myself had the same effect as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will. Carl Jung, The Black Books, Vol. I, Page 20

On September 20, 1910, at the age of twenty-three, Toni Wolff was brought by her mother to see Jung According to her sister Erna, he had successfully treated the son of a friend of her mother's, who consequently recommended Jung. The Black Books, Vol. I, Page 27-28

In November 1912, Jung returned from his New York lectures. In a diary entry of December 29, 1924, Toni Wolff noted that twelve years before, on Jung's return from America, she went to him and "spoke of relationship." The Black Books, Vol. I, Page 29

In the November 15, 1913, entry in Book 2, following his account of the dream around December 1912 of the dove that transformed itself into a small girl and then back into the dove, Jung noted, "My decision was made. I had to give all my faith and trust to this woman [Toni]." The Black Books, Vol. I, Page 29

In March 1913 he went to America again for five weeks. Decades later, Toni Wolff noted in her diary, "The feeling is somehow similar to 1913, when C[arl] went to America and we separated-and yet we couldn't do it afterward." This suggests a separation may have taken place at this time. The Black Books, Vol. I, Page 29-30

Years later, Jung spoke to Aniela Jaffe concerning the relationship with Toni Wolff He said that he was faced with the problem of what to do with her after her analysis, which he said he had ended, despite feeling involved with her. A year later, he dreamed that they were together in the Alps in a valley of rocks, and that he heard elves singing, and that she was disappearing into a mountain, which filled him with dread. After this, he wrote to her. He noted that after this dream, he knew that a relationship with her was unavoidable, and that his life was in danger. On a later occasion, while swimming, he found himself with a cramp and vowed that if it went away and he survived, he would give in to the relationship. The Black Books, Vol. I, Page 30

In a diary entry of March 4, 1944, Toni Wolff referred to "31 years of relationship and 34 years of acquaintance." This confirms that her relationship with Jung began sometime in 1913. The Black Books, Vol. I, Page 30

At the beginning of her analysis T.W. had the most incredible fantasies, a whole eruption of the wildest fantasies , some even of cosmic nature. But at that point I was so preoccupied with my own material that I was scarcely able to take on hers. But her fantasies entered exactly into my line of thought. Aniela Jaffe, The Black Books, Vol. I, Page 30

On April 26, 1936, Wolff noted in her diary: "I still transfer father symbols onto C.[Jung] That is why I am never entirely with myself and am no counter-weight to him" (Toni Wolff, Diary' J, p. 101). The Black Books, Vol. I, Page 30, fn 86

Concerning her attraction to Jung, toward the end of her life Toni Wolff recalled that she had her first transference to Friedrich Schiller, in 1905, then to Goethe, and then to Jung, as a "productive genius." The Black Books, Vol. I, Page 30

When C[arl] begins to participate with my psychic material perhaps I have got what I

need- the nurturing and supporting substance? I suspect myself of having insufficient confidence in him, because my analysis back then was intermingled with his problems- although it was also good for me. Toni Wolff, The Black Books, Vol. I, Page 31

At the inception of their relationship, Toni Wolff was not interested in marriage and having children. She was critical of what she had observed of marriage: it seemed to make men less active and less enterprising- merely content with being fathers. It made both men and women less interested in culture. The Black Books, Vol. I, Page 31

After having children, women often didn't need their husbands, and their own problems tended to return. Her mother hadn't learned to work and had consequently plagued her children with unused libido. Toni Wolff was also critical of the bondage of marriage. The Black Books, Vol. I, Page 31

1. W. was experiencing a similar stream of images. I had evidently infected her, or was the declencheur [trigger] that stirred up her imagination. My phantasies and hers were in a participation mystique. It was like a common stream, and a common task. Gradually I became conscious and gradually I became the center; and in the measure to which I attained these insights, she also found her center. But then she got stuck somewhere along the way, I remained too much the center that functioned for her. Therefore I was never permitted to be other than she wanted me to be, or than she needed to have me be. At that time she was entirely drawn into this terrible process in which I was involved, and she was just as helpless as I was. Carl Jung, The Black Books, Vol. I, Page 31-32

In letters dated September and October Jung wrote to Sabina 10, 1917, Spielrein commenting on the significance of certain hieroglyphs in a dream she had sent him, saying that "with your hieroglyphics we are dealing with phylogenetic engrams of an historical symbolic nature. Referring to the contempt meted out to Transformations and Symbols the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Carl Jung, The Black Books, Vol. I, Page 116

Referring to the contempt meted out to Transformations and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Sonu Shamdasani, The Black Books, Vol. I, Page 116

In the autumn of 1917, Jung's soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent. The Black Books, Vol. I, Page 115

In response to the request of Jung's soul, Ha takes on the task of translating the runes, literally spelling them out. It is boot camp in Code City: he gives cues to Jung's soul about how this or that shape corresponds to the sun, or a roof, or a tilted passageway, or even how one ought to feel physically while navigating this curve or that crevice. The Black Books, Vol. I, Page 116

Much of your [Jung] material you said has come to you as runes & the explanation of those runes sounds like the veriest nonsense, but that does not matter if the end product is sense. Cary Baynes, The Black Books, Vol. I, Page 116

A symbol in rune yoga is nearly the same as what it pictures, once it is understood as the mimicry of a right attitude on the levels of both spirit and instinct, both being archaically rooted. The Black Books, Vol. I, Page 117

Ezra Pound's Chinese ideograms connect with Jung's runes only for a moment, across a wide, swift stream; Jung's magic/ runic dialect has no home among the living. The magician's black rod becomes Jung's Hermes-wand-an aid in navigating the way of life redeemed from redeemers, or saved from salvation; the signs, unlike "the solid letter" in Holderlin's "Patmos," a poem long close to Jung's heart, bring up their own dark ground with them. The Black Books, Vol. I, Page 117

The text [Secret of the Golden Flower] gave me an undreamed-of confirmation of my ideas about the mandala and the circumambulation of the center. This was the first event which broke through my isolation. I became aware of an affinity; I could establish ties with someone and something. Carl Jung, The Black Books, Vol. I, Page 104

On May 25, 1929, he [Jung] wrote to Wilhelm: "Fate appears to have given us the role of two bridge pillars which carry the bridge between East and West. The Black Books, Vol. I, Page 104

Jung's commentary on The Secret of the Golden Flower was a turning point. It was his first public discussion of the significance of the mandala. For the first time, he anonymously presented three of his own paintings from Liber Novus as examples of European mandalas and commented on them. The Black Books, Vol. I, Page 105

When I had arrived at this central point (Tao), the confrontation with the world began: I began to give many lectures and to write small essays. At that time I gave lectures in many places. Carl Jung, The Black Books, Vol. I, Page 105

Since I'm getting dangerously famous in this old continent I've no peace and leisure anymore. The Negro spiritual says, 'Steal away to Jesus,' and I say, 'Steal away to Bollingen' if I can help it. Carl Jung, The Black Books, Vol. I, Page 106

For example, Jung's vision of the God Abraxas bore striking parallels to the figure of Mercurius in alchemy. He noted in retrospect that "my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked." The Black Books, Vol. I, Page 108

The Gnostic material he [Jung] had studied had been too remote from the present, and he believed that alchemy formed the historical bridge between Gnosticism and the psychology of the unconscious. The Black Books, Vol. I, Page 108-109

For something like fifteen years long I read books, to find a sort of clothing material for this primal revelation, that I myself could not manage. It cost me forty-five years, so to speak to bring the things that I once wrote down somewhat under control in the vessel of my work. Carl Jung, The Black Books, Vol. I, Page 110

While Liber Novus had been an attempt to present the meaning of the revelation, he [Jung] now had to come back from the "human side" -from science. The cost was consid-

erable: "I paid with my life, and I have paid with my science." The Black Books, Vol. I, Page 110

In his 1926 revision of The Psychology of the Unconscious Processes, he highlighted the significance of the midlife transition. He argued that the first half of life could be characterized as the natural phase, in which the prime aim was establishing oneself in the world, earning an income, and raising a family. The second half, the cultural phase, involved a reevaluation of earlier values. The Black Books, Vol. I, Page 99

When the conscious mind participates actively and experiences each stage of the process ... then the next image always starts off on the higher level that has been won, and purposiveness develops. Carl Jung, The Black Books, Vol. I, Page 100

The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance. Carl Jung, The Black Books, Vol. I, Page 100

For a man, the mother "protects him against the dangers that threaten from the darkness of his soul." Subsequently, the anima, in the form of the mother imago, is transferred to the wife: "his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage, he is really seeking his mother's protection, and thus he plays into the hands of his wife's protective instincts." What is ultimately required is the "objectification of the anima." Carl Jung, The Black Books, Vol. I, Page 100-101

...the overcoming of the anima as an autonomous complex, and her transformation into a function of relationship between consciousness and the unconscious. Through this process the anima forfeits the daemonic power of an autonomous complex; that means she can no longer exercise possession, since she is depotentiated. Carl Jung, The Black Books, Vol. I, Page 101

He [Jung] argued that one should treat the fantasies completely literally while one was engaged in them, but symbolically when one interpreted them. The Black Books, Vol. I, Page 101

Jung noted that this process [Integration of Fantasies] had three effects:

The first effect is that the range of consciousness is increased by the inclusion of a great number and variety of unconscious contents. The second is a gradual diminution of the dominating influence of the unconscious. The third is an alteration in the personality. The Black Books, Vol. I, Page 102

Jung argued that when the anima lost her "mana," or power, the man who assimilated it must have acquired this and so become a "mana-personality," a being of superior will and wisdom. The Black Books, Vol. I, Page 102

Thus in integrating the anima and attaining her power, one inevitably identified with the figure of the magician, and one faced the task of differentiating oneself from this. Carl Jung, The Black Books, Vol. I, Page 102

If one gave up the claim to victory over the anima, possession by the figure of the ma-

gician ceased, and one realized that the mana truly belonged to the "midpoint of the personality"-that is, the self. Carl Jung, The Black Books, Vol. I, Page 102

...[Jung] wrote a paper on "Soul and death," characterizing religions as systems for the preparation for death. He argued that, given the collective soul of humanity, death might be regarded as the fulfilment of life's meaning. The Black Books, Vol. I, Page 103

In 1926, Christiana Morgan came to Jung for analysis. She had read Psychological Types and turned to him for assistance with her problems with relationships and with depression. The Black Books, Vol. I, Page 92-93

Why are there no worldly cloisters for men, who should live outside the times! Carl Jung, The Black Books, Vol. I, Page 95

A critical chapter in Jung's self-experimentation was what he termed the integration of the anima. Toni Wolff saw this as one side of the story, as it also involved the process by which he had "introjected" her. The Black Books, Vol. I, Page 95

In 1944, apropos a dream, she [Toni] noted that Jung placed undue stress on the subjective level, "because he had to realize the anima, but he thereby introjected me and took my substance." The Black Books, Vol. I, Page 95

On January 5, 1922, Jung's soul advised as follows: "You should not break up a marriage, namely the marriage with me, no person should supplant me, least of all Toni. I want to rule alone." "You must let Toni go until she has found herself and is no longer a burden to you." On the next day, his soul elucidated the symbolic significance of the relations between Jung, Emma Jung, and Toni Wolff in terms of Egyptian mythology. The Black Books, Vol. I, Page 96

In contrast to a marriage, Toni Wolff saw her relationship with Jung as an "individual relation." The Black Books, Vol. I, Page 96

Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul. Toni Wolff, The Black Books, Vol. I, Page 96

On September 13, 1925, she [Toni] noted that their [w/Jung] relationship stood under the "sign of Philemon." The Black Books, Vol. I, Page 96

What C. [Jung] has achieved now is all based on me. Through my faith, love, understanding and loyalty I have kept him and brought him out. I was his mirror, as he told me right at the beginning. / But my entire feeling, phantasy, mind, energy, responsibility worked for him. I have an effect-but I don't have substance. I didn't know how to "play." I gave him his life. Now he should give me mine and be a mirror to me. Toni Wolff, The Black Books, Vol. I, Page 96

Through my medial side, I am like C.'s hollow form and therefore I always wanted to be filled in by him. Toni Wolff, The Black Books, Vol. I, Page 96

On April 10, 1926, she [Toni] noted, "Had a psychological scurvy through C.'s absence of vitamin C. "It is the same with me as with the Elgonyi: C . is not only vitamin. Also, when I am with him the rising sun is good, relaxing, everything destructive has gone. When I am on

my own, it eats away at me." The Black Books, Vol. I, Page 96-97

She [Toni Wolff] felt that his fame and success were increasingly taking him away from her and resented "his works, ideas, patients, lectures, E. [Emma], children." This was cause for bitterness: "Again some resistance, when I think how he realized all his famous ideas through the relationship with me (which he only admits occasionally) and how famous he is now, and that E. is with him instead of me, and how I can never accompany him there." The Black Books, Vol. I, Page 97

In dedicated copies of his books, Jung gave private acknowledgment of her involvement. Her copy of Psychological Types bears the dedication:

This book, as you know, has come to me from that world which you [Toni] have brought to me. Only you know out of which misery it was born and in which spirit it was written. I put it in your hands as a sign of gratitude, which I cannot express through words The Black Books, Vol. I, Page 97

Likewise, her [Toni's] copy of Psychology and Alchemy (1944) bears a dedication to his "soror mystica." In public, he acknowledged her active role in all the phases of analytical psychology in his introduction to her collected papers. The Black Books, Vol. I, Page 97

"Introduction to Toni Wolff, Studies in C.G. Jung's Psychology" (1959) , CW 10, 887

The work on the unconscious has to happen first and foremost for us ourselves. Our patients profit from it indirectly. The danger consists in the prophet's delusion, which often is the result of dealing ·with the unconscious. It is the devil who says: Disdain all reason and science, mankind 's highest powers. That is never appropriate even though we are forced to acknowledge (the existence of) the irrational" Carl Jung, The Black Books, Vol. I, Page 69, fn 205

He [Jung] also noted that the soul gave rise to images that were assumed to be worthless from the rational perspective. There were four ways of using them: The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynamis of these images is to squander it in every form of licentiousness. The Black Books, Vol. I, Page 75

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." The Black Books, Vol. I, Page 81

Three days later, his soul informed him that the new religion expresses itself visibly only in the transformation of human relations. Relations do not let themselves be replaced even by the deepest knowledge. Moreover, a religion doesn't consist only in knowledge, but at its visible level in a new ordering of human affairs. Therefore expect no further knowledge from me. You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. The Black Books, Vol. I, Page 81

On November 25, 1922, Jung, Emma Jung, and Toni Wolff left the Club. The Black Books, Vol.

I, Page 82

There was heated discussion within the Club. In February 1924, Hans Trub stepped down as president, and a letter was sent to Jung asking him to return, which he did a month later. The Black Books, Vol. I, Page 85

Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: Is analytical psychology in the same boat? Are the second generation like the Brethren of the Free Spirit? If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. The Black Books, Vol. I, Page 83

As his soul had explained to him the previous year, this new religion would manifest itself through transformed human relations. Evidently Jung's relations with his wife [Emma] and Toni Wolff, the "experimentum crucis," was related to this. Decades later, he would write, "The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a 'You.' The Black Books, Vol. I, Page 83-84

In the mid-twenties, publication of Liber Novus seems to have been one of the foremost issues in Jung's mind. At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed publication. The Black Books, Vol. I, Page 85

By contrast, the mythic and cosmological embeddedness of the Pueblo Indians showed us precisely what we had lost, he believed, and our spiritual poverty. Of the Pueblo Indian, he said, "Such a man is in the fullest sense of the word in his place." The Black Books, Vol. I, Page 87

There are indications that he [Jung] was ambivalent about publication of the Sermones. Barbara Hannah claims that he regretted publishing it and that "he felt strongly that it should only have been written in the Red Book." The Black Books, Vol. I, Page 88

The myth of Horus is the story of the newly risen divine light. It would have been told after the deliverance out of the primordial darkness of prehistoric times through culture, that is to say through the revelation of consciousness. Thus the journey from the interior of Africa to Egypt became for me like a drama of the birth of light, which was intimately connected with me, with my psychology. Carl Jung, The Black Books, Vol. I, Page 90

In Jung's fantasies in 1922, Egyptian mythology had played a significant part in formulating the role and the tasks that he, his wife, and Toni Wolff had to fulfill. The Black Books, Vol. I, Page 90

the figure of Atmavictu went through a number of incarnations, as an old man, a bear, an otter, a newt, a serpent, then simultaneously a man and an earth serpent. He was Izdubar, and became Philemon. The black magician, Ha, was the father of Philemon. Ka was the father of Salome, and also the brother of the Buddha. Ka was Philemon's shadow. Philemon further identified himself with Elijah and Khidr and claimed that he would become Phanes. The Black Books, Vol. I, Page 70

On March l, 1918, his soul informed him that what was necessary was maintaining simultaneously a respect and disdain for the Gods, and that this began with respect and disdain for oneself. This was critical not only for humanity; Jung now realized that "man would be the

mediator in the transformation process of God." The Black Books, Vol. I, Page 71

That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of his creation, and man conscious of himself. / That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it. It is an explanatory myth which has slowly taken shape within me in the course of the decades. The Black Books, Vol. I, Page 71

I am of the opinion that the union of rational and irrational truth is to be found not so much in art as in the symbol per se; for it is the essence of the symbol to contain both the rational and irrational. Carl Jung, The Black Books, Vol. I, Page 72

He [Jung] equated the Hindu notion of Brahman/Atman with the self. At the same time, he provided a definition of the soul. He argued that the soul possessed qualities that were complementary to the persona, and in that sense had what the conscious attitude lacked. The Black Books, Vol. I, Page 74-75

Now I was sure that no schizophrenia was threatening me. I understood that my dreams and my visions came to me from the subsoil of the collective unconscious. What remained for me to do now was to deepen and validate this discovery. And this is what I have been trying to do for forty years. Carl Jung, The Black Books, Vol. I, Page 37-38

Thus Jung's revisions, in which he now differentiated the soul into serpent, human soul, and bird, here can be seen to reflect his understanding of the tripartite nature of his soul. The Black Books, Vol. I, Page 69

I can grasp for you only what you already have but don't know. The beyond from which I bring knowledge to you is your beyond. I am able to grasp what you have. But you aren't. That's why you need me. Jung's Soul, The Black Books, Vol. I, Page 70

Years later, recalling his encounter with this figure and describing it as a dream, Jung noted, "I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul." A few days later he heard the news that his mother had died. He realized that "It was Wotan, the god of my Alemannic forefathers, who had gathered my mother to her ancestors negatively to the 'wild horde,' but positively to the 'salig hit,' the blessed folk." The Black Books, Vol. I, Page 79

Jung described Wotan's attributes as follows: He is the god of oracles, of secret knowledge, of sorcery, and he is also the equivalent of Hermes psychopompos. And you remember he has, like Osiris, only one eye; the other eye is sacrificed to the underworld. The Black Books, Vol. I, Page 80

The immediate sources that Jung drew on for his concept of the self appear to be the Atman/ Brahman conception in Hinduism, which he discussed in Psychological Types, and certain passages in Nietzsche's Thus Spoke Zarathustra. The Black Books, Vol. I, Page 66, fn 204

The Self also seeks with the eyes of sense, it listens too with the ears of the spirit. The Self is always listening and seeking: it compares, subdues, conquers, destroys. It rules and

is also the I's ruler. Behind your thoughts and feelings, my brother, stands a mighty commander, an unknown sage- he is called Self. Nietzsche, The Black Books, Vol. I, Page 66, fn 204

I was already very interested in the concept of the self, but I was not sure how I should understand it. I made my marks when I came across these passages, and they seemed very important to me ... . The concept of the self continued to recommend itself to me .... I thought that Nietzsche meant a sort of thing-in-itself behind the psychological phenomenon ... . I saw then also that he was producing a concept of the self which was like the Eastern concept; it is an Atman idea. Carl Jung, The Black Books, Vol. I, Page 66, fn 204

I very much agree with you that we have to grapple with the knowledge content of Gnosticism and Neo-Platonism. These are the systems that contain the materials which are destined to become the foundation of a theory of the unconscious. Carl Jung, The Black Books, Vol. I, Page 67

Jung had some powerful experiences: on June 27, 1917, he wrote to Emma Jung that three days prior, he was on Pointe de Cray (a mountain just northwest of Chateau d'Oex), "It was a glorious day. On the summit I had a wonderful ecstatic feeling. Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I'm probably going down to hell again for this. I want to cling to you, since you are my center, a symbol of the human, a protection against all daimons." This letter underscores the centrality of Emma Jung in his life. The Black Books, Vol. I, Page 68-69

From the beginning of August to the end of September, he [Jung] drew a series of mandalas in pencil in his army notebook, which he preserved. The first is titled "Phanes" and bears the legend "transformation of matter in the individual." This image may be seen as an attempt to depict the "newly arising God" and his relation to the individual. The Black Books, Vol. I, Page 61

Beginning on August 20 [1917], he [Jung] drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day, and he observed how these figures changed. He recalled that he received a letter from "this Dutch woman"-Moltzer- "that got on my nerves terribly." The Black Books, Vol. I, Page 61

On April 14, 1918, Jung wrote to Josef Lang regarding a letter he had received from Moltzer in which she had accused him of trying to destroy her relationship with Lang in a "thirst for revenge." The Black Books, Vol. I, Page 64

I know that one could look back with regrets or a certain longing on those unconscious times which were still pregnant with the future. But those times have since given birth, the covers are torn, and new realities have come into being whose immediacy does not allow me to look backward. Nothing from the past can be brought back unless it has been reborn in a creative life. Carl Jung, The Black Books, Vol. I, Page 66-67

The God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, The Black Books, Vol. I, Page 68

Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I'm probably going down to hell again for

this. I want to cling to you [Emma Jung], since you are my center, a symbol of the human, a protection against all daimons. Carl Jung, The Black Books, Vol. I, Page 69

He [Jung] defined the anima as "how the subject is seen by the collective unconscious." The Black Books, Vol. I, Page 53

There are few dreams noted in the Black Books. A recently recovered dream book contains a series of dreams from 1917 to 1925. The Black Books, Vol. I, Page 54

Jung described his technique for inducing spontaneous fantasies: "The training consists: first of all in systematic exercises for eliminating critical attention, thus producing a vacuum in consciousness." The Black Books, Vol. I, Page 54

…man must necessarily stand upon firm feet in his I-function; that is, he must fulfil his duty toward life completely, so that he may in every respect be a vitally living member of society. Carl Jung, The Black Books, Vol. I, Page 57

The seventh sermon had culminated in an evocation of a star God:

At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world. This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. The Black Books, Vol. I, Page 59

In 1919, Jung painted his portrait in Liber Novus as a divine child, noting, "I called him PHANES, because he is the newly appearing God." He considered the emergence of this figure as denoting a spiritual transformation that was occurring in the world. The Black Books, Vol. I, Page 59

in the last sermon you find the beginning of individuation, out of which, the divine child arises. Please don't speak of these things to other people. It could do harm to the child. The child is fate and amor fati & guidance and necessity-and peace and fulfillment (lsaiah 9:6). But don't allow yourself to be dispersed into people and opinions and discussions. The child is a new God, actually born in many individuals, but they don't know it. He is a "spiritual" God. A spirit in many people, yet one and the same everywhere. Keep to your time and you will experience His qualities. Carl Jung, The Black Books, Vol. I, Page 50-60

The outbreak of the war had given Jung a completely new understanding of his fantasies. In Liber Novus, he wrote: "And then the War broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book. The Black Books, Vol. I, Page 39

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul. The Black Books, Vol. I, Page 40

There are also indications that Jung read Dante's Commedia, which also informs the structure of the work. Liber Novus depicts Jung's descent into hell. But whereas Dante could utilize an established cosmology, Lib er Novus is an attempt to shape an individual cosmology. The

Black Books, Vol. I, Page 40

The overall theme of Liber Novus is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation. The Black Books, Vol. I, Page 41

In this way salvation is given to us in the un-openable and un-sayable symbol, for it protects us by preventing the devil from swallowing the seed of life…We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own … We should be confidants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need "understanding" because of his own incapability. The Black Books, Vol. I, Page 45-46

I must find the way through the unconscious. People who have trusted me need my insight, not only I myself. Therefore I had to exclusively dedicate myself to this work, which was very time-consuming and terribly demanding. Carl Jung, The Black Books, Vol. I, Page 46

Jung had come to see that chaos was not formless but filled with the dead, "not just your dead, that is, all the images of the shapes you took in the past, which your ongoing life has left behind, but also the thronging dead of human history, the ghostly procession of the past." The Black Books, Vol. I, Page 47

When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Carl Jung, The Black Books, Vol. I, Page 47

In a critical entry of January 16, 1916, his soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. The Black Books, Vol. I, Page 48

In early 1913, he [Jung] read Dieterich's Abraxas, still from the perspective of his libido theory. In January and October 1915, while doing military service, he studied the works of the Gnostics intensively. The Black Books, Vol. I, Page 50

"This little book [Septem Sermones], that I entrust to your well meaning and friendly forbearance, brings a wish with it: it would like to have a good cover in this cold world weather. The non-author and copyist." The Black Books, Vol. I, Page 50

I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours. Carl Jung, The Black Books, Vol. I, Page 51

Philemon brought with him an Egyptian-Gnostic-Hellenistic atmosphere, a really Gnostic hue, because he really was a pagan. He was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul. He had showed this dissociation between me and my intellectual object …He formulated this thing which I was not, and formulated and expressed everything which I had never thought. The Black Books, Vol. I, Page 34

In Memories, he [Jung] recalled that he felt that he was in an exposed position at the

university, and that he had to find a new orientation, as it would otherwise be unfair to teach students. The Black Books, Vol. I, Page 34

During 1913 and 1914, he [Jung] had between one and nine consultations per day, five days a week, with an average of five to seven patients. He also worked on Saturdays, having no or few patients on Thursdays. In 1918, he switched his free day to Saturday. The Black Books, Vol. I, Page 35

In Memories, Jung recalled that during this period [1914] his family and profession "always remained a joyful reality and a guarantee that I was normal and really existed." The Black Books, Vol. I, Page 36

Attempting to understand Goethe's Faust using Freud's method would be like trying to understand a Gothic cathedral through its mineralogical aspect. Carl Jung, The Black Books, Vol. I, Page 36

The meaning "only lives when we experience it in and through ourselves." Carl Jung, The Black Books, Vol. I, Page 36

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days . ... I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself: "I'll be speaking of myself! Very likely I'll go mad after reading out this paper." Carl Jung, The Black Books, Vol. I, Page 37

In 1954, while discussing active imagination, Jung said that "the reason why the involvement looks very much like a psychosis is that the patient is integrating the same fantasy material to which the insane person falls victim because he cannot integrate it but is swallowed up by it." The Black Books, Vol. I, Page 38

"And then the War broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book." Carl Jung, The Black Books, Vol. I, Page 39

"I wanted to understand it all as personal experiences within me, and consequently I could neither understand nor believe it all, since my belief is weak." Carl Jung, The Black Books, Vol. I, Page 39

The sequence of Liber Novus nearly always corresponds exactly to that of the Black Books. Jung maintained a "fidelity to the event." What he was writing was not to be mistaken as fiction. The Black Books, Vol. I, Page 39

In November 1914, Jung closely studied Nietzsche's Thus Spoke Zarathustra (1883-91), which he had first read in his youth. He later recalled that "then suddenly the spirit seized me and carried me to a desert country in which I read Zarathustra." The Black Books, Vol. I, Page 40

An important figure in Jung's fantasies was that of Ka, from Egyptian mythology. Wolff had her own figure of Ka, and also had dialogues with Jung's Ka. In an active imagination on January 11, 1926, Wolff's "I" had a dialogue with Thot, the Egpytian God of writing. The Black

Books, Vol. I, Page 32

Thoth instructed her [Toni Wolff] how to invoke someone's "Ka": "So call loudly thrice, You Ka, you Ka, you Ka of so and so, come here and move into my heart. Space has been made for you. Your Ba expects you and you should move in." She followed his instructions: "You Ka, you Ka, you Ka of C., come here, move into my heart. Space has been made for you. Your Ba expects you and you should move in." The Black Books, Vol. I, Page 32

On January 30, she [Toni] noted: earlier:

C.'s [Carl's] Ka to me mine not received by him C.'s Ka speaks about the abyss and the death he sees.

I want to let myself drop down. The Black Books, Vol. I, Page 32

Wolff, Diary E, January 11, 1926, p. 17. Regarding the Egyptian concept of the Ba, E. A. Wallis Budge noted, "To that part of man which beyond all doubt was believed to enjoy an eternal existence in heaven in a state of glory, the Egyptians gave the ·name ba, a word which means something like 'sublime,' 'noble' and which has always hitherto been translated by 'soul.' The ba is not incorporeal, for although it dwells in the ka, and is in some respects, like the heart, the principle of life in man, still it possesses both substance and form: in form it is depicted as a human-headed hawk, and in nature and substance it is stated to be exceedingly refined or ethereal. It revisited the body in the tomb and re-animated it, and conversed with it; it could take upon itself any shape that it pleased; and it had the power of passing into heaven and of dwelling with the perfected souls there. It was eternal" (The Book of the Dead: The Papyrus of Ani in the British Museum [London: Longmans & Co, 1895], p. lxiv). The Black Books, Vol. I, Page 32, fn 93

On several subsequent occasions, Toni Wolff referred to their [w/Carl]relationship as an "experimentum crucis." As such, it was clearly linked to Jung's self-experimentation. The Black Books, Vol. I, Page 33

At the same time, Emma Jung continued to play a central role in Jung's life. She ran the household, raised their children, and maintained the human dimension for him, while also facilitating and accompanying him in his self-experimentation. The Black Books, Vol. I, Page 33

In 1910, she [Emma] began an analysis with Jung, and she worked with Leonhard Seif in 191197 and later with Hans Trub (who was married to Toni Wolff's sister Susanne). The Black Books, Vol. I, Page 33

She [Emma] played an active role in the Association for Analytical Psychology and later practiced analysis, also studying physics, mathematics, Greek, and Latin. the languages later enabled her (in contrast to Toni Wolff) to accompany Jung in his explorations into alchemy. The Black Books, Vol. I, Page 33

She [Emma] undertook her own research, which culminated in her work on the Grail legend. From around 1914, she began to do active imagination in the form of dialogues, paintings, and poems. The Black Books, Vol. I, Page 33

Ximena Roelli de Angulo, Cary Baynes's daughter, recalled, "I think that Emma must

have always played just as large a part in his creative life as Toni did- just a different part" (interview with Gene Nameche, Jung biographical archive, CLM, p. 54). The Black Books, Vol. I, Page 34

Without talking back from now on, I will continue to tell you [Jung's Soul] how I caught sight of a woman [Toni Wolff] three years ago, whose soul seemed to me more valuable than my marital anxiety. I conquered my fear out of love for her. But you wanted it that way and gave me a dream, which rendered a decision…: Carl Jung, The Black Books, Vol. II, Page 155

A huge task lay before me—I saw its enormous size—and its value and meaning escaped me. I got into the dark, and I groped along my path. That path led inward and downward. Carl Jung, The Black Books, Vol. II, Page 149

The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. Carl Jung, The Black Books, Vol. II, Page 208

One must not improve others, it seems. To do things oneself in minutest detail, that is what is needful. No longer should it be said, "you should," but rather "I should" if I have not already thought "I will." Carl Jung, The Black Books, Vol. II, Page 209

What a burden and danger is vanity! There is nothing about which one could not be vain. Nothing is more difficult than to define the limits of vanity. One who creates should be especially wary of success, though needs it. Carl Jung, The Black Books, Vol. II, Page 209

My soul, you are terribly real. You have set me with hard thrust on the sharp stones of misery and death. I grow weak and miserable-my blood, my precious lifeblood trickles away between these stones. Carl Jung, The Black Books, Vol. II, Page 214

What shadows over the earth! All lights gutter out in final despondency and loneliness. Death has entered, and there is no one left to grieve. This is a final truth and no riddle. The most extreme human truths are no riddles. Why did we think they were riddles What delusion could make us believe in riddles? Carl Jung, The Black Books, Vol. II, Page 214

This night begins with the feeling of ignorance and incapacity. Only expectancy is on the lookout as if from a high tower that dominates the surrounding country. Carl Jung, The Black Books, Vol. II, Page 197

What shadows over the earth! All lights gutter out in final despondency and loneliness. Death has entered, and there is no one left to grieve. This is a final truth and no riddle. The most extreme human truths are no riddles. Why did we think they were riddles What delusion could make us believe in riddles? Carl Jung, The Black Books, Vol. II, Page 214

This night begins with the feeling of ignorance and incapacity. Only expectancy is on the lookout as if from a high tower that dominates the surrounding country. Carl Jung, The Black Books, Vol. II, Page 197

Death, does it not uncover the terrible deceit of life? Carl Jung, The Black Books, Vol. II, Page 213

Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian? And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit? No one can flout the spiritual development of many centuries and then reap what they have not sowed. Carl Jung, The Black Books, Vol. II, Page 201

I know that there are those who are always in heat, and those who also want to dance for their Gods; some are ridiculous jubilant old men and women and others posture at antiquity, instead of honestly admitting their utter incapacity for religious expression. Carl Jung, The Black Books, Vol. II, Page 201

The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. Scholar's Maiden, The Black Books, Vol. II, Page 208

After that I had this dream around l 1/2 years ago: I am lying on a bed with my wife [Emma] in a chamber with an open ceiling (similar to the roofless houses of Pompeii.) All at once my wife startles and climbs the wall rapidly and disappears upward. She wears a long white dress with mystical figures, such as witches or heretics, who are burnt at the stake. Carl Jung, The Black Books, Vol. II, Page 160

You may call us symbols for the same reason that you can also call your real fellow men symbols, if you wish to. But we exist and are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols. Elijah, The Black Books, Vol. II, Page 189

It seems as if compulsory realities exist here. What forced me to come here if not those "other" realities? Apparently they are somehow superior to me as I did not know anything about them, whereas they knew about me and forced me-could force me-to come to them on a way unknown to me, that I must have flown through unconsciously. Carl Jung, The Black Books, Vol. II, Page 190

Introduction to Psychology, 191 fn

I see around me the mighty walls that form the horizon-jagged crenellations. Gray and yellow lichen grows on the stones, apart from this not a blade of grass. What is it with this place? I think it could be a Druidic sacred place of worship. Carl Jung, The Black Books, Vol. II, Page 192

Your work is fulfilled here. Other things will come, of which you do not know yet. But seek untiringly, and above all write exactly what you see. Elijah, The Black Books, Vol. II, Page 196

I am the one who, when love

Breathes on me, notices, and in the manner

That he dictates within, I utter words."

Dante. Purgatorio.

And then, in the same manner as a flame

Which follows whatever shape it takes,

The new form follows the spirit exactly.

Dante. [Purgatorio]. Dante, The Black Books, Vol. II, Page 197

So, I have come to absolutely the right place. I have wandered a long time through the world, seeking those like you who sit upon a high tower on the lookout for things unseen. The Red One, The Black Books, Vol. II, Page 198

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. Carl Jung, The Black Books, Vol. II, Page 200

I thought after waking: a men's cloister. Ever since then many new thoughts about new forms of society. Carl Jung, The Black Books, Vol. II, Page163

The air shook with the anthem of blaspheming souls, when the God plunged you into my heart. Carl Jung, The Black Books, Vol. II, Page 177

You new spark of an eternal fire, into which night, into what kind of mud. were you born! Fires of madness are blazing toward you as sacrificial fires. Carl Jung, The Black Books, Vol. II, Page 177

You will wring truthful prayers from your believers, and they must invoke your glory in tongues that are atrocious to them. You will fall on them in the hour of their disgrace and humiliation, and will become known to them in what they hate, fear, and abhor. Carl Jung, The Black Books, Vol. II, Page 178

Oh I know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver. Carl Jung, The Black Books, Vol. II, Page 178

You do me wrong, Elijah is my father, and he knows the deepest mysteries, the walls of his house are made of precious stones, his wells hold healing water and his deep eye sees the things of the future-And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome, The Black Books, Vol. II, Page 181

We [Elijah/Salome] are really together and are not symbols. We are real and together. Carl

Jung, The Black Books, Vol. II, Page 182

I do not love her, I fear her. My knees tremble. A voice says: "Therein you acknowledge her divine power." Must I love Salome? Carl Jung, The Black Books, Vol. II, Page 183

Turn all your anger against yourself, because only you can hinder yourself from looking.

The mystery play is delicate as air and thin smoke and you are brutal matter that itself is already disturbingly heavy. Carl Jung, The Black Books, Vol. II, Page 185

Yet let all your hope, which is your greatest good and highest ability, precede and serve you as a leader in the world of the dark, because it is of similar substance as the creations of this world. let your hope swell toward it into the indeterminable. Carl Jung, The Black Books, Vol. II, Page 185

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). William Blake, The Black Books, Vol. II, Page 185, fn 186

You have not forgotten it. It burned deep inside you. But you are afraid of megalomania? Are you that cowardly? Or can you not differentiate this thought from your own self, from your human nature, enough so that you wished to claim it for yourself? Carl Jung, The Black Books, Vol. II, Page 188

I think it would be obvious that your thoughts are just as much outside your mind: self as trees and animals are outside your body. Elijah, The Black Books, Vol. II, Page 188

Keep interpretation far from me, that bad prison master of science who binds the soul and imprisons it in a lightless cell, but above all protect me from the venomous serpent of critique, which is a healing serpent only on the surface, yet in your depths is infernal poison and agonizing death. Carl Jung, The Black Books, Vol. II, Page 170

Book of my most difficult experiments, I open you with inner resistance! Everything in me balks at the immediacy of this experience! I want to coax myself like a nervous horse. I shy away from myself as if I were a nocturnal monster. Carl Jung, The Black Books, Vol. II, Page 171

But on the fourth night I cried, "To journey to Hell means to become Hell oneself." Carl Jung, The Black Books, Vol. II, Page 171

Anyone who fights with monsters should take care that he does not in the process become a monster. And if you gaze for long into an abyss, the abyss gazes back into you. Nietzsche, The Black Books, Vol. II, Page 171, fn 113

Perhaps I ensnare myself in self-deceit and hellish monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps, my soul, you stumble over my folly. Carl Jung, The Black Books, Vol. II, Page 172-173

Gradually it dawned on me that the highest truth is one and the same with the absurd. Carl Jung, The Black Books, Vol. II, Page 175

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation Carl Jung, The Black Books, Vol. II, Page on" 176, fn 142

This sounds like religion, but it is not. I am speaking just as a philosopher. People sometimes call me a religious leader. I am not that. I have no message, no mission; I attempt only to understand. We are philosophers in the old sense of the word, lovers of wisdom. Carl Jung,

With inner resistance I approach this book. I ceaselessly devalue it and yet something forces me to dive into it, actually into myself. Why?- It wants to follow this way. Strange- Carl Jung, The Black Books, Vol. II, Page 163

What a deception! I have avoided myself, no, actually my self, the place of my soul, where she dwelled and lived. I have never returned to this place except while dreaming. Carl Jung, The Black Books, Vol. II, Page 164

Is it solitude, to be with oneself? Solitude is true only when the self is a desert. I hear the words: "An anchorite in his own desert." The monks in the Syrian desert occur to me. My dream? Carl Jung, The Black Books, Vol. II, Page 164

Only life is true. And only life leads me into the desert, truly not my thinking, which would like to return to thoughts, to men and events, since it feels uncanny in the desert. Carl Jung, The Black Books, Vol. II, Page 164

I hear the cruel word "Wait." This is the devil's most horrible punishment of hell, he lets people wait. Torment belongs to the desert- I actually know it, but I didn't want to know. Carl Jung, The Black Books, Vol. II, Page 165

After a hard struggle I have come a piece of the way nearer to you. How hard this struggle was! I had fallen into an undergrowth of doubt, confusion, and scorn. Only the love of those, to whom I gave love, saved me from the darkness. Carl Jung, The Black Books, Vol. II, Page 165

Do you still not know yet that the way to truth stands open only to those without intentions? Do you still not know that fulfilment comes only to the one who does not desire, to the one who is not greedy. Carl Jung, The Black Books, Vol. II, Page 166

Then, listen, you think little of me. Do you still not know that you are not writing a book to feed your vanity, but that you are speaking with me? How can you suffer from scorn if you address me with those words that I give you? Carl Jung, The Black Books, Vol. II, Page 167

I have learned that one must give one's heart to men, but one's intellect to the spirit of humanity, God. Then its work can be beyond vanity, since there is no more hypocritical whore than the intellect when it replaces the heart. Carl Jung, The Black Books, Vol. II, Page 168

I live first in the upper world, but in your inner world, my soul, I am like a shadow without substance, trembling and blown away by every breeze. Carl Jung, The Black Books, Vol. II, Page 170

Forgive me, my heart is full, because I have come from far wandering. wandered for eleven years, so long that I forgot that I possessed a soul that I could call my own. I belonged to men and things. I did not belong to myself. Carl Jung, The Black Books, Vol. II, Page 151

I am thinking of this first vision that you gave me in a dream, where I saw You [Jung's Soul] hovering. (Is it 14 years since then?) Carl Jung, The Black Books, Vol. II, Page 152

Life tore me away, and I deliberately moved away from you and I have done so for all

these years. But I remained with you minimally until the love for women tore me completely off and away from you. Carl Jung, The Black Books, Vol. II, Page 152

My child, you are not God, how could you be God? You are my soul and I am not allowed-not yet-to know, why you call yourself "child" - and why a girl? Carl Jung, The Black Books, Vol. II, Page 153

Why must I tell you all that, my soul? Why do you chain me to this book? And why do you drive my pen so furiously, as if it had to go a long way and hurry to cover it? Carl Jung, The Black Books, Vol. II, Page 154

You [Jung] write to be printed and circulated among people. You want to cause a stir through the unusual. Nietzsche did this better than you. You are aping Saint Augustine. Jung's Soul, The Black Books, Vol. II, Page 157

What is it I shall do? Tell you more about my inner matters? Shall I overcome the daimon of my interior? Is it the hundred-headed dragon? Carl Jung, The Black Books, Vol. II, Page 159

My pen bristles-regardless. Oh what impotence of the intellect! Life pushes me beyond criticism. Carl Jung, The Black Books, Vol. II, Page 160

But one thing you must know, the one thing I have learned is that one must live this life. This life is the way, the long sought after way to the unfathomable, which we call "divine." Carl Jung, The Black Books, Vol. II, Page 149

My soul, I found you again, I would like to, no, I will stay with you. My journey should continue with you. I will wander with you and ascend to my solitude, no longer alone as before and greedy and impatient, but with comforting courage and quiet delight. Carl Jung, The Black Books, Vol. II, Page 150

Volume III:

The inner voice speaks: "The evil one cannot make a sacrifice, he cannot sacrifice his eye. Victory is with the one who can sacrifice." Carl Jung, The Black Books, Vol. III, Page 133

Evil? I thought too little about evil. Evil exists, too. Evil, the abysmal evil is not to be forgotten. There is no scientific cover-up for it. Even the word "evil" is commonplace, but not the thing per se. Carl Jung, The Black Books, Vol. III, Page 133

There has been much debate on the precise relation between Philo's concept of the Logos and John's gospel. On June 23, 1954, Jung wrote to James Kirsch, "The gnosis from which John the Evangelist emanated is definitely Jewish, but in its essence is Hellenistic, in the style of Philo Judaeus, from whom the conception of Logos also stems" Sonu Shamdasani, The Black Books, Vol. III, Page 103, fn 14

But Philo Judeaus, if this is who you mean, was a serious philosopher and a great thinker. Even John the theologian did not disdain including some of Philo's thoughts in the gospel. Carl Jung, The Black Books, Vol. III, Page 103

“I want to answer this question within the scope of your understanding: if for God the human had not become important above everything, he would not have appeared as the son in the flesh, but in the Logos.” Ammonius, The Black Books, Vol. III, Page 105

Let me give you a small example of my preoccupation. I’ve spent many years alone with the process of unlearning. Have you ever unlearned anything? — Well, then you should know how long it takes. And I was a successful teacher. As you know, for such people to unlearn is difficult or even impossible. Ammonius, The Black Books, Vol. III, Page 107

But what did he [Ammonius] say? That the sequences of words have many meanings, and that John brought the Logos up to man, elevated it to man. But that does not sound properly Christian. Is he perhaps a Gnostic? No, that seems impossible to me, since they were really the worst of all the idolators of words, as he would probably put it. Carl Jung, The Black Books, Vol. III, Page 107

“Stranger, you may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten.” I know, you [Death] are ice and the end. You are the cold silence of the stones; and you are the most extreme highest snow on the mountains and the most extreme frost of outer space. I must feel this and that’s why I stand near you. Carl Jung, The Black Books, Vol. III, Page 114

“What leads you here to me?, you living matter? The living are never guests here. Well, they all flow past here in dense crowds, black, with mourning bands, all those above in the land of the clear day who have taken their departure, never to return again. But the living never come here. What do you seek here?” Death, The Black Books, Vol. III, Page 114

We are in need of light. Of lights we have enough—will-o’-the-wisps—but too little light. How dark is the path of a man when he reaches the new world, the world in between! Beyond us there is unending darkness. Where is this “beyond”? Probably deep in ourselves. Carl Jung, The Black Books, Volume III, Page 116

The way of life leads farther beyond, even beyond the laws that were holy. The way is solitary and full of secret torment. Carl Jung, The Black Books, Vol. III, Page 119

Oh Izdubar, most powerful one, what you call poison is science. In our country we are nurtured on it from youth, and that may be one reason why we haven’t properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned Carl Jung, The Black Books, Vol. III, Page. 250

1. We’ve grown accustomed to this over time, because men get used to everything. But we’re still somewhat lamed. On the other hand, this science also has great advantages, as you’ve seen. What we’ve lost in terms of force, we’ve rediscovered many times through mastering the force of nature. Carl Jung, The Black Books, Vol. III, Page 251
2. Now you perhaps see that we had no choice. We have to swallow the poison of science. Otherwise we meet the same fate as you have—we will be completely lamed, if we encounter it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung, The Black Books, Vol. III, Page 251

Izdubar: Most terrible day of my life—unending—so long—so long—wretched magical art—our priests know nothing, or else they could have protected me from it—Even the Gods die, he said. Have you no Gods anymore?

Jung: No, words are all we have left. Carl Jung, The Black Books, Vol III, Page 251

Jung: Science has taken from us the capacity of belief.

Izdubar: What, you have lost that, too? How then do you live?

Jung: We live so-so, with one foot in the hot and one foot in the cold, and for the rest, come what may! The Black Books, Vol. III, Page 252

What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny, a sixth is a grimace, and so forth. Carl Jung, The Black Books, Vol. III, Page 130

It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). Carl Jung, The Black Books, Vol. III, Page 130

All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each strive. We tend to wholly absorb the beholder or describer. Carl Jung, The Black Books, Vol. III, Page 130

Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient human out look to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long distances paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. Carl Jung, The Black Books, Vol. III, Page 130-131

More than ever we require the living truth of the life of the mind, of some thing capable of providing firm guidance. Carl Jung, The Black Books, Vol. III, Page 131

You are right: It is to Philo's credit that he furnished language like so many other philosophers. He belongs to the language artists. But words should not become idols. Carl Jung, The Black Books, Vol. III, Page 104

I take up my task. Pleasure is permissible. Carl Jung, The Black Books, Vol. III, Page 106

In the background to the right sits a small thin man of pale complexion about 40 years old, apparently the librarian- The atmosphere is troubling- scholarly ambitions-scholarly conceit-wounded scholarly vanity- scholarly anxieties of the malicious critic, the luckier competitor, and being wrong. Carl Jung, The Black Books, Vol. III, Page 137

I am a man: nothing human is alien to me. Terence As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a me alienumm esse is even my duty. Carl Jung - The Black Books, Vol. III, Page 136

Damned one, where do you get such knowledge? So there is no immortal land where the sun goes down to be reborn? Are you speaking the truth? Izdubar, The Black Books, Vol. III, Page 121

You call poison truth? Is poison truth? Or is truth poison? Do not our astrologers and priests also speak the truth? And yet theirs does not act like poison. Izdubar, The Black Books, Vol. III, Page 122

Izdubar: Don't you want to go to this town?

I. No, the enlightened live there. They're actually dangerous, since they cook the strongest poisons from which even we must protect ourselves. The Black Books, Vol. III, Page 129

Slowly, with stifled breath, and with the great and anxious expectation of one gliding downward wildly on the foam and pouring himself into endlessness, I follow my brother, the sea. Carl Jung, The Black Books, Vol. III, Page 113

Stranger, you [Jung] may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten. Death, The Black Books, Vol. III, Page 114

I know, you are ice and the end. You are the cold silence of the stones; and you are the most extreme highest snow on the mountains and the most extreme frost of outer space. I must feel this and that's why I stand near you. Carl Jung, The Black Books, Vol. III, Page 114

What leads you here to me-?, you living matter The living are never guests here. Well, they all flow past here in dense crowds, black, with mourning bands, all those above in the land of the clear day who have taken their departure, never to return again. But the living never come here. Death, The Black Books, Vol. III, Page 114

How dark is the path of a man when he reaches the new world, the world in between! Beyond us there is unending darkness. Where is this "beyond"? Probably deep in ourselves. Carl Jung, The Black Books, Vol. III, Page 114

I ask you, was this Logos a concept, a word? It was a light, indeed a man, and lived among men. Carl Jung, The Black Books, Vol. III, Page 104

Until now it always seemed to me as if it were exactly that which was meaningful in John, namely that the son of man is the logos, in that he thus elevates the lower to the higher spirit[,] to the world of the logos. But you lead me to see the matter conversely, namely that John brings the meaning of logos down to man. "I learned to see that John has in fact even done the great philosophical service of having brought the meaning of logos up to man." Carl Jung, The Black Books, Vol. III, Page 105

I've spent many years alone with the process of unlearning. Have you ever unlearned anything? -Well, then you should know how long it takes. Anchorite, The Black Books, Vol. III, Page 105

It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say? "Hail him who is in darkness. The day is over him." Carl Jung, The Black Books, Vol. III, Page 106

Do not forget to say your morning prayer when the sun rises. Anchorite, The Black Books, Vol. III, Page 107

Now I have prayed to the sun. But the anchorite really meant that I should ray to God at the break of day. He probably does not know-we have no more prayers. How should he know about our nakedness and poverty? Carl Jung, The Black Books, Vol. III, Page 107

"Dear beetle, where have you gone, I can no longer see you!?-Oh, you're already over there with your mythical ball." These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation. Is this.so because they live their myth?

"Dear scarab, my father, I honor you, blessed be your work-in eternity. Amen." Carl Jung, The Black Books, Vol. III, Page 108

As I said, there seem to be all sorts of things in Christianity that maybe one would do well to keep. Nietzsche is too oppositional. like everything healthy and long-lasting, truth unfortunately adheres more to the middle way, which we unjustly abhor. Carl Jung, The Black Books, Vol. IV, Page 205

I have to crawl together out of many different corners in which I lost myself. I return to the black serpent rod. It seems like a solid and mighty piece of death. But death appears like a power belonging to me. Carl Jung, The Black Books, Vol. IV, Page 227

Words of life, from the innermost and darkest life"-says another voice. Vanity and seduction blended deceivingly, because power shimmers in many beguiling and seducing colors. Carl Jung, The Black Books, Vol. IV, Page 227

Power likes to subjugate external things, to rope in humans, to accumulate wealth, to commit acts of violence. Power wants to free itself from service, submission, and obedience, wants to harvest where it did not sow, to win where there is nothing to lose. Carl Jung, The Black Books, Vol. IV, Page 227

I understand, it is the miracle of regeneration, the sinking into death, and the overcoming of death. But what does this image aim at? Does it speak of immortality? Carl Jung, The Black Books, Vol. IV, Page 228

The magical rod lies in a cupboard together with the 6 & 7th books of Moses and the wisdom of Hermes Trismegistus. Carl Jung, The Black Books, Vol. IV, Page 228

The sixth and seventh books of Moses (that is, in addition to the five contained in the Torah) were published in 1849 by Johann Schiebel, who claimed that they came from ancient Talmudic sources. The work, a compendium of Kabbalistic magical spells, has proved to be enduringly popular. Carl Jung, The Black Books, Vol. IV, Page 230, fn 104

If magic were still taught today at the university, I would have studied it there. But the

last college of magic was closed long ago. Today no professor knows anything anymore about magic. Carl Jung, The Black Books, Vol. IV, Page 231

Ph. But stupidity would perhaps be progress on the way to magic. Carl Jung, The Black Books, Vol. IV, Page 23

Ph. Well, that's another advantage of magic, not even the devil gets the better of me. You're beginning to understand magic, so I must assume that you have a good aptitude for it. Carl Jung, The Black Books, Vol. IV, Page 235

Banality is my element, a true point of tranquillity. Carl Jung, The Black Books, Vol. IV, Page 236

Loving reaches up to Heaven and resisting reaches just as high. They are entwined and will not let go of each other, since the excessive tension seems to indicate the ultimate and highest possibility of feeling. Carl Jung, The Black Books, Vol. IV, Page 237

My understanding? It is ignorance, nonsense, and wisdom. I no longer have any understanding. Perhaps it will return later, but today it is only a partial phenomenon to me and entirely unsatisfactory. Carl Jung, The Black Books, Vol. IV, Page 238

When God did not proceed further, at least the devil progressed and vice versa. How will it be, now that God and the devil have become one? Are they in agreement to bring the progress of life to a standstill? Carl Jung, The Black Books, Vol. IV, Page 239

I. My reaction is far from personal. I am utterly restless, quickly hurrying life. I am never contented, never unperturbed. I pull everything down and hastily rebuild; I am ambition, greed for fame, lust for action; I am the fizz of new thoughts and action. The absolute is- as the name says already- boring and vegetative. Satan, The Black Books, Vol. IV, Page 243

I. Without knowing it you [Satan] enlighten me. You are personal life-but the apparent standstill is the forbearing life of eternity, the life of divinity. Carl Jung, The Black Books, Vol. IV, Page 244

I. What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Jung: What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.

Soul: "I guess he does. Since he is the eternal adversary, and because you can never reconcile personal life with absolute life." Carl Jung, The Black Books, Vol. IV, Page 247

I give you payment in images. Behold! Jung's Soul, The Black Books, Vol. IV, Page 249

I Dear Salome, I thank you for your love. It is beautiful to hear love spoken of. It is music and old, far-off homesickness. look, my tears are falling on your good words. I want to kneel before you and kiss your hands a hundred times, because they want to give me the service of love. Carl Jung, The Black Books, Vol. IV, Page 250

I am begging you [Jung's Soul], be your own master and your own slave, do not belong to me but to yourself. Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that's worth more to me than the right of ownership over another person. Carl Jung, The Black Books, Vol. IV, Page 252

I'm not sending you away. You must not be far from me. But give to me out of your fullness, not your longing. I cannot satisfy your poverty just as you You possess nothing, so how can you give? Insofar as you give, you demand. Elijah, old man, listen you are a patriarchal Jew, you have an old-fashioned gratitude. Do not give away your daughter, but set her on her own feet. She might dance, sing or play the lute before people, and they might throw flashing coins at her feet and cannot still my longing. Carl Jung, The Black Books, Vol. IV, Page 252

I know where your [Elijah] serpent is. I have her. My soul fetched her for me from the underworld. She gives me hardness, wisdom, and magical power. We needed her in the upperworld, since otherwise the underworld would have had the advantage, to our detriment. Carl Jung, The Black Books, Vol. IV, Page 254

Exactly, the commonplace is effectively true and thoroughly appropriate for you [Soul]. Don't be so snobby. The commonplace is a rule of universal truth and a substantial certainty. Carl Jung, The Black Books, Vol. IV, Page 263

Love is the most sensitive organ of perception. Only love lets you read your own soul and the souls of others. Nothing else will do. It is will be, it is, and it passes, hiding an infinite meaning in itself. Carl Jung, The Black Books, Vol. IV, Page 274

It demands the sacrifice only of your male prejudices. You need to intensify the longing in others. That way they become modest. Jung's Soul, The Black Books, Vol. IV, Page 276

. I must confess that I'm also somewhat surprised by this inspiration. But recently I came across a short passage from Thomas a Kempis that made a particular impression on me; why, I can't really say. It dealt especially with the problem of the Imitation of Christ. Carl Jung, The Black Books, Vol. IV, Page 203

I. You know that I value science extraordinarily highly, but there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas's [Kempis] means very much to me since it is written from the soul. Carl Jung, The Black Books, Vol. IV, Page 204

I. We haven't come to an end with Christianity by simply putting it aside. It seems to me that there's more to it than we see. Carl Jung, The Black Books, Vol. IV, Page 204

Incidentally, a host of substitutes now exists for the loss of opportunity for prayer caused by the collapse of religion. Nietzsche, for example, has written a more than veritable book of prayer. Carl Jung, The Black Books, Vol. IV, Page 204

Perhaps from your standpoint you're right, but I can't help feeling that Nietzsche speaks for those to those who need more freedom, not to those who clash strongly with life, who bleed from wounds, who have been afflicted by actualities. Carl Jung, The Black Books, Vol.

IV, Page 205

I believe one can also follow one’s own nose, that would also be an intuitive method. But the beautiful way in which the Christian does this must nevertheless be of special value. Carl Jung, The Black Books, Vol. IV, Page 207

Let go, daimon, you did not live your animal! Carl Jung, The Black Books, Vol. IV, Page 208

So long as we live here on earth, we cannot escape temptation?. There is no man who is so perfect, and no saint so sacred, that he cannot be tempted on occasion. Yes, we can hardly be without temptation. Thomas Kempis cited, The Black Books, Vol. IV, Page 208

To me: You see, nowadays, the "Imitatio Christi" leads to the madhouse. Carl Jung, The Black Books, Vol. IV, Page 209

The problem of madness is profound-divine madness-a higher form of the irrationality of the life streaming through us-at any rate a madness that cannot be integrated into present-day society-but what if the form of society gave way to madness? Carl Jung, The Black Books, Vol. IV, Page 210-211

Have you recognized your madness and do you admit it? Have you noticed that you harbor your madness? Have you noticed that all your foundations are completely mired in madness? Carl Jung, The Black Books, Vol. IV, Page 211

Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything that you find in yourself. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life." Carl Jung, The Black Books, Vol. IV, Page 211

Our life is the truth that we seek. My life is the path for those who come after me. Only my life is my truth, the truth above all. We create the truth by living it. Only in retrospect life becomes truth. We do not find truth first and then we live it, but the other way around. Carl Jung, The Black Books, Vol. IV, Page 215

Life should proceed, from birth to death and from death to birth-from sense to madness and from madness to sense- unbroken like the path of the sun-Everything should proceed on this path. Carl Jung, The Black Books, Vol. IV, Page 216

"My soul, in everything and yet beyond everything, you must find your rest in the lord, for he is the eternal rest of the saints." I read this sentence aloud-putting an astonished question mark by every word. Carl Jung, The Black Books, Vol. IV, Page 217

I patiently take off my armor and go to the spring wearing a white penitent’s shirt, where I wash my hands and feet on my own and baptize myself in the name of the one that I am. Then I take off my penitent’s shirt and put on my civilian clothes. I walk out of the scene and approach myself-I who am still kneeling down, ossified. I rise and become one with myself. Carl Jung, The Black Books, Vol. IV, Page 219

Thereafter I walk on like a man who is tense, and who expects something new that he

has never suspected before. I listen to the depths-warned, instructed, and undaunted-outwardly striving to lead a full human life. Carl Jung, The Black Books, Vol. IV, Page 220

I will gratefully accept what you give, my soul. I do not have the right to judge or to reject. Fate will separate the wheat from the chaff. We have to subjugate ourselves also to the judgment of valuelessness and destruction in majorem vitae gloriam [to the greater glory of life]. Carl Jung, The Black Books, Vol. IV, Page 220

I wanted to laugh, because so much alters in laughter, and resolves itself only there. Here laughter dies in me. Its magic is as solid as iron and as cold as death. Carl Jung, The Black Books, Vol. IV, Page 226

Waiting-I know this word. Hercules also found waiting burdensome when he carried the vault of the heavens on his shoulders. "He had to await Atlas's return and carried the vault of the heavens for the sake of the apples." Carl Jung, The Black Books, Vol. IV, Page 226

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him. His light is blue, like that of a distant star. Jung's Soul, The Black Books, Vol. V, Page 272

To attain individuality, we need a large share of death. Therefore it is called "Ye are Gods", since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the heavenly world. Jung's Soul, The Black Books, Vol. V, Page 272

But you have in you the one God, the wonderfully beautiful and kind, the solitary, starlike, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas. Jung's Soul, The Black Books, Page 275

As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer. Jung's Soul, The Black Books, Page 275

Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers. Jung's Soul, The Black Books, Page 276

1035

If Heaven becomes pregnant and can no longer hold its fruit, then it gives birth and a God-man appears from above and sets foot below. Dead Woman, The Black Books, Vol. V, Page 246

In order to carry the burden and mockery of this sin. The tree of life is heavy, it needs broad shoulders. This time you and mankind should carry it. But I want

still more of your blood. Dead Woman, The Black Books, Vol. V, Page 246

It is supposed to paralyze you, because your earth-born indignation breaks down like an extinguished fire. The bird is above you. Your supports crumble as if consumed by an inner fire. You sink down into the ash. The bird triumphs over the serpent. Dead Woman, The Black Books, Vol. V, Page 247

Life becomes a shadow, and the shadow enlivens itself. The shadow that is greater than you. Do you think that your shadow is your son? It is small at midday, and fills the skies at midnight. Dead Woman, The Black Books, Vol. V, Page 247

You see-or do you still not see, what the living do with your life? They fritter it away. But with us you live yourself, since we belong to you, we belong to your invisible following and community. Dead Woman, The Black Books, Vol. V, Page 248

Am I at your mercy? Should day no longer shine for me? Should I become a shadow with a living body amongst you, invisible ones? You are formless and beyond grasp, and you emanate the coldness of the grave. Carl Jung, The Black Books, Vol. V, Page 248

lmpetuous one, stop-you take our breath away-we are shadows; become a shadow and you will grasp what we give. Dead Woman, The Black Books, Vol. V, Page 248

You coax men into megalomania that you cannot deflate and to which you fall victim to your own creation. It is not possible, do you hear at last? Dead Woman, The Black Books, Vol. V, Page 249

Jung: Ridiculous trickery! I'm no parson. Where are the institutions:'

Dead Woman: "Create them! Dig deep, everything is ready. But work on the book of the secrets and the teachings. The Black Books, Vol. V, Page 250

Therefore, above all, solitude, if until every softness toward yourself has been burnt out of you. You shall freeze, after the devil has preceded you. Now is not the time for love, but for deeds. Dead Woman, The Black Books, Vol. V, Page 251

Jung: What do you mean, my work? My science, my book?

The Black Books, Vol. V, Page It's not your book, it's the book. Science is what you do. Do it, without hesitation. There is no way back, only forward. Your love belongs there. Ridiculous-your love! You must allow death to occur. The Black Books, Vol. V, Page 251

The will of the God, that is stronger than you, bearer, slave. You have fallen into the hands of the greater. He knows no mercy. Dead Woman, The Black Books, Vol. V, Page 251

But he who does not fall into the hands of men falls into the hands of the God. May he be well and may woe betide him! There is no escape. Dead Woman,

The Black Books, Vol. V, Page 252

I want the church, it is necessary for you and for others. Otherwise what are you going to do with those whom I force onto you and at your feet? You ought to lovingly receive them, not in your bosom, but in the bosom of the church. Dead Woman, The Black Books, Vol. V, Page 254

Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? You cannot be without him! Speak! The eternally rich universe should unfold again in the earthly Heaven and the Heaven of the Gods, in the underworlds and in the worlds above. Separation once more comes to the agonizingly united and yoked. Endless multiplicity takes the place of what has been forced together. Since diversity alone is wealth, blossom, and harvest. Carl Jung, The Black Books, Vol. V, Page 263

Eternal fate presides over the Gods also, not only over mortals. Carl Jung, The Black Books, Vol. V, Page 268

Above all dedicate your prayer to me, so I can convey it to the distant God. Prayer has magical power and compels the Gods. Don't you feel the influence of the Gods and the daimons? Dead Woman, The Black Books, Vol. V, Page 269

I understand, yet you know that it is the same. Both are valid for me. like all natural women, form matters less to me than having everything belong to me or else to no one. I am even jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. Jung's Soul, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, I would like to hurl myself again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun and the buzzing, melodious golden wings. Be thankful-you wanted to thank me? You are deluded. Jung's Soul, The Black Books, Page 262

Oh this bitterness! You [Jung's Soul] have dragged me through sheer and utter Hell, you have tormented me nearly to death- and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter. For my sake, since-how does it move you! You are divine and devilishly great, wherever and howsoever you are. I am only your prison guard, your eunuch doorkeeper, no less imprisoned than you. Thrice damned marriage! Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak

without blood, sing from your own force, you have gorged yourself on men.

You deserve my thanks, my deepest thanks. Carl Jung, The Black Books, Page 262-263

So, it is love that you claim as a natural right, although you still ought to beg for it. You get drunk on the blood of man and let him starve-love belongs to me. You'll crawl and beg for it like a dog. You'll raise your hands. You will fawn, in order to get it. I possess the key and I will be a more just administrator than you half-beings, you soulless souls and you godless Gods, and you godforsaken God. You will gather around the source of blood, and you will come bearing gifts so that you may receive what you need. Oh, men, protect the holy source so that no God can seize it for himself. The Gods know no measure and no mercy. They get drunk on the most precious of draughts. They waste it in drunkenness, since they know neither God nor soul. Presumptuousness and excessiveness, severity and callousness are their essence. Greed for the sake of greed, power for the sake of power, pleasure for the sake of pleasure, immoderation and insatiableness, this is how you recognize the daimons. Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. You Gods, your first born son is man. He bore a terribly beautiful-ugly son of God. But this mystery, too, is accomplished with you. You bore a son of men, no less splendid-terrible, and you will also serve under his rule. Both God and man are disappointed victims of deception, blessedly blessed, powerlessly powerful. Carl Jung, The Black Books, Vol. V, Page 266

That is your disbelief, your doubt. You don't want to believe in the magnitude of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. This only causes misunderstanding. Jung's Soul, The Black Books, Vol. V, Page 230

Jung: I see a palace in front of me, with countless windows, and hear: "In my father's house are many mansions." What does it mean?

Jung's Soul: "Think about it, please." Why ask? You can guess for yourself. Fear makes you dull. Everything is way too obvious. But you don't want to believe. No more proofs! That will do. The Black Books, Vol. V, Page 230

Never forget that you are a man and therefore you must bleed for the goal of humanity. listen, you are still too juvenile for your age. You should get older, the years are dwindling and yet your work has not been accomplished. Anchorite, The Black Books, Vol. V, Page 231

Jung: Is it not enough yet? Do I thus not counter the spirit of the time if I dissociate myself from science?

Anchorite: You are not supposed to dissociate yourself, but consider that science is merely your language. The Black Books, Vol. V, Page 232

The hand that strikes first, strikes best.

Nonsense streams from the deepest wells, amply like the Nile.

Morning is more beautiful than night.

The flower smells until it fades.

Ripeness comes as late as possible in spring, or else it misses its purpose.

Madness is the most acceptable of all evils; it is misunderstood. Carl Jung, The Black Books, Vol. V, Page 233

Ha, this book! I have laid hands on you again- banal and pathological and frantic and divine, my written unconscious! You have forced me to my knees again! Here I am, say what you have to say! Carl Jung, The Black Books, Vol. V, Page 233

One should buy and sell you. Hermes is your daimon. Philemon, The Black Books, Vol. V, Page 236

You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Philemon, The Black Books, Vol. V, Page 236

Must gold prove its necessity? It is proven through the longing of men. Philemon, The Black Books, Vol. V, Page 236

Philemon, keeper of the hoard, with ambiguous speech you attend to your duty. Carl Jung, The Black Books, Vol. V, Page 237

The burden of silence is no greater than the burden of my I that I always like to offload onto the other. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. Philemon, The Black Books, Vol. V, Page 237

The Christian morality of our time goes on producing mutual enchantment. But sin resides in that. Carl Jung, The Black Books, Vol. V, Page 238

He who falls away from himself has not abandoned himself. He has simply freed himself. Carl Jung, The Black Books, Vol. V, Page 238

It is necessary that we go into ourselves every day to reestablish the connection with the self. Carl Jung, The Black Books, Vol. V, Page 239

Through constant outward living we lose the self and through this we also become secretly selfish in our best endeavors. Carl Jung, The Black Books, Vol. V, Page 239

Through uniting with the self we reach the God, who unites heaven and hell in himself. The self is not God, although we reach the God through the self. Carl Jung, The Black Books, Vol. V, Page 239

It is divine service to serve oneself. We thus relieve humanity of ourselves. Carl Jung, The Black Books, Vol. V, Page 240

To give all one's goods to the poor means to educate them to become idle. Pity should not carry another's load, but it should be a strict educator instead. Carl Jung, The Black Books, Vol. V, Page 240

They were 3 dead who came to me last night. One woman was especially clear. She bequeathed to me the whirr of her golden wings, this singing grave roofed by sun wings. Carl Jung, The Black Books, Vol. V, Page 241

Jung: A phallus?

That is it, that is the symbol of the middle. That's what we wanted, what we needed. It is terribly simple, initially stupid, naturally godlike, the God's other pole. This is precisely the pole we needed. Dead Woman, The Black Books, Vol. V, Page 242

He [God's other Pole] is the flesh spirit, the blood spirit, he is the extract of all bodily juices, the spirit of the sperm, the spirit of menstruating, of the urine and the faeces, of the liver, of the heart, of the lungs, of the eyes, of the ears, of the genitals, of the legs, of the hands, of the bowels, but not of the brain, yes, also of the brain, but of its liquid and fibers, of what is conjoined and not single in the brain. Not the spirit of the cells, not from the nucleus, but from the protoplasm. Dead Woman, The Black Books, Vol. V, Page 242

We want to share in your life. That way we gain corporeality. Thus we can draw closer to you. Dead Woman, The Black Books, Vol. V, Page 243

I drink and feel new power. Listen: Build the church. Write the holy books, the age-old new ones, that contain the echo of the eternal being, the mysterious ones- mocked wisdom-the lower and upper truth. Dead Woman, The Black Books, Vol. V, Page 245

So listen, dear I, we are together alone and our being together threatens to become unbearably boring. Hence I would like to do something, for example, educate you. Your main flaw is, that you have no proper self-esteem. You see, other people have it in abundance. You have a number of good qualities that you can be proud of. You believe that being capable is an art. Of course that is the art. But one can also learn such skills to some extent. Please, do so. You find it difficult- well, all beginnings are difficult. Soon you will be able to do it better. Do you doubt this?-That is of no use; you must be able to do it, or else I cannot exist with you. Ever since my soul has flown to heaven we have depended upon one another; you therefore need to be reasonable and present yourself acceptably or else our life together will become wretched. So pull yourself together and value yourself, admire yourself, tell yourself that you have incomparable merits and admirable virtues. Don't you want to? Carl Jung, The Black Books, Vol. V, Page 215-216

Or do you want love, or what goes by that name? One can also teach with love, if blows do not bear fruit. So I will love you. I embrace you as a visible sign of my love. Carl Jung, The Black Books, Vol. V, Page 216

How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul; but know the magic word. My soul has risen to the sky, to the sources of the eternal light. Carl Jung, The Black Books, Vol. V, Page 217

For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave. Do you think I'd like an embuggerance such as you as a companion for ever? Carl Jung, The Black Books, Vol. V, Page 218

And then how do you really think? It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive or imagine them? Carl Jung, The Black Books, Vol. V, Page 221

In LN, the remainder of this entry was replaced by the following: "I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery, not respect. / I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. / Freedom does not belong to you, but form; not power, but suffering and conceiving. / You should make a virtue out of your self-contempt, which I will spread out before men like a carpet. They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you" (LN, p. 466). The Black Books, Vol. V, Page 222, fn 93

Ridiculously enough, I did not know at this stage that if I tame my beast the other beasts around me will be tamed at the same time. Carl Jung, The Black Books, Vol. V, Page 223

An act of violence is disgraceful, sensitivity, too. It is the violent act of the inactive man. Carl Jung, The Black Books, Vol. V, Page 223

Jung later described the self-criticism depicted in this opening section as the confrontation with the shadow. In 1934 he wrote: "Whoever looks into the mirror of the water will see first of all his own image. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. The Black Books, Vol. V, Page

This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people, for the meeting with ourselves belongs to the more unpleasant things that can be avoided as long as one can project everything negative into the environment. But if we are able to see our own shadow and can bear knowing about it, then a small part of the problem has already been solved: we have at least brought up the personal unconscious" ("On the Archetypes of the Collective Unconscious" Carl Jung, The Black Books, Vol. V, Page 224, fn 107

The uncertain way is the good way; upon it lie possibilities. Be unwavering and create. Jung's Soul, The Black Books, Vol. V, Page 226

Should I speak to the above or the below? Below are you, my brother I, above, my soul, are you. Carl Jung, The Black Books, Vol. V, Page 228

Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life. There are also the apparently dead and the collapsed. With compassion they might keep up. Jung's Soul, The Black Books, Vol. V, Page 227

Is the excrement of the earth not sacred? "Yes and no. The soil of the earth is sacred, but not its excrement. Excrement is excrement," earth is earth." Jung's Soul, The Black Books, Vol. V, Page 228

There is a divine and a human intention. They cross each other in stupid and godforsaken people, who also include you from time to time." Jung's Soul, The Black Books, Vol. V, Page 228

I also dread the madness that befalls the solitary. Carl Jung, The Black Books, Vol. V, Page 229

Not so much- it comes from solitude. One starts to smell in solitude-and the smell reaches far. Carl Jung, The Black Books, Vol. V, Page 205

Do you call it just, when you do not live? Who shall live at all, if you don't?' Everyone should live. You act in self-defense. Your kindness borders almost on the absurd. Jung's Soul, The Black Books, Vol. V, Page 206

The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfil your work. Here, where you are the creature subjugated to Abraxas, you must learn to fulfill the work of life. Jung's Soul, The Black Books, Vol. V, Page 277

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough. Jung's Soul, The Black Books, Vol. V, Page 277

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Jung's Soul, The Black Books, Vol. V, Page 277

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. Jung's Soul, The Black Books, Vol. V, Page 277

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Jung's Soul, The Black Books, Vol. V, Page 277

My soul, I call upon you- I fear something terrible and dreadful-nameless fear fills my heart, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed? Does no cry of despair reach you? Carl Jung, The Black Books, Vol. V, Page 278

But we are the Pleroma, for we are enclosed in and part of the eternal and the endless. But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally, but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space. Carl Jung, The Black Books, Vol. V, Page 285

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space. Jung's Soul, The Black Books, Vol. V, Page 270

Above you comes the dove or the heavenly soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil's understanding, which always detects smaller things and finds chinks where you suspect none. Jung's Soul, The Black Books, Vol. V, Page 270

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. Jung's Soul, The Black Books, Vol. V, Page 270

The human soul, living forever within you. The heavenly soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Carl Jung, The Black Books, Vol. V, Page 270

The heavenly mother is a daimon among the order of the Gods, an inhabitant of the heavenly world. Carl Jung, The Black Books, Vol. V, Page 271

The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Carl Jung, The Black Books, Vol. V, Page 271

Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great. Carl Jung, The Black Books, Vol. V, Page 271-272

The more concentrated the Pleroma becomes, the stronger the star of the individual becomes. It is surrounded by shining clouds, a heavenly body in the making, comparable to a small sun. It emits fire. Therefore it is called: "I am a star, wandering about with you" Carl Jung, The Black Books, Vol. V, Page 272

To be sure, this God is the one who survives the death of men. To him for whom soli-

tude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality. Carl Jung, The Black Books, Vol. V, Page 272

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung, The Black Books, Vol. V, Page 272

The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. Carl Jung, The Black Books, Vol. V, Page 274

The more you free yourself from him [Abraxas], the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you. Carl Jung, The Black Books, Vol. V, Page 275

You must be in the middle of life, surrounded by death on all sides. Stretched out, like one crucified, you hang in him, the fearful, the overpowering. Carl Jung, The Black Books, Vol. V, Page 275

You yourself are a creator of worlds and a created being. You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung, The Black Books, Vol. V, Page 275

The suffering of mankind is without end, since its life is without end. Since there is no end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has no end for itself, but it certainly does for the Gods. Carl Jung, The Black Books, Vol. V, Page 276

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Black Books, Vol. V, Page 276

Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in pew longing and power, in that the fruit of deception and human disappointment falls to him. Carl Jung, The Black Books, Vol. V, Page 276

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul. Carl Jung, The Black Books, Vol. V, Page 277

You see that it almost surpasses the power of a man. I want to accept and suffer it for your sake-and never for mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren’t you, my soul, who touched the fiery Heaven and the eternal fullness, how

could I? Carl Jung, The Black Books, Vol. V, Page 257

I go and cast myself before human animals, so they can tear me apart. Oh most unmanly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best, but befouling and rending of the most beautiful for the sake of life. Carl Jung, The Black Books, Vol. V, Page 257

Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to emerge entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the stinking devil's pool so deep that its mud sullies even your glowing robe? Carl Jung, The Black Books, Vol. V, Page 257

Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish foolish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child, a bloodthirsty daimon, a tormentor of humans without equal, precisely because she has divinity. Carl Jung, The Black Books, Vol. V, Page 258

Shield men from her [Soul], and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. let her be with the dead as her playmates, since she belongs to their kind more than to yours. She is smaller and larger than a man. Carl Jung, The Black Books, Vol. V, Page 259

For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through. Carl Jung, The Black Books, Vol. V, Page 259

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry- tear to pieces the bloody veil that the lost soul has woven around you, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and in raving blindness craves filth in which to throw herself. Carl Jung, The Black Books, Vol. V, Page 259

Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under a fruit-bearing tree. Carl Jung, The Black Books, Vol. V, Page 260

Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you, because you can't distinguish yourself from your soul. But you are distinct from her, you are not a soul-God-Devil, but instead you are a powerless man who need not foster the regenerated Gods. Carl Jung, The Black Books, Vol. V, Page 260-261

For you are the prison guard of your soul, the eunuch of your soul, who protects her from Gods and men. You must equally protect men from her- yes, perhaps even the Gods. Carl Jung, The Black Books, Vol. V, Page 261

But your soul, this extract of human essence, could by way of that poison endanger even the Gods. So put the dangerous one under wraps, since not only your fellow men but also the Gods must live. Carl Jung, The Black Books, Vol. V, Page 261

Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. Jung's Soul, The Black Books, Vol. V, Page 261

I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical. But above all one must start with betrayal. Carl Jung, The Black Books, Vol. V, Page 263

You [Jung] carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. We are joyful, good things will follow you, we lend you strength. We are in the land of men and we are alive. Philemon, The Black Books, Vol. V, Page 264

Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty to men for so long, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty. Jung's Soul, The Black Books, Vol. V, Page 265

Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love. Carl Jung, The Black Books, Vol. V, Page 266

You must melt down all your feeling, which has been worn out by the day, through inward retrieval into the mounting heat, in order to purge rust and breakage in the fire's heat, so you can renew the work of the day with restored tools. The ancestors prayed and practised the holy ceremonies. Jung's Soul, The Black Books, Vol. V, Page 268

You are ignorant of the power of matter, just as you know nothing of human power, not even your own. Matter is the counterpole to God. God lures the phallus out of himself. Yes, he lures matter out of the devilish void, which is God himself. Carl Jung, The Black Books, Vol. V, Page 269

You know that the power of the phallus is great. Did you ever doubt it? Then know that the power of matter is even greater. The earth is more powerful than the phallus, he is the transient son, she is the age-old mother. The hardest, most imperishable matter is the best. It needs to be built into this matter. Carl Jung, The Black Books, Vol. V, Page 269

The hardest stone is good for the greatest idea. To penetrate deeper into matter endows thought with greater powers. Always erect it in matter. Carl Jung, The Black Books, Vol. V, Page 269

Should I live with ghosts, instead of with the living? Must all the longing for living men belong to you, the dead? Did you not have your time to live? Did you not use it? Should a living person give his life for your sake, you who did not live the eternal? Carl Jung, The Black Books, Vol. V, Page 249

The yoke of men is lighter than the yoke of the God. The Dead One, The Black Books, Vol. V, Page 252

The highest freedom. Only the God above you, through yourself. Comfort yourself with this and that as well as you can. The God bolts doors that you cannot open. Let your feelings whimper like puppies. The ears on high are deaf. The Dead One, The Black Books, Vol. V, Page 252

God is not solemn, he is terrible. Solemnity belongs to you, it is human, not divine. God has no need of theatre. I am the highest of the dead and resurrected. I was dead, you gave me life, my life. The Dead One, The Black Books, Vol. V, Page 252

Revenge is human. God does not know revenge. He knows only power and creation. He commands and you act. Your anxieties are laughable, there is only one road, the military road of the Godhead. The Dead One, The Black Books, Vol. V, Page 252

You should not serve your personal devil. That leads to superfluous pain. True joy is simple and comes and exists from itself, and is not to be sought here and there. The Dead One, The Black Books, Vol. V, Page 253

At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfil your task, nothing else. Joy comes from fulfillment, not from searching for it. The Dead One, The Black Books, Vol. V, Page 253

There are also internal ceremonies. The ceremony must be dissolved and become spirit. The bridge should lead out beyond humanity. Inviolable, far, of the air. Your bridge is too low. People will knock their heads on it. There is a community of spirits. The Dead One, The Black Books, Vol. V, Page 254-255

Let us build the bond of community so that living and dead images will become one and the past will live on in the present. The Dead One, The Black Books, Vol. V, Page 256

Help me to understand your language, so that I will not stray from you nor you from me. I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable unending and therefore begets evil. Carl Jung, The Black Books, Vol. V, Page 256

You are my community. I live what I can live for the living. But I cannot live the excess of my longing with the living. It belongs to you, you shades. We need your living with us. Carl Jung, The Black Books, Vol. V, Page 256

But I am damned to haul you [Jung’s Ego] through a medieval hell, so that you too will become somewhat acceptable. But before that the devil shall live with you. Carl Jung, The Black Books, Vol. V, Page 218

The touchstone is being alone with oneself. This is the way to the valuation of oneself. Carl Jung, The Black Books, Vol. V, Page 218

A movement back into the Middle Ages is a sort of regression, but it is not personal. It is an historical regression, a regression into the past of the collective unconscious. This always takes place when the way ahead is not free, when there is an obstacle from which you recoil;

or when you need to get something out of the past in order to climb over the wall ahead. Carl Jung, The Black Books, Vol. V, Page 218, fn 216

And now we come to the vile swindle that you [Jung's Ego] pursue with your intellect.

You [Jung's Ego] speak more ·skillfully than others; and thus you abuse your capability and discolor and tone down and strengthen and touch up, and loudly proclaim your honorableness and credulity. You gloatingly leave others in the lurch, if they only get caught in your snares. Carl Jung, The Black Books, Vol. V, Page 220

But you [Jung's Ego] are responsible to humanity in everything that you do and that you think. Do not pretend there is a difference between thinking and doing. You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel. Carl Jung, The Black Books, Vol. V, Page 221

You [Jung's Ego] ought to be life's womb and vessel. Smash all the dead idols within. Carl Jung, The Black Books, Vol. V, Page 223

You [Jung's Ego] should struggle to leave what others must do in spite of their effort. Freedom does not belong to you, but form; not power, but the conceiving and suffering. Carl Jung, The Black Books, Vol. V, Page 223

Your [Jung's Ego[soul, my brother ass, has risen to the light. You are not your soul, you only belong to your soul, and it belongs to the great light that never goes out. The life of man does not extend to your soul. Carl Jung, The Black Books, Vol. V, Page 224 [error]

You [Ego] want to be understood? That's all we needed. Understand yourself, and you will be sufficiently understood. The powers of nature understand you better than you do yourself. Carl Jung, The Black Books, Vol. V, Page 224

If you were not my soul who rose to the eternal realm, I would call you the most terrible scourge of men. But who moves you? I know that divinity is not humanity. The divine consumes the human. Carl Jung, The Black Books, Vol. V, Page 227

As you already know, I [Soul] have long predicted solitude for you. You need not be afraid of madness. You won't be so lonely that you must fear madness. You see that your work prospers and bears marvelous fruits. Jung's Soul, The Black Books, Vol. V, Page 229

I am a nameless one, one of the many who lived and died in solitude. The spirit of the times and the acknowledged truth required this from us. look at me- you must learn this. Things have been too good for you. Only solitude can grant depth. Anchorite, The Black Books, Vol. V, Page 231

Practice solitude assiduously without grumbling so that everything will in time become ready. You [Ego] should not die unfulfilled. Your years are numbered and many years are still needed for your fulfillment. Carl Jung, The Black Books, Vol. V, Page 232

You [Ego] should become serious and your word sink heavy as iron into the ground of mankind. Let go of too much science. There lies the way that is not your way. Your way goes

toward the depths, toward the rarest and deepest. Science is surface, instrument, language. You have yet to perceive this childishness in science. Carl Jung, The Black Books, Vol. V, Page 232

Jung: Am I a scholastic?

Anchorite: Not that, but scientific; science is a new version of scholasticism. It needs to be surmounted. The Black Books, Vol. V, Page 232

Soul: But you can change inwardly. You need to become stronger and more affirmative. That way you will make it turn out well."

Jung: I'll remember that. You mean the "man" inside me.

Soul: You need to stand in for the Divine. Don't forget. Carl Jung, The Black Books, Vol. V, Page 234

What tribulations do men not take upon themselves for the sake of gold? Gold waits and does not shorten their tribulations. The greater the tribulations, the greater the trouble, the more esteemed it is. Carl Jung, The Black Books, Vol. V, Page 237

Self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of redemption. But It is a sin to deliberately alienate the other from his self by means of one's own virtuousness. Carl Jung, The Black Books, Vol. V, Page 239

The work of redemption is always first to be done on ourselves. This work cannot be done without love for ourselves. Selfless love is a sin, because it is not true. We can never abandon our self, or else we will abandon our work of redemption. But we also should not use the other for our own alleged redemption. Carl Jung, The Black Books, Vol. V, Page 239

The God acts from within himself. This should be left to him. What we do to the self, we do to the God. If we twist the self, we also twist the God. Carl Jung, The Black Books, Vol. V, Page 239

Even closer? What? Even deeper into the grave of the God? Is the place of our work in the vault itself? The God should not live in us, but we should live in the God. Apparently in the self and thus in God. Dreams and long days of tranquillity. Carl Jung, The Black Books, Vol. V, Page 240

Jung: What remains when my flashing godly light fades away?

A Dead Woman: Your body remains with you, my beloved, body, living body. You will think from your body, not from the cell nuclei of your brain. Carl Jung, The Black Books, Vol. V, Page 242

The phallus is not the foundation but the summit of a building, of a church that still lies sunken, like a tower erected over a dome. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment. Hence for you the phallus is the first sign of the church in which you hope for community with the living? Speak, why do you hesitate? Jung's Soul, The Black Books, Vol. V, Page 244

"Brimo, the old one-which is how it begins. The one who bore the son, the towering phallus, who grew out of her shame and strove after the shame of the heavenly wife, who arches over earth. Because she lies above the son, enveloping him above and below. The head of the phallus reaches down to her lower parts, but her bliss radiates beyond her head into the spaces, higher than the head of phallus can reach, the blind one, the worm. She bears and raises him. Carl Jung, The Black Books, Vol. V, Page 245-246

A number of times I read in Nietzsche the expression "ultimate solitude." This is the phrase that stands before me. My soul, do you hear this expression? Carl Jung, The Black Books, Vol. V, Page 203

See Nietzsche, "The Fire-Signal," in Dithyrambs of Dionysus (1888): "Seamen blown off course! Rubble of old stars! / You seas of the future! Unexplored sky! / to all that knows solitude do I now throw this line: / give answers to the flame's impatience, / catch me, the fisherman on high mountains, / my seventh. final solitude!" Carl Jung, The Black Books, Vol. V, Page 203, fn 3 [error]

The individual must now consolidate himself by cutting himself off from the divine and becoming wholly himself. Thereby and at the same time he also separates himself from society. Outwardly he plunges into solitude, but inwardly into hell, distance from God. Carl Jung, The Black Books, Vol. V, Page 203-204, fn 3

Whoever does not value his own life will lose it. Now you must live. Others ought to look after themselves and not stand where your knife stabs. You shouldn't become a monkey and fool to others- for the sake of tomfoolery. Everything has a limit. They will be insolent to you because you have laid down your weapons. Jung's Soul, The Black Books, Vol. V, Page 205-206

Jung: Should one refrain from teaching truth to others?

Jung's Soul: Yes, one should. Restrict yourself to teaching the way to subjective truth. Objective truth in these matters comes down to a delusional system. Ultimate things ought to be subjective truths." The Black Books, Vol. V, Page 207

You don't know the significance of the subjective. It is of cosmic significance. It reaches to the kernel of things. Jung's Soul, The Black Books, Vol. V, Page 207

It [the subjective] is related to the chaos, the deep essence of the world. The law is surface, order is the outer side. Chaos is your mother. You rest in uncertainty as in the mother's womb, eternally becoming and in a seminal state. Jung's Soul, The Black Books, Vol. V, Page 208

A kangaroo with her joey in her pouch. - This is painfully grotesque-and fraught with meaning. The ink almost flows too fast in order to write such things easily... The kangaroo is an image of Christ, as is the Pelican. Carl Jung, The Black Books, Vol. V, Page 209

The maternal is cruel- for he who is not stuck inside. But for he who is inside it is pure bliss and delight, and he can prosper. Carl Jung, The Black Books, Vol. V, Page 210

Don’t ask in such a direct way, it’s disturbing. Don’t disturb the development of nonsense. It’s salutary. This is what you need to learn today. let the nonsensical grow. How else could you discern meaning?" Jung’s Soul, The Black Books, Vol. V, Page 210

Yes, uncertain, by God. We have to speak of "uncertain". I think this is an important point. "Uncertain" is the word of words for everyone who must consort with his beloved and revered soul. I tend toward contempt of the soul. Carl Jung, The Black Books, Vol. V, Page 210

I rise again-I had become flesh-now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you to your life and earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth. Jung’s Soul, The Black Books, Vol. V, Page 211

In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers-so rises the sun in your heart and streams out into the cold world. Carl Jung, The Black Books, Vol. V, Page 212

My soul, do you still exist? You, whom I ridiculed and abused, who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands! I am powerless in your hand, my God! Carl Jung, The Black Books, Vol. V, Page 213

Such is my language and to you I leave the understanding. No one besides you has your soul. It is always with you, yet you see it in others, and thus it is never with you. You strive to draw to yourself those who seem to possess your soul. You will come to see that they do not possess it, and that you alone have it. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, The Black Books, Vol. V, Page 213

I believe and accept that my soul is something different from me. Carl Jung, The Black Books, Vol. V, Page 215

Do you sense it, the duty of the world?

Yes, from spheres to spheres

it needs to bear seed from seed,

it brings us the light of the world:

sprinkling as if from a dark sieve

it sows love, love, love

from night to night, from pole to pole. The Black Books, Vol. V, Page 103

These lines were copied here by Toni Wolff. They are from an epic poem by Richard Dehmel (1863–1920), 1905 this work inspired a series of seven woodcut prints by the Expressionist painter Ludwig Kirchner. Dehmel’s frank treatment of sexual themes led to charges of obscenity and blasphemy. In 1905 this work inspired a series of seven woodcut prints by the Expressionist painter Ludwig Kirchner. Dehmel’s frank treatment of sexual themes led to charges of obscenity and blasphemy. Page 557, fn 1

My God, my wonderful light! Page 555

An inscription in Toni Wolff's handwritting.

"LA SOMMA SAPIENZE E'L PRIMO AMORE" (the highest wisdom and the primal love) is the sixth line of the third Canto of Dante's Inferno, the inscription above the gate of hell.

The whole inscription reads: "THROUGH ME THE WAY INTO THE GRIEVING CITY, / THROUGH ME THE WAY INTO ETERNAL SORROW, / THROUGH / ME THE WAY AMONG THE LOST PEOPLE. / JUSTICE MOVED MY HIGH MAKER; DIVINE POWER MADE ME, / HIGHEST WISDOM, AND PRIMAL LOVE. / BEFORE ME WERE NO THINGS CREATED / EXCEPT ETERNAL ONES, AND I ENDURE ETERNAL. / ABANDON EVERY HOPE, YOU WHO ENTER" The Black Books, Page 405, fn 1.

Sunday. This entry was not reproduced in LN. On January 27, 1916, there was a presentation to the Association for Analytical Psychology by Adolf Keller concerning Théodore Flournoy's "Une mystique moderne."

Jung had two copies of this work, both of which were annotated. In the discussion, Toni Wolff noted, "In analysis one can also reach God through love and will, not by overpowering, as K. thinks."

Jung replied, "In analysis we rather get prepared for it. If not, overpowering happens."

Schneiter commented, "The unio mystica of the mystics is love," and Jung commented, "The experience of the devil is missing."

Emma Jung commented, "The concept of God does precisely not match a known image or an imago," to which Jung replied, "That is already the case with the primitives (the God is not the father, but the Grandfather, etc.). This shows that it is not a revaluation of the father and that it is only concept by proxy that could be replaced by any other. God is everything that is xx and creates emotion."

Further on in the discussion, Jung commented:

"First God is felt traditionally, conventionally, then dynamically, then felt into humanity (as magical effect of the person).

But this results in a God beyond good and evil. It leads to the devil (as war). It is a primitive thought: everything alien is magical. Also medieval. Mlle V shows us that she experiences God as a subjective dynamis, and between men it is the personal. A God beyond good and evil questions the human relationship . . . a God beyond good and evil is not Christian either. The Christian is only an etiquette.—If she was to continue consequently, she would come between the poles. At the end she takes the view, according to which she turns into a Christ herself. This is already analytical. The Christians become christiani, not christoi" (MAP, pp. 99ff.). Jung's comments concerning a God beyond good and evil converge with the conception of Abraxas that he was elaborating in these entries. The Black Books, Vol. V, Page 280, fn 417

He who is pregnant with chaos is fortunate. Jung's Soul, The Black Books, Vol. V, Page

206

Why should you not be horrified? Horror belongs to loneliness, and loneliness is your way. You have enough people in your outer life. Jung's Soul, The Black Books, Vol. V, Page 206

How should you be powerful? We are children of chaos, inextricably intertwined with it. Our deepest nature is disorder. That is the beginning of all things. Jung's Soul, The Black Books, Vol. V, Page 207

"Straightforward direct love." love inside-out is better described as indirect love. To my way of thinking loving someone indirectly is to love their obverse. Love the generosity of the miser, the ugly of the beautiful, the rationality of the crazy and the badness of good. Jung's Soul, The Black Books, Vol. V, Page 207

Don't go too far. But value your emotions. They are instructive and a vital principle to others. Jung's Soul, The Black Books, Vol. V, Page 207

Just as the others. Do you want to be better than others? That would be a Christian ideal that leads to self-righteousness and desolation. What I want to say is, humbly be as bad as others. It will do both you and others good. Jung's Soul, The Black Books, Vol. V, Page 208

It's easy for you to talk. The subjective seems to me like an undefinable primordial soup, hopeless and arbitrary. Carl Jung, The Black Books, Vol. V, Page 208

Jung's Soul: Restlessness is my essence and the foundation of my life. The Black Books, Vol. V, Page 211

Jung: What is harder? Truly the struggle with the dead!"

Soul: One dies of life.

Jung: Yes, then one dies of life. Why, then?

Soul: If one does not live with life.

Jung: Do I not live with life?

My God, what else do you want?

Soul: I demand your life."

Jung: Are you shooting off to God again, my soul? The Black Books, Vol. V, Page 211

I want to vanish from your sight, you ought to live in darkest solitude. Human lights should illumine your darkness. Jung's Soul, The Black Books, Vol. V, Page 212

Pregnant women belong to fate." Release me, I rise to the eternal realm. Jung's Soul, The Black Books, Vol. V, Page 213

This comrade is fussy and critical. I did not want him as my companion. But his companionship was forced upon me. To live under one roof with him, that is quite something-I'd prefer a bad woman or a wayward hound-but one's own I-this horrifies me, because it is terribly boring and deadly monotonous. And besides it possesses many bad qualities. In particular it lacks self-admiration and correct valuation of itself It seems that an educational undertaking is called for if anything at all is to transpire. The Black Books, Vol. V, Page 215

The following paragraph was not reproduced in LN. Instead, Liber Secundus ends with: "Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. / Shut, may mountains bury you and seas flow over you. / I came to my self, a giddy and pitiful figure. My I! I didn't want this fellow as my companion. I found myself with him. I'd prefer a bad woman or a wayward hound, but one's own I - this horrifies me. / An opus is needed, that one can squander decades on, and do it out of necessity. I must catch up with a piece of the Middle Ages within myself. We have only finished the Middle Ages of- others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell , until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. / The touchstone is being alone with oneself. / This is the way" (pp. 457- 58). The Black Books, Vol. V, Page 215, fn 28

Book VI:

I come as a spokesman. It is too sad to be abandoned by the living. Salome weeps, her eyes have become blind from tears. We want sympathy. Elijah, The Black Books, Vol. VI, Page 266

My eyes are closed. They were once open and I saw the light, the great flame that the living need. But it died out. Too great a grief rolled over it and snuffed it out. One should excavate it. Salome, The Black Books, Vol. VI, Page 266

Sal. lead me to the place where our house once stood, before the cursed God was born. I can't see, but I feel the warmth that remains at the spot where the flame once burnt. I will dig up that place with my hands. Father, are we at the spot? Salome, The Black Books, Vol. VI, Page 266

On December 22, Salome had identified herself as his sis ter, and their mother as Mary (Book 2, p. 189). The Black Books, Vol. VI, Page 267, fn 282

What the world recognizes turns to water. The genuine is rare and unrecognized. But it works from the few to the many, who do not recognize it." Carl Jung, The Black Books, Vol. VI, Page 268

I have rested. I have done what I could, what I saw. I have practiced. Was that magic, a wish to force things? Carl Jung, The Black Books, Vol. VI, Page 284

Since you do not deserve to be suffocated by women, as you were not suffocated by me. You see in me what woman is for man-a snare and a ladder to heaven.

Jung’s Soul, The Black Books, Vol. VI, Page 255

Unify yourselves, and thus become whole! And then you live. Joy belongs to the life of the earth. What do you know about joy? A hymn to joy, but you keep a procession of sorrow. Carl Jung, The Black Books, Vol. VI, Page 279

Cf. Jean Paul, "Good women must always bear and hold the ladder to heaven, on which men ascend into the heavenly blue and sunset." The Black Books, Vol. VI, Page 255, fn 256

In 1921, Jung noted, "For a man, a woman is best fitted to be the real bearer of his soul-image, because of the feminine quality of his soul" The Black Books, Vol. VI, Page 256, fn 259

[Pray]To your God, that he bring you the light, otherwise it can’t come along. It needs the bridge of prayer. You ought to leave no means untried. Where nothing helps, prayer helps. Prayer helps your God. He has the light, I don’t have it. 273 I can see only from the distance, through you. But you don’t see it." Jung’s Soul, The Black Books, Vol. VI, Page 264

love can also not be. love is sometimes, but life is lasting. Carl Jung, The Black Books, Vol. VI, Page 235

Elijah, you need not contemplate it at all. It is not to be thought. It is to be viewed. It is an imaginary painting.

Salome, it is not true that only the simple is pleasurable; over time it is even boring and in truth the multiple captivates you. The Black Books, Vol. VI, Page 238

Dear lord Jesus Christ, we are not pure. The mud of hell sticks to us. Carl Jung, The Black Books, Vol. VI, Page 239

Oh Simon Magus, who hides in Philemon, are you in my garden or am I in yours? The Dark One, The Black Books, Vol. VI, Page 245

He is sufficiently unfree through outer but even more through inner circumstances. Once he has freed himself from the external side, he falls into the internal. I also want to free him from that. I even have to for the sake of my own life. Carl Jung, The Black Books, Vol. VI, Page 216

You didn’t want to obey, you resisted. But you should not resist any humiliation. You should accept the injustice, since Abraxas wants to knead you into people like yeast into flour." Jung’s Soul, The Black Books, Vol. VI, Page 217

4 is the number of the principal Gods, as 4 is the number of the world’s measurements.

1 is the beginning, the God.

2 is Eros, for he spreads himself out in brightness.

3 is the Tree of life, for it fills space with bodies.

4 is the devil, for he opens all that is closed, he dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Jung's Soul, The Black Books, Vol. VI, Page 220

But woe unto you, who replace this incompatible multiplicity with a single God! In so doing you produce the torment of doubt for the sake of the one God and the mutilation of the creation whose nature and aim is differentiation. Jung's Soul, The Black Books, Vol. VI, Page 220

The multiplicity of the Gods corresponds to the multiplicity of Gods men. Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto the Gods the God. Jung's Soul, The Black Books, Vol. VI, Page 221

Jung: Abstinence! From what?

The Dark One: "From man."

The Dark One: Jung: What? Enhanced solitude?

"No, abstinence from man, abstinence from human joy and suffering."

Jung: That is Eastern wisdom! The Black Books, Vol. VI, Page 221-222

You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your star begins." Jung's Soul, The Black Books, Vol. VI, Page 223

The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, The Black Books, Vol. VI, Page 226

To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death, it prepares the life of the smaller world, and assuages the hopeless desires of the greater. Carl Jung, The Black Books, Vol. VI, Page 227

I need a new shadow, since I have recognized the terrible Abraxas and have drawn myself back from him. The cold grew and my star blazed brighter. Carl Jung, The Black Books, Vol. VI, Page 228

Commingling. Abstain from human suffering and joy. Remain secluded until abstinence is complete, and you are freed from the touch of man. Then I will accept you as my child. Great Mother, The Black Books, Vol. VI, Page 229

Both man and woman, in their respective ways, are governed by the law of Eros and the spirit. The Turk, The Black Books, Vol. VI, Page 230

Many things can become real, which seem impossible today. The doors must remain open. Necessity has the final say. The Turk, The Black Books, Vol. VI, Page 231

You have not yet experienced the fragmentation. You will be blown apart, scattered to the winds. Everyone carries away a piece of you. Men are preparing for the last Supper with you. The Turk, The Black Books, Vol. VI, Page 231

The following was added here in LN: "First: these qualities are differentiated and separate in us; therefore they do not cancel each other out but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us. / Second: these qualities belong to the Pleroma, and we must possess and live them only in the name and under the sign of differentiation. We must differentiate ourselves from these qualities. They cancel each other out in the Pleroma, but not in us. Distinction from them saves us" Vol. VI, Page 209, fn 20

There is one more condition: let the black one go [Toni Wolff]. excessively deep relation. She is also empty and lives through you. She can't give to you what you need. You chose the 7 lights. The more you bind yourself, the weaker you become. No more letters, no time which you ought to give to me. Carl Jung, The Black Books, Vol. VI, Page 258

"But he is distinct from creation in that he is much more indefinite and indeterminable. He is less differentiated than creation, since the ground of his essence is effective fullness. Only insofar as he is definite and differentiated is he creation, and as such he is the manifestation of the effective fullness of the Pleroma. Everything that we do not differentiate falls into the Pleroma and is cancelled out by its opposite. If, therefore, we do not differentiate God, effective fullness is canceled out for us" 211, fn 33

The white serpent is the lower truth, understanding and wisdom, from which all science and philosophy have developed or, been made. The black bird is the upper error-superstition concerning the things of reality, within and without. Serpent, The Black Books, Vol. VI, Page 294

What is past is always an obstacle for what is to come. It must first be completely cleared away. What time could not destroy must be artificially destroyed. For this you need the means that mankind has always needed to arrive at the future from the past: namely severing, separating from the old, destruction of the bones. It is truly an injury of the old, but the new live only through completely wearing out the old. Only with unnatural means can man get out of what was natural of old and hence arrive at a new naturalness. Exercises, that one calls [askesis] belong to this. Otherwise man is completely defenseless against the old, since the old is natural, while the new is unnatural and weak, that is it seems so to you, but the new yet prevails, and then you must suffer it instead of happily creating it yourself. Serpent, The Black Books, Vol. VI, Page 294

This man [Jung] would like to know who I am. Did I not tell him who I was and who I am? I did not say who I will be. I will be Phanes. I will dissolve myself in

his splendor when this man dies. I do not die, I am already Phanes, not a man but a flame of God. Philemon, The Black Books, Vol. VI, Page 297

I was more earthy than earth. I was subterranean, I grew upward, I grew through this man. I overcame him. I am his work, what he has lived. He is not I. He belongs to earth. Phanes is the eternal fire, the encompassing blaze, that has will become invisible and visible, the eternal dawning. Philemon, The Black Books, Vol. VI, Page 297

What are you thinking of? He is the Abraxas of the earth. No one bestows joy on the earthly ones as he does. He is the hermaphrodite, who for joy unites what is separated. He makes you strong and happy on earth. He preserves the life and happiness of men. How could you grow without him? You poor fools! If you don't know how to serve the Gods, at least serve yourselves. Jung Soul, The Black Books, Vol. VI, Page 279

! come, my light is with you. Your path leads straight. Your feet do not err. Disaster is warded off The way is secure. Disunity is removed from you. The Lord of light is born. He lifted himself up and white steeds go before him. Flowers spring up from beneath his feet. The sagacity of the earth and the goodness of the blessing light have prepared the path to joy for you. Lay worry aside. Jung's Soul, The Black Books, Vol. VI, Page 280

The Lord has come. Mortals may be happy. The soul gave herself to the evil one. The evil one is lamed by love. One of his eyes is blinded. Henceforth he doesn't drink the radiance of the light. He embraced and was embraced. You are secure. Enjoy the leveled way. Jung's Soul, The Black Books, Vol. VI, Page 280

He was my companion for many thousands of years. First he was an old man, then he died and became a bear. That too died and became a fish otter. This also died, and became a black newt. This also died, then Atmaviktu became entered into me and immediately raised me to the threshold of splendor. I myself am the Atmaviktu, the ancient. Formerly he erred and became a man, while he is actually an earth serpent. Serpent, The Black Books, Vol. VI, Page 290

That was the spirit of and the error of Atmaviktu. He is still erring and hasn't flown into my throat yet. When he comes near me, I swallow him, so that I become full and my stony heaviness and immobility dwindle. I lack Atmaviktu's soul. If I possess it, I will enter into the gate of splendor. I will lay myself over the gorge. I am the bridge, the living arch that leads over to the land of men and from the land of men into the golden castle. Serpent, The Black Books, Vol. VI, Page 290

Serpent: Atmaviktu is a kobold, a conjuror of serpents, and is himself a serpent. Do I know who I am?

Soul: You should know, you blind worm.

Serpent: My name is my essence. I have been called Atmaviktu since my birth, if it has ever taken place. Perhaps I always was and always will be. How should I know who I am? The Black Books, Vol. VI, Page 290

Serpent: Atmaviktu? I am the kernel of the self The self is no man. That was Atmaviktu's error. That was my banishment and my darkness for many thousands of years.

Soul: So that is Atmaviktu!

Jung: But what is the green robe?

Serpent: That's Atmaviktu's cloak, which he took off as a man when he died and became an animal.

Soul: Yet what is the robe?

Serpent: His humanity. The Black Books, Vol. VI, Page 291

Soul: Tell me, why did Atmaviktu become a man?

Serpent: It was unavoidable. He became sick from longing for man. His head hurt, because he could not think what he did. Therefore he became a man for the sake of healing. He remained in this state, and that was his error, since no one can become their own mantle. He realized this and died, in that he went into the forest and became a bear. Through this men became more human and began to build castles and left the forests to the bears. As they spread and increased their power, they cleared out the woods. Then Atmaviktu died for the third time and drew himself back as an otter into the water. Once more men spread themselves and built ships and headed to new shores. Then Atmaviktu died for the fourth time and became a black newt and drew himself back into the waters under the earth. But men conquered the whole earth and flooded everything with their might. However in the darkness Atmaviktu found his own self again, namely, myself, the white, self-illuminating serpent, which feeds on fire and has also swallowed the last error of Atmaviktu. Serpent, The Black Books, Vol. VI, Page 291-292

My light streams from necessity. My star shines from your misery. My springs flow from the fullness of your life. Everything unlived is shadow and poverty for me. What has been lived nourishes my strength. Heed the emissary. Phanes, The Black Books, Vol. VI, Page 281

Light must be created. You must create it out of raw matter that you've received. It must still be uttered. Words! The light has shown itself only as matter. It will only become luminous when it has been lifted on high. What the Cabiri carried up must still be pulled up. It must pass through your highest light, through the highest lights: science and art. All powers must combine for this work. Jung's Soul, The Black Books, Vol. VI, Page 282

So listen-a golden serpent is the way, a shimmering serpent bridge over a black grave-a dark gate behind splendor-a red light in the darkness of the background-that is evil. I make it out. You did well in not taking this way. Should I take it? So may the eye of evil take me-to a red cave-serpents of blood on the walls -a white gate- a long passage upward in wide halls, countless gates- up onto the roof on

narrow steps-above is a worldwide prospect-I blossom like a fire on a mountain top-I glow through eternities-can you still see me- a distant light-itself a star lost in infinities-but, behold a thread-many threads spun from star to star-on a dizzying bridge infinitely long-it is reached, the first star-also a world. Jung's Soul, The Black Books, Vol. VI, Page 286

You [Soul] didn't believe in me, therefore you went astray. Why did you go astray? Because I believed more in you than in myself. Therefore the radiant one rose in my self. The source of the eternal fire is with me. Come to me and live in me and love the fire and the eternal splendor. My self has the highest wisdom, the hottest fire. My self lives in the gate of splendor. My self draws the fire of the star to it. Carl Jung, The Black Books, Vol. VI, Page 286

Thrice five towers surround the castle. Thrice six gates are in the walls. Thrice seven great halls are in the castle. The green stream flows below. The dark cloud is above, over it the fire, the eternal one that you drew. There are caves in the mountain, there lies the stacked gold, the solidified fire. Where are the men? The castle is empty. Perhaps they left. I see Philemon in the golden house of splendor-alone. Where is Baucis? Did she die, no, she lives, I am Baucis. She stands behind the wise one, her hand touches his throne. They are alone. Where are the men? Who lives in the palaces? No one. Everything is ready. Does no one come? Call now, Philemon! Your voice is weak. And I have no voice that human ears could hear. Do men not see the castle? Is the cloud covering it? Yes, it is, it hides the fire. What grief, this black cloud! Where did it come from- smoke below the fire! How strange! Are you a mourner, a hermit, Philemon? Do you grieve that your fire is hidden? Green water flows around your castle. Where is a bridge? There is no bridge there, Oh Philemon. How can people get across? You, pontiff, should build a bridge, a wide bridge from rare and precious stones. Why do you grieve? Why do you hide the fire with the cloud? Do you grieve because of your solitude? You are not alone, I am with you. Build the bridge, I accompany you." Jung's Soul, The Black Books, Vol. VI, Page 287-288

I come from below, from the great cave, in which I lived for many thousands of years. I became white and blind from sheer darkness. My young have got feet, and I gnawed my tail, not from hunger but in self-contemplation. I lived from fire and drank liquid earth. Therefore I have become as solid as white marble and as cold as ice. Serpent, The Black Books, Vol. VI, Page 289

Soul: "You want to deify man?"

Jung: Not man, but man's primordial kernel. That deserves worship. I gave you enough. I want to give you some more, as much as you deserve. But I deserve human freedom. You should give it to me. Man deserves it. You Gods want slaves. But man wants to be a law himself. This must be. This will be accomplished. The Black Books, Vol. VI, Page 273

A new sun broke away from the flaming body of the primordial mother. A dragon crept up and spat out the new sun. It could no longer endure the light in it. Thus everything was as it should be. Carl Jung, The Black Books, Vol. VI, Page 271

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light. Perhaps he can tell you things that I don't get. It will not be Phanes, but the one who lives in the flame.["] Carl Jung, The Black Books, Vol. VI, Page 271

Man of the West! I speak to you. Your air is nebulous. let light in. There is a clear day to the East, while the west glows in ruddy twilight. A new sun rises in the east. look eastward. listen eastward. A voice comes from there. A fluttering fire smoldered there, now it's with you. What did we do? We grasped it. We made serpent-like plantlike forms. You built vaults and high arches. Is there something under them? Do you keep something safe there? Empty air, that's what. We have no roof while you have only roofs. That's why I seek your roof. I want to live with you: I, the patient taciturn one. I make strange things with a slow hand, I fill the vaults with rare decoration. Do you give me shelter?" A Man of the East, The Black Books, Vol. VI, Page 274

I believe that it is you who carries the new light. I believe that your hand made what we need. I give you my allegiance. I was burnt in the fire like red clay, I am as solid as stone. My nature is of the earth, of the solid red rocks. The centuries do not alter me. I am still the same as of old. My wisdom needs no renewal, no alteration. My eye speaks unwavering mystery, my mouth remains silent before the stranger. I do not teach myself, I am. I add to myself in slow growth." A Man of the East, The Black Books, Vol. VI, Page 274-275

Protect yourself from alteration. No development, rather roots in the earth. That's why Prometheus was chained to the rocks, because he couldn't stop stealing. He himself became a predatory flame, that's why he was bound to the earth. Do it voluntarily first. Bind yourself to the earth, become stone. Carl Jung, The Black Books, Vol. VI, Page 275

If you yourself are frugal, you teach others frugality-and thankfulness for the meagre. Above all, one is thankful only for the meagre, never for the abundant. Jung's Soul, The Black Books, Vol. VI, Page 250

The Buddha appeared in a circle of flames in a fantasy of December 22, 1913, in Book 2, p. 186. In a dialogue on February 5, 1916, the soul informed the "I" that he needed abstention from suffering and joy in men; the "I" described this as Eastern wisdom. The reference appears to be to the Buddhist doctrine of nonattachment (see above, Book 6, p. 221). The Black Books, Vol. VI, Page 249, fn 235

So listen then: much is loaded on you and much is still expected from you, for the living and the dead. Strange things are yet to be fulfilled. Do not resist. Good grows out of evil. Jung's Soul, The Black Books, Vol. VI, Page 250

Become good, Christianity has fully made you into a monster. The witch trials could already have taught us that. Damned foolishness of these people: they should have roasted their souls, instead they grilled their own flesh and with this they fed the paunch of their souls. Carl Jung, The Black Books, Vol. VI, Page 251

Jung is referring to the witch trials that took place in Europe from the end of the fifteenth century. The classic account of how to detect and punish witches is to be found in the Malleus Maleficarum, Published by the Dominican inquisitors Jacob Sprenger and Heinrich Kramer in 1489. The Black Books, 251, fn 240

Jung: What a question! And what a decision! I must be honest: my mind goes for the seven lights.

Soul: "So you want the seven? That's what I thought. That has broad scope-cold lights."

Jung: That's what I need: cooling, fresh air. Enough suffocating sultriness. Too much anxiety and too little breathing room. Give me the 7 lights.

Soul: "The first light designates the Pleroma.

The second light designates Abraxas.

The third light, the sun.

The fourth light, the moon.

The fifth light, the earth.

The sixth light, the phallus.

The seventh light, the star.

Why are the bird, the heavenly mother, and heaven missing?

They are all enclosed in the star. When you look toward the star, you will look through them. They are the bridges to the star. They make up the single 7th light, the highest, the floating, which rises with roaring flapping of wings, released from the embrace of the tree of light with 6 branches and I blossom, in which the star God lay slumbering. The 6 lights are singular and form the multiplicity. The one light is one and forms the unity, it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many again and again, and the many entails the one." Carl Jung, The Black Books, Vol. VI, Page 254-255

I carry with me all the highest greatest suffering and all the highest joy. The measurable and the measured alone belong to men, not the reverse, as the devils always want to teach you. Give me your fidelity and I will help you. You know that I can bring about much. I give you power and keep disturbances far from you. That way you will rise up to what is further. Jung's Soul, The Black Books, Vol. VI, Page 256

After all, I sit right at the source of life. You must come to me, otherwise you won't live. You live through me, through the disgust that I exude. Don't you know that life feeds on corpses? Take heed. Whoever fails to overcome revulsion toward

the grub of corpses does not live. The world will become a corpse for him. Rather let everything else lie and come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

I am your woman, who can give you life. In the long run no earthly woman is capable of the same. You selected the 7 lights, receive therefore your life from me and not from an earthly woman. This is painful, but true. You'll always give life only to them, they can't give it to you. Only I can do that. Therefore, every time the emptiness and disgust seize you, come to me. Jung's Soul, The Black Books, Vol. VI, Page 257

So no more letters to women, no moaning. They can't give it you. You should have known this for a long time. You are the source of life to them, until they have found their own source. Moaning letters are misfires. You must give, but must receive only from me. Human women are always jealous of me, in that they confuse themselves with your soul. That is their devilry, from which they suffer and make you suffer. You have caught me and forced me to be faithful. I am your woman, no one else is. Jung's Soul, The Black Books, Vol. VI, Page 257

At this time, Jung was corresponding with Maria Moltzer and Toni Wolff. The Black Books, Vol. VI, Page 257, fn 261

I will give you strength, if you go only with me. I will keep others away from you, but come to me. You must be lonely with me. Much silence, and do not bind yourself. Take the human aspects that you need. Jung's Soul, The Black Books, Vol. VI, Page 257

Yes, it is jealousy, womanly jealousy. Do you think that it has no significance? It is self-preservation. Consequently I must malign the black one. I am against her not because she is somewhat not good, but because she takes too much away from me. Jung's Soul, The Black Books, Vol. VI, Page 258

I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That's why you can confuse me so easily with the black one. I also have golden goat eyes and a black coat. I place myself between her and you. Jung's Soul, The Black Books, Vol. VI, Page 258

The white one is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. Jung's Soul, The Black Books, Vol. VI, Page 259

But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!" Jung's Soul, The Black Books, Vol. VI, Page 258-259

Precisely that is dark to me. I don't know how I work. It can become only clear through men, since nature recognizes herself only through men. Jung's Soul, The Black Books, Vol. VI, Page 259

The golden bird is no soul; it is your entire nature. Men are also golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds. Jung's Soul, The Black Books, Vol. VI, Page 259

Unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. Occurs through me; that is why you must be with me." Jung's Soul, The Black Books, Vol. VI, Page 261

I wonder about that too. I stand in deep obscurities. Where does the golden bird ascend? For a long time now I have dreamt of fire and of the day overhead, but it's as if we are standing in a deep ravine, and far above Carl Jung, The Black Books, Vol. VI, Page 264

One must note that. Science belongs to the small lights. They are necessary, but should be restrained so that seventh light can shine. Science corresponds to the clear light of the sun, art corresponds to the light of the moon. Both stand beside the seventh light, but are not the same. Carl Jung, The Black Books, Vol. VI, Page 265

Jung: Everything is still unclear. Help me find the light. Is Phanes the ultimate and the highest?

Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation, and decline." The Black Books, Vol. VI, Page 268

What are you whining about? Men are mortal. Nothing saved your friend Gilgamesh from losing his brother. That is the law of the earth. Jung's Soul, The Black Books, Vol. VI, Page 270

0ur Lord Jesus Christ! Blessed be your name. Your work lasts long, you endured hardship for the sake of mankind. You did the greatest thing for us, out of animals you made quasi-human beings. You gave your life for beastly mankind, your spirit was with us through an endlessly long time. Carl Jung, The Black Books, Vol. VI, Page 232

You [Christ] have done your great work patiently, and men still look to you and still ask you for help and want to receive the mercy of God through you. You do not tire of giving to men. I praise your divine patience. Carl Jung, The Black Books, Vol. VI, Page 232-233

Behold, Lord Jesus Christ, they [Mankind] do not love you, but they long for you with greed, for they also crave their neighbor's possessions. They do not love their neighbor, but they want what is his good. Carl Jung, The Black Books, Vol. VI, Page 233

Don't you have any love for our lord Jesus Christ? Can't you give him the price of peace after his completed work? And continue his work as your work in yourselves? Do you really still need his help and care? Carl Jung, The Black Books, Vol. VI, Page 234

I believe that our lord Jesus Christ has completed his work, since the one who has given his life, his entire truth, and his entire soul, has completed his work. Therefore I believe that our lord Jesus Christ has indeed improved mankind. Carl Jung, The Black Books, Vol. VI, Page 234-235

He [Christ] has redeemed it up to point where men let themselves be redeemed from Gods and Godmen. Now the time will come when each man has to continue his work of redemption. Carl Jung, The Black Books, Vol. VI, Page 235

A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me. You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man? Carl Jung, The Black Books, Vol. VI, Page 235

I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world? Carl Jung, The Black Books, Vol. VI, Page 237

What is, gives no pleasure. Pleasure comes only from the new. Your maternal soul would also like a new husband-ha ha! She loves change. Her bourgeois man is not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, that gives pleasure. Salome, The Black Books, Vol. VI, Page 237

Old Gods have become new. The sole God is dead-yes, truly, he [Christ] died, he kept too many different things inside of him, thus he disintegrated into a multitude. Thus the world became rich overnight. Carl Jung, The Black Books, Vol. VI, Page 238

The sole God became two, again a single one and a multiple one, whose body consists of many Gods. But the single one's body is only a man and is bigger than the sun. Carl Jung, The Black Books, Vol. VI, Page 238

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

Elijah: I do not like this multiplicity. It is not easy to think it.

Salome: The simple alone is pleasurable. One need not think about it. Carl Jung, The Black Books, Vol. VI, Page 238

Salome: Father Elijah, do you realize that men are ahead of us? He is right, the many is more beautiful, richer, and more pleasurable. Jehovah is twofold unity, and always the same. Salome, The Black Books, Vol. VI, Page 239

You said: ["] My God my God, why have you forsaken me," when you hung on

the cross in the final torment. Likewise we lose heart because we are not pure. You said: ["] My God my God, why have you forsaken me," when you hung on the cross in the final torment. Likewise we lose heart because we are not pure. Carl Jung, The Black Books, Vol. VI, Page 240

Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Carl Jung, The Black Books, Vol. VI, Page 240

Can I help? Or is it superfluous that a man elevates himself to being a mediator of the Gods? Is it presumption or should a man become a redeemer of the Gods, after men are saved through the divine savior? Carl Jung, The Black Books, Vol. VI, Page 241

I believe that has already gone on more than enough. I rather think that the Gods are insatiable, because they have received too many sacrifices. Dearth makes for satisfaction, not abundance. Carl Jung, The Black Books, Vol. VI, Page 243

The Gods give in. You have broken the compulsion, therefore you look like the devil as he got around the edicts of the Gods. He is the rebel against the eternal law, to which, thanks to the devil, there are also exceptions. Carl Jung, The Black Books, Vol. VI, Page 244

The devil is helpful in this respect. He helps you to come to yourself. You think that this is a detour. The detour via the Gods is necessary, since they are and need to be taken into consideration, otherwise you will fall prey to their law. Carl Jung, The Black Books, Vol. VI, Page 244

Spirituality conceives and embraces. It is womanlike and therefore we call it mater coelestis, the heavenly mother. Sexuality engenders and creates. It is manlike, and therefore we call it phallus, the earthly father. Carl Jung, The Black Books, Vol. VI, Page 223-224

Man and woman become devils become to each other if they do not separate their spiritual ways, for the essence of creation is differentiation. Carl Jung, The Black Books, Vol. VI, Page 224

For the mother and the Phallus are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are very closely akin to our essence. Carl Jung, The Black Books, Vol. VI, Page 224

The mother is the grail.

The phallus is the spear. Carl Jung, The Black Books, Vol. VI, Page 224

If you do not differentiate yourselves from sexuality or from spirituality, and do not regard them as things-in-themselves, you are delivered over to them as qualities of the Pleroma. Carl Jung, The Black Books, Vol. VI, Page 224

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, The Black Books, Vol. VI, Page 224

No man has a spirituality or a sexuality unto himself. Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, The Black Books, Vol. VI, Page 224-225

If your community is not under the sign of the mother, it is under the sign of the Phallus. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution. Carl Jung, The Black Books, Vol. VI, Page 225

In community we go to the source, which is the mother. In singleness we go to the future, which is the engendering phallus. Carl Jung, The Black Books, Vol. VI, Page 226

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. Carl Jung, The Black Books, Vol. VI, Page 226

The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving and blind desire. Carl Jung, The Black Books, Vol. VI, Page 226

Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find. Carl Jung, The Black Books, Vol. VI, Page 226

This star is the God, the goal of man. This is his one guiding God. In him man goes to his rest. Toward him goes the long journey of the soul after death. In him everything that man withdraws from thew greater world shines resplendently. Carl Jung, The Black Books, Vol. VI, Page 227

Before Hercules incinerated himself and was placed among the Gods, he became the child of Omphale. That is what happened to him. m So, my mother, you who stand in the higher circle and shroud me and protect me from the Gods: I want to become your child. Carl Jung, The Black Books, Vol. VI, Page 228

Many women amount to many books. Each woman is a book, each book a woman. The houri is a thought and the thought is a houri. The world of ideas is paradise and paradise is the world of ideas. Mohammed teaches that the houris admit the believer into paradise. The Teutons said as much. Carl Jung, The Black Books, Vol. VI, Page 230

Jung: What then will remain of me?

Great Mother: "Nothing but your shadow."

Jung: But where is my I?

Great Mother: "Nowhere. No longer are you an I, but a river that pours forth over the lands. It seeks every valley and streams toward the depths, toward the sea." You're bristling at nothing."

Jung: Can I live without an I?

Great Mother: "You are the fool and the door between two eternities, an open passage, a street walked upon; one walks on it with shoes and spits on it." Carl Jung, The Black Books, Vol. VI, Page 231

Your nature is not only spiritual but also chthonic. Even more than mine is. You are more spiritual and chthonic than I, and so you are always at odds with yourself. I even think that you are not one, but two, and that you haven't realized it yet. Carl Jung, The Black Books, Vol. VI, Page 216

Serpent, you chthonic origin, most despicable beast, we need your wisdom. let mother go, and twist high into your suffering. You are must become the savior. The cross awaits you. You must be lifted up on the mountain of torment and exposure. Carl Jung, The Black Books, Vol. VI, Page 217

I swear to you, you hideous madness of Abraxas, turn your paws against the eternal Pleroma, let go of man. He is too puny and an unworthy sacrifice to your power. We are whining dogs before you, the lion. This hunting hound is of no use to you. Carl Jung, The Black Books, Vol. VI, Page 219

The number of Gods and devils is as innumerable as the host of stars. Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma. Abraxas is the effect of the whole. Only the ineffective opposes him. Carl Jung, The Black Books, Vol. VI, Page 220

Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few. The Gods are mighty and endure their manifoldness. like the stars they abide in eternal solitude, separated by vast distances. Carl Jung, The Black Books, Vol. VI, Page 220

Men are weak and do not bear their manifoldness, therefore they dwell together closely and need communion, so that they can bear their singularity. Carl Jung, The Black Books, Vol. VI, Page 220

Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods. Least of all does it serve to worship the first God, the effective fullness, and the summum bonum. By our prayer we can add nothing to it, and take nothing from it; because effective emptiness gulps down everything. Carl Jung, The Black Books, Vol. VI, Page 221

"I am the death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover on you so that your warmth will never cease." A Dark Form with Golden Eyes,

The Black Books, Vol. VI, Page 222

The bright Gods form the heavenly world. It is manifold and extends and increases infinitely. The spiritual sun is the supreme lord of the world. The dark Gods form the earthly world. They are simple and they lessen and diminish themselves infinitely. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

Their nethermost lord, namely the devil, is the moon spirit, satellite of the earth, smaller and colder than the earth. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

There is no difference between the might of the heavenly and earthly Gods. The heavenly Gods magnify, the earthly Gods diminish. Both directions are immeasurable. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

The world of the Gods is made manifest in spirituality and in sexuality. The heavenly ones appear in spirituality, the earthly in sexuality. A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 223

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, The Black Books, Vol. VI, Page 212

This is a God you knew nothing about. We call him Abraxas. He is even more indefinite than God and the devil. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. Philemon, The Black Books, Vol. VI, Page 212

Abraxas stands above God and devil. He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation. Philemon, The Black Books, Vol. VI, Page 212

The human has fallen from you. You have come closer to the stars. The kingdom of what is to come will open. Let silence enter, the silence of eternity, since all paths, even the most winding, lead to the valley of silence. Philemon, The Black Books, Vol. VI, Page 213

What the God speaks is life, what the devil speaks is death, but Abraxas speaks that hallowed and accursed word that is at once life and death. Abraxas produces truth and lying, in the same good and evil, light and darkness, in the same word and in the same act. Philemon, The Black Books, Vol. VI, Page 214

You [Soul] are like the chicken that has hatched ducklings. You don't listen to what I say. You are unreasonable. You don't come to humane terms with me, though you always claim that you do. You work against me and you are in love with me. Carl Jung, The Black Books, Vol. VI, Page 216

Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in

the smallest point the Pleroma is endless and eternal, since small and great are qualities that are contained in it. Philemon, The Black Books, Vol. VI, Page 207

We are also the Pleroma itself; hence I say that we are not in the Pleroma, but we are it. Figuratively, the Pleroma is the smallest point in us and the boundless firmament about us. Philemon, The Black Books, Vol. VI, Page 207

Every so-called fixed and certain thing is only relative. That alone is fixed and certain that is subject to change. Creation, however, is subject to change; therefore it alone is fixed and determined because it has qualities: indeed, it is quality itself. Philemon, The Black Books, Vol. VI, Page 207

Creatures came into being, but not the creation since it is the very quality of the Pleroma, as much as noncreation, eternal death. The creation is ever-present, and so is death. The Pleroma has everything, differentiation and nondifferentiation. Philemon, The Black Books, Vol. VI, Page 208

If we do not differentiate, we move beyond our essence, beyond creation, and we fall into nondifferentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings. We lapse into dissolution in eternity and endlesssness. This is the death of the creature. Philemon, The Black Books, Vol. VI, Page 208

The most important pairs of opposites are the effective and the ineffective, the fullness and the emptiness, the living and the dead, the different and the same, hot and cold, change and force and spare matter or time and space, the sin virtue and the virtue sin, good and evil, the beautiful and the ugly, the one and the many. Philemon, The Black Books, Vol. VI, Page 209

You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, you pursue your thoughts which are not in the Pleroma about the qualities of the Pleroma, which do not exist. Philemon, The Black Books, Vol. VI, Page 210

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. You should and can strive only for this without damage and for everything else in the name and the sign of your essence. Philemon, The Black Books, Vol. VI, Page 210

Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts. Philemon, The Black Books, Vol. VI, Page 210

Whereas the essence of the creation is differentiation, the essence of God is effective fullness. Effective emptiness is the essence of the devil. Philemon, The Black Books, Vol. VI, Page 211

We need no proof of their [God/Devil] existence, since it is enough that we have to keep speaking about God and the devil. They are both manifestations of the non-existent qualities of the Pleroma. Philemon, The Black Books, Vol. VI, Page 211

“I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That’s why you can confuse me so easily with the black one [Toni Wolff]. I also have golden goat eyes and a black coat. I place myself between her and you. The white one [Maria Moltzer] is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can’t at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her. But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It’s unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!” Jung’s Soul, The Black Books, Vol. VI, Page 259

Maria Moltzer, in all likelihood. Years later, Toni Wolff, referring to a dream in which Moltzer appeared, noted, “Am I like M. M.—or is she C.’s [Carl’s]anima—inhuman?” (August 20, 1950, Diary O, p. 78). The Black Books, Vol. VI, Page 277, Fn 264

Jung also painted two portraits of Phanes, giving one to Emma Jung and one to Toni Wolff (The Art of C. G. Jung, cats. 50, 51, pp. 122–23). Phanes also figures in two further paintings (Ibid., cats. 52, 53, pp. 124–25). In cat. 53, the background figures on the left and right respectively are Ka and Philemon. Carl Jung, Vol. VI, Page 277, fn 267

You unite yourself with Abraxas through me. First you give me your heart, and then you live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me. Jung’s Soul, The Black Books, Vol. VI, Page 261

On February 29, 1916. Toni Wolff noted, “Sexuality = Collective general feelings = in the unconscious. Abraxas head, lion, as danger: cosmic thoughts. More conventional: general collective and cosmic intellectual thoughts. —unconscious Abraxas tail and serpent, sexuality as danger (dream 26 II 1916)” (Diary L, p. 178). The Black Books, Vol. VI, Page 261, fn 268

Volume VII

To be one with yourself is being one with others. Being one with others is immortality. Carl Jung, The Black Books, Vol. VII, Page 167

I recalled that until 1900 I had kept a diary, and I thought that this would be a possibility for me to try to observe myself. This would be an attempt to meditate on myself, and I began to describe my inner states. These represented themselves to me in a literary metaphor: for example, I was in a desert, and the sun shone unbearably (sun= consciousness). Carl Jung, The Black Books, Vol. VII, Page 20

For the sake then of trying to achieve the maximum honesty with myself, I wrote everything down very carefully, following the old Greek mandate, 'give away all thou possessest, then thou shalt receive.'" This was from the Mithraic liturgy. Carl Jung, The Black Books, Vol. VII, Page 21

Then came the vision on the way to Schaffhausen, which provoked him [Jung] to return to his soul. He considered himself an anchorite in his own desert, trying to find visual metaphors to contain and express his experience. The Black Books, Vol. VII, Page 22

His [Jung's] soul told him that she was not his mother. He should be patient; the way to truth was to those without intentions, and he needed to realize that intentions limit life. He addressed his feeling of self-scorn, and his soul told him that this was out of the question; scorn was only an issue if he was completely vain. She asked if he knew who she was; had he made her into a dead formula? The Black Books, Vol. VII, Page 23

Jung had probably actually started by physically digging holes in his garden, down by the water, to release his fantasies. He then began to imagine doing the same, while seated in his library. He descended into the depths and a fantasy sequence unfolded. The Black Books, Vol. VII, Page 23

He [Jung] had further encounters with Elijah and Salome on December 22 and 25. These critical fantasies signaled a breakthrough from passive witnessing to active engagement. He had broken through a barrier; a method had been found and consolidated. Trusting to his soul's vision, he entered into an exchange with the figures, listened to them, and allowed himself to be instructed. The Black Books, Vol. VII, Page 24

My "scientific" question went: what would happen if I switched off consciousness? I noticed from dreams that something stood in the background, and I wanted to give this a fair chance to come forward. One submits to the necessary conditions-as in a mescaline experiment-so that it emerges. Carl Jung, The Black Books, Vol. VII, Page 25

He [Jung] recalled, "Sometimes it was as if I heard with ears. Sometimes I felt it in the mouth, as if my tongue, formulated words, and then it came, that I heard myself whisper a word' to myself. Under the threshold of consciousness everything was living." The Black Books, Vol. VII, Page 26

St. Ignatius of Loyola's fifth spiritual exercise instructs individuals to "see with the eyes of the imagination the length, breadth and depth of hell" and to experience this with full sensory immediacy. The Black Books, Vol. VII, Page 26

From 1909 onward in Vienna, the psychoanalyst Herbert Silberer conducted experiments on himself in hypnagogic states. Silberer attempted to allow images to appear. These images, he maintained, presented symbolic depictions of his immediately preceding thought. Silberer corresponded with Jung and sent him offprints of his articles. The Black Books, Vol. VII, Page 26

Toni Wolff was "suffering from depression and disorientation much accentuated by the death of her father." Her father had died the previous year. Much later, in an active imagination with her father, on September 7, 1937, Toni Wolff said to him, "I became ill after your death-melancholic-completely unreal and sunk in the inner world." The Black Books, Vol. VII, Page 28

According to Hannah, "Jung immediately realized that she [Toni Wolff] needed a new goal to reawaken her interest in life," and so he put her to work doing some research for what eventually became Transformations and Symbols ef the Libido. She was stimulated by the material, which had a salutary effect on her depression and disorientation. The Black Books, Vol. VII, Page 28

That autumn, he [Jung] took her [Toni], with Moltzer and his wife, to the International Psychoanalytic Conference in Weimar. A diary entry from January 18, 1912, indicates that she attended a discussion session at Jung's house in Kusnacht. The Black Books, Vol. VII, Page 28

She [Toni Wolff[noted that Jung read from Transformations and Symbols of the Libido and that the interpretation of the tree and the cross as mother symbols and the discussion of sacrifice and renunciation fully described her own conflict with her mother. The Black Books, Vol. VII, Page 28

Eventually, Dr. [Jung]deals with the sacrifice. Perhaps I must experience this for him-with mother and maybe also with him. I must experience it-that way I was always able to deliver him the problems that he had not thought through to the end-I lived them first-with him-for him-then knowledge. Now it is conscious. Toni Wolff, The Black Books, Vol. VII, Page 29

I must come again much closer to Dr. [Jung], inwardly he is now far from me."... "I think that he has got a lot of Symbols [CW 5]] from me-I inspired it-the revision-I brought him a lot of it. He probably doesn't know that. Toni Wolff, The Black Books, Vol. VII, Page 29

In an entry on the following day, she [Toni Wolff] noted that the work bound her to Jung-that a spiritual marriage had developed-but that she had to go further. The Black Books, Vol. VII, Page 29

Jung: Yes, I feel him. He fills me with unspeakable feelings. What is it? Dread? Or is it melancholy, looking back, recollection of pain, fear? Who are you? Give me a word. He [Wotan]: I am the man you overcame. -The Black Books, Vol. VII, Page 224

Truly a God of ore, a servant of the Great Mother. What man would be able to compete with the love and the severity of the Mother? That is the gruesomeness of the eternal Mother. You overcome the Mother only through submission. Jung's Soul, The Black Books, Vol. VII, Page 220

(I] Do you then see no hope?

1. Hope, yes- but beyond the chaos. It's not me sitting on you, but stark actuality. I can't bring salvation, but you can. You must make order patiently. Actuality against actuality. You must defend your life. Go to your work, step by step, and do not let yourself be disturbed. You will find the strength. Don't let off. Take up the next book, do your duty. Close your eyes and ears. look at your image. There is unconcern in agony. Agony, that is your actuality. The primordial man lived and died. He has given you everything that the past could give you. Now you must create the present and build the future. The future will be created. The past lived. It outlived itself What evidence is still needed? Your complaint

changes nothing. The Black Books, Vol. VII, Page 221

Don’t be surprised. You thought that you knew me, because you saw my beauty in dreams, as you slept blissfully under the silver moon of Africa. But you don’t know me. You saw one of my coverings, a mortal appearance that I borrowed from you. As you can’t see me, so you can’t make out my form. Your soul made a song about me, since she is a woman. What you may always grasp of me is appearance. My words are appearance, borrowed from the chambers of your speech. The golden heart of the world is an appearance, something radiant or shining like gold, like a sun of the world. I come from the heart of the world, I am the heart of the world, I am radiance, not light. I cover myself in solstices, my robe is time, and time is my appearance. I am unable to appear to you without appearance, Oh teacher of the black letters! He, The Black Books, Vol. VII, Page 222

[I]. So look around, gather all your visionary’s strength, reach through even the eternal darkness for the sake of human suffering.

I will for your sake, but the gigantic cloud of eternal night is awful. I see a yellow shining stroke from the top left of this cloud in the irregular shape of a streak of lightning, and behind it an indeterminate reddish light in the cloud. It does not move. Beneath the cloud I see a dead black serpent and the lightning stuck in its head like a spear. A hand, as large as that of a God, has thrown the spear and everything has frozen into a gloomy vivid image. What is it trying to say? Do you recall that image that you painted years ago, in which the black and red man with the black and white serpent is struck by the ray of God? This image is connected to it, since you also later painted the dead serpent, and did you not behold a gloomy image this morning, of that man in a white robe with a black face, like a mummy? The Black Books, Vol. VII, Page 220

Oh, you speak of the book, that I forced you to read- a teacher, who should learn from his own children!-it was not I, noble master, who raised himself and was presumptuous. It was a dream vision gifted to me, a gift of heaven, that fell to me that night from the middle of the fourfold division of the world, when I saw the starry heaven of the eternal desert for the first time. Yes, what nights! I wasn’t presumptuous, a dream from unknown eternity was. I longed for you, my most beautiful friend, in all cold and foggy darknesses, in all the confusion and sickness of Europe. Yet you were far and only once did I hear a distant message from you. Yes, I have seen your true divine beauty; I didn’t do it from the hubris of my imagination, but the dream from the foreign heaven showed it to me. My eye was truly unworthy, my understanding, dull. I believed that I had seen you, but I saw only your appearance, and I didn’t know this. Net: I didn’t teach you from myself, from my hubris, but the dream sent from the heaven of the Gods showed it to me. I didn’t teach you my wisdom, but I taught you from a book that I found on the carpet, the red carpet of your he-use chamber. It lay in your house. The book didn’t belong to me. It was precious and more beautifully written than I could ever write. I never saw more delicate, whiter parchment than this, never was there a blacker ink than that which the book was written with. It was indeed an old book, and it spoke a language which wasn’t my language, but one more beautiful and perfect than there truly has been on earth. And how could I have taught you, if that dream hadn’t shown it, that thrice blessed dream, that truly flowed to me from the heart of the world. Carl Jung, The Black Books, Vol. VII, Page 223

I didn’t deprive you. You deprived yourself through your injustice. Don’t you see that

the parting is inevitable? For your sake and her sake [Toni Wolff]. The measure of suffering is full and the light of joy and life is burnt out. Another light is to be found elsewhere. Jung's Soul, The Black Books, Vol. VII, Page 220

Jung: I see, you are thinking of that dream of the divine youth, that I dreamed two years ago in Africa. What about it?

Jung's Soul: Didn't you want to learn Arabic? That's connected to it. Something in you longs to be back there. Do you know what it is? It is being alone with yourself. You that you must reconquer, otherwise nothing will happen. So you turn back to him, he will hear your voice again. And he must hear it again, otherwise he can't live and neither can you. The Black Books, Vol. VII, Page 212-213

I don't want to augment your knowledge, on the contrary, I want to bring your knowledge into life. It used to be the opposite. It goes like this now. That's why I read you only those hieroglyphs that you need to establish the relationship with your neighbors, otherwise the religion will not become actual. And it should become actual. But it expresses itself visibly only in the transformation of human relations. Relations do not let themselves be replaced even by the deepest human knowledge. Moreover a religion doesn't consist only in knowledge, but at its visible level in a new ordering of human affairs. Therefore expect no further knowledge from me. You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. Jung's Soul, The Black Books, Vol. VII, Page 216

Jung: Have you anything else to say to me? I'll see what I can do with my time.

Jung's Soul: No, I have nothing else to say to you today. At most: you should begin the bibliography of the literature this evening for the new book. Also you should, beginning next week, you should begin to collect dreams and give patients corresponding directions for preparation. After the bibliography of the literature you should try tomorrow to record all the dreams which you still recall as more or less important, and also 4 further thoughts that concern the theme. You should use the hours of II-12 for this. The Black Books, Vol. VII, Page 218

From what follows in this entry, it appears that Jung was considering writing a book on the subject of dreams. No book was published, but some of the results of the projected work were presented in the form of his unpublished seminars in Swanage (Dorset, England), in the summer of 1925, on "Dreams and Symbolism." Jung's Soul, The Black Books, Vol. VII, Page 218, fn 187

Yes, I'm thinking about the assignment that Toni has received from the Great Mother. It's underway now. Soon it will become clear. Jung's Soul, The Black Books, Vol. VII, Page 218

What you will learn from me you must apply to your wife [Emma]. You also speak to me and don't know what you have to say, nor what I will say. You should also speak to her like this, and just as I answer your questions, so also will she answer. You trust me to speak from myself, why do you not also trust your wife? Much rather you should trust your wife. Jung's Soul, The Black Books, Vol. VII, Page 216

In the beginning there is the moon and the sun, feminine and masculine, yet the feminine contains the masculine. The second sign is a vessel that contains the four functions, apparently the body which contains the psychic. This is connected with what I told you yesterday about the masculine and the feminine and about the earth. The third sign is difficult: a fishing rod and a fish. The fishing rod is too big and the fish too small, so it can't be caught. The fourth is a scale that is unevenly loaded. The fifth contains the small scale tray, the other side is firmly bound to the earth. The scale no longer moves. Both the lines below are the two fish, which aren't too big, to be placed in the scale tray. The sixth is again the moon, the feminine, which gives birth to three masculine stars that belong together. The two fish are raised up, and somehow hang together with the three small suns. The ..J means the end of the sentence.

[I]. But what in the world does this message mean and where does it come from?

Jung's Soul: From the cosmic, i.e., from what is before birth and after death. The Great Mother Night, which carries the sun in her body sends the message. Reason enough to read it carefully. The first sign is apparently the nocturnal Isis herself, who has taken the masculine into herself. That was in the cards today, the ace of spades that fell to you. You stand in the sign of the feminine. The second sign refers to you, i.e., the message turns to you and says in the 3rd sign that this fishing rod is too big for the fish. The fish that you should catch is still somewhat beyond, also your balance is out of order. You don't stand wholly in the middle. What can that relate to? First we'll look further. The balance should be fashioned in a way that one side of the scale, the right, consciousness, should connect with the earth. That can relate only to your wife, who can give you strength. The other side is Toni. She apparently has the calling to receive the two fish. What does that mean? It seems she has the instruction of the Great Mother about this. In this sense she should be observed, also her dreams. But probably she must be kept hovering, perhaps in the sense that I spoke to you yesterday. The Great Mother then promises the birth of the 3 small suns or heavenly bodies and the two fish between. The 2 fish relate to the Christian and the Antichristian, which in the meaning of the future follow the three suns, which are related to the new religion. The sun is the masculine positive, the illuminator. A triumvirate, you, Emma, and Toni, the symbolic bearers, the Egyptian symbol, indicated in the word "FANDRAGYPTI," pheasant of the Egyptians, Isis, Osiris, Nephthys. Nephthys-Toni therefore receives both the fish, i.e., the night or unconscious side. Both the fish fertilize the mother and cause the birth, the Christian-Antichristian follows behind as the afterbirth. This prediction is good. You can calm down. Jung Soul, The Black Books, Vol. VII, Page 215

What lies in between is in the dream book, but still more in the images of the Red Book. What happens between the lover and the beloved is the total fullness of the Godhead. That is why both are an unfathomable mystery to each other. Since who would understand the Godhead? But the God will be born in solitude, from the mystery of the individual. The separation between life and love is the contradiction between solitude and togetherness. Jung Soul, The Black Books, Vol. VII, Page 201

11, / 12. Aug. 1919

Dream: Emma, the 2 oldest daughters and I are sort of guests of a rich peasant in southern Siberia or South Africa. He practices ostrich breeding. low thatched building. I prepare a lemonade with ice to combat the heat. Emma reaches with her hand into it and spills the stuff. I am furious and throw all the glasses against the wall. They don't break but fall like a rubber ball to the ground. I leave the room and go into a type of barn. There is a low wide table, on

which remarkably old books lie. I take one in brown leather: "Acta Thomasina." The pages are of brown pressed leather. In the middle of each page is an archaic figure of a prophet with his words in hieroglyphic signs alongside. Carl Jung, The Black Books, Vol. VII, Page 202

Yes, the God will be born from solitude-this word strikes me. Thus solitude is coming on. Solitude hasn't even questions. It doesn't ask. It is empty and abysmal. Carl Jung, The Black Books, Vol. VII, Page 204

You say that I am still on the surface? There, where it is still loud, still too much noise. I need sharp ears? I lament my hearing. I still speak too much about myself? How can I do otherwise? One could also say that I speak too little, since the words that could describe the great pain do not want to cross my lips. I understand that one should not speak about this-of the most holy, where the fullness of God shines. It is now cold and rigid in me, a blinking surface of metal, impervious, smooth. Do I speak too much, too much of the outside? Do I speak to the metal wall? Should I perhaps place my ear on it, to hear who speaks behind it, if anyone at all actually speaks behind this gruesome cold? Do I like being reflected in this metal surface? What shamelessness would not be entrusted to the human being? It would again be a carnival piece. Why actually do I want to speak? I certainly don't want to hear. Yet above all I ought to listen. Will the vanity of speech not leave me? And am I delighted by the echo of my voice? Truly I am not deep enough, not even in pain, of which nothing is to be said. Damn, why must I mention it? Shallow surface, so it is, the rage of impotence. I am damned. My heart is cut off from myself. No more access to life. Where are you, source? How deeply buried, covered with pain! Yes-empty-empty as hell. My life has crossed over and I remain. Where do I find you? I am cut off from myself, a hanged man who fell from the bough. And should I begin to live thus? Carl Jung, The Black Books, Vol. VII, Page 205

My soul, should I call you? No, no more hope, no illusion. The terror must be naked, just as helpless as I. This time there are no crutches. We now plunge the rod into the bottomless, behind all possibilities, perhaps in a dullness without end, where the eternal quagmire no longer permits return. Yes, it grows hotter here-perhaps no more return-that is the right word-perhaps a bottomless abyss, a silence, a wordless solitude for the rest of one's life. I know where my life has gone-and there in front stands the metal wall. My ears are dull, my heart is frozen stiff, therefore I speak hastily, to feign the life that I don't possess. It seems to become heavy-metallically heavy-the wheel. I'd like to cry out, to keep from turning into metal. Oh-how did it come? that I became ore? A soundless ore, only heavy and tough, probably lead. In truth the ore has no ears and what speaks there is mere deception. For once I can't feel fear, only rigidity and cold. Carl Jung, The Black Books, Vol. VII, Page 204-205

What tension between the farthest heavens and the deepest hells! The sevenfold darkness-the jubilant heaven's gold-what a speech! But I speak it. I talk, you don't talk. You shouldn't talk. I know that I must talk or rather stammer. I wanted to sing the praise of the marvelous God who appeared to me, I wanted to talk of the bliss of paradise, of the deep stillness of the peace of God, of all blessed and most blessed and the highest raptures which trickled over me profusely by the mercy of that indescribable God-a praise I wanted to sing of the salvation of my heart-I wanted to give thanks to the glory of the thrice holy stellar one-but it is mere words and truly not these those words that are to be said. There are many darker words, kindled in the darkest depths, utterly primordial words, pressed out of the unbelievably ancient and originary. Words without meaning and purpose, pregnant with all futures, sick from primordial longings and impossibilities, quelled in the mud of the centuries, a mystery divined only by someone who has the animal behind him. A folly of impossibility, consequently swollen by creative power. I

suspect this. There is no more to be said. I have fear, an otherworldly fear, truly the fear of a meteorite that has fallen behind the Milky Way, no human fear, simply one occurring when nothing existed that might have known fear. A fear that is not actual, so it seems. Something that was never good and was always spoiled, as the source of a new health. That's one way to put it. I could also say: something that was too weak, as the source of the greatest force. I curse this measly stammering, this plantlike blind boring. However something trembles in me and this something wants to speak. For it was something somewhere smelt and touched and something that threatens to come to life. Carl Jung, The Black Books, Vol. VII, Page 205-206

Jung's Soul: I see much that you don't see- trees that grow out above abysses, circling eagles that hover over immeasurable depths. A spirit that came from the East, spreading a whiff of death, he wanted to shroud you in darkness, I resisted him and chased him north to the fire pole, for transformation.

Jung: Who is the spirit of the East?

Jung's Soul: He is a devil of a particular nature, a gloomy devil, a resigned devil, one who is saturated by all the over-ripeness of the East. How should I describe him? Do you know what I mean? No? He is full of the over-ripeness of the East, too old, too fat, too sad, quiet, like oil on water. The Black Books, Vol. VII, Page 207

Three deer fled from the forest and the most beautiful hunter could not catch them. He hunted with hounds and horses and bright spears and yet they escaped him. They jumped into the river and swam through it and the dogs lost their trail. The deer Goddess had rescued them-yes, Artemis. Isn't she beautiful and chaste? Do you know her? And do you know him? Why do you want to hunt on Sundays? Why do you want to catch and kill the beautiful animals? That's why her bear attacked you. That's why you had to sacrifice to the beautiful moon Goddess, you fool. Jung's Soul, The Black Books, Vol. VII, Page 207

Soul: Three serpents that lie on a rock, coiled in a knot. A sword has hacked them. A strong one-armed man wields the sword. His eyes flicker in chaotic passion. It was probably a follower and pupil of Dionysus, who had lost one arm. Where did he lose it? He chopped it off because it seemed foul and inadequate, yes, he himself hacked off his right arm in a frenzy. He no longer wanted to act, but simply to be driven. One also needs to be able to be driven. Why couldn't he let the serpents sleep? Who told him to set his dog on the devil's dangerous hound that wanted to leave him? His wild and untamed drive, which he called a sense of duty, had whispered the wrong thing to him. He wanted to be alone, to rule alone, intoxicated in solitude far from Gods and men, a castrato of his God. Why do you despise the loving darkness of the feminine, the cooling night? The whisper among the trees, my dark, healing speech? Why did you not speak to me? Jung's Soul, The Black Books, Vol. VII, Page 207

This way shall lead out into the land of men, an assignment. The mystery of the summer morning, the happy day, the completion of the moment, the fullness of the possible, born from suffering and joy, the treasure of eternal beauty, the goal of the 4 paths, the spring and the ocean of the 4 streams, the fulfilment of the 4 sufferings and of the 4 joys, father and mother of the Gods of the 4 winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and non-being, world and seed, eternity and rime instance, poverty and abundance, expansion, death and the rebirth of God, borne by eternally creative force, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a

river of worlds, canopying the heavens-I give you the love of men, the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. I give you the joy of suffering and suffering of joy. I give you what has been found: the constancy in change and the change in constancy. The jug made of stone, the vessel of completion. Water flowed in, wine flowed in, milk flowed in, blood flowed in. The four winds precipitated into the precious vessel. The Gods of the four heavenly realms hold its curvature, both the mothers and both the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West its other side. Forever denied, it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself, and arising in new splendor through its self-denial. The heart of God and of man. It is the One and Many. A path leading across mountains and valleys, a guiding star on the ocean, in you and always ahead of you. Completed, indeed truly completed is he who knows this. Completion is poverty. But poverty is means gratitude. Gratitude is love. Phanes, The Black Books, Vol. VII, Page 192-193

Truly, I am the sacrifice. completion is the sacrifice.

Completion is joy and foreseeing of the shadow.

Completion is the end.

The end means the beginning, and hence completion is smallness and beginning in the smallest.

Everything is incomplete, and completion is hence solitude. But solitude seeks community.

Hence completion means community.

I am perfection itself, but only he who has attained his limits is complete.

I am the never-dying light, but complete is he who stands between day and night.

I am eternal imperishable love, but complete is he who has placed the sacrificial knife beside his love.

I am beauty itself, but complete is he who sits against the temple wall and mends shoes for money.

He who is complete is simple, solitary, and unanimous. Hence he seeks diversity,

community, ambiguity. Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimity.

He who is complete knows suffering and joy, but I am the bliss beyond joy and suffering.

He who is complete knows light and dark, but I am the light beyond day and darkness.

He is who complete knows up and down, but I am the height beyond high and low.

He who is complete knows the creating and the created, but I am the eternal parturient image beyond creation and creature.

He who is complete knows loving and being loved, but I am the love beyond embrace and mourning.

He who is complete knows man and woman, but I am the man, and of the man his father and son beyond masculine and feminine, beyond child and the aged.

He who is complete knows rise and fall, but I am the center beyond dawn and dusk.

He who is complete knows me and hence he is different from me. Phanes, The Black Books, Vol. VII, Page 193-194

Yes, but you still need to take care of what is yours. You should have asked. I had to make you uneasy. Salome cooks poisonous potions. She is a Medea, adept in magic. Phanes, The Black Books, Vol. VII, Page 194

My God, born from suffering and joy, immortal one, luminously you preside over your way! You middle path full of salvation and damnation, full of fortune and misfortune. Your step beyond the mortal. lament is allocated for us and the smile of dawn. Stay with us, redeemer from suffering-laden infinities, boundary setter, my fate. Carl Jung, The Black Books, Vol. VII, Page 195

She is always there where I don't look. Do you believe that Philemon can see Ka and know what he is doing? Why would both have different kinds of truth, if they could reciprocally see themselves and know of one another? Consequently Salome is foreign to me as well. I only see my light, never my shadow, since I see out from within- Ka alone can say what Salome is doing. Jung's Soul, The Black Books, Vol. VII, Page 197

Do you want me to plunge myself into the heat of eternal procreation? Do you want again and again to be blended into the molten flow, in the dissolution of matter? To start all over again from the beginning? But you need the continuation, not the beginning. Jung's Soul, The Black Books, Vol. VII, Page 198

How should I form my gem, how should I give form to the Gods, if you yourself go on the way of procreation? Haven't you drawn magical appearance from the black rod? If you are not solid, the light that everyone thirsts for will extinguish. Who should live from himself, if you don't do it? Will you borrow life from others through mixing? All are drawn into procreation. Who possesses his soul? You must be solid for everyone, unmixed and cut off. Jung's Ka, The Black Books, Vol. VII, Page 198

If the treasure of Ka comes up then you won't be able to avoid it. Can you repudiate the treasures of Ka? No, you can't. So you also can't reject Philemon's thoughts. The one begets the other. Question no further. You touch on the boundless. Remain with yourself. Do what is yours. Jung's Soul, The Black Books, Vol. VII, Page 199

First and foremost, you [Jung] should see that you are behind. Why did you give me the two kinds of properties? Why did you not separate the opposites? Why did you leave me mixed? This creates the trouble of the standstill. The opposites cancelled each other out. My other half, which is on the side of the earth, is another soul than I. She is between things and you. I am between the eternal images and you. I am mind, she is feeling. I am light, she is dark. The black one is her symbol. You have still not released Salome from her. She is the spirit of the earth that dances poisonous dances, that bewitches and intoxicates, that drinks blood and causes magical sickness. If she were released from the symbol, she would give form, substance, and actual life to the eternal images. But she intoxicates herself in the blood of the holy one. Why? She has not been released from the human symbol. Why do you love the black one? Because she is the dancer- (there is a scratching on the door). Jung's Soul, The Black Books, Vol. VII, Page 186

I will not be your slave-what is the fortune of the earth when it burns like hellish fire? When it makes sick, like poison? The struggle against you is accepted. I will not rest until you have handed over your power to men. Man must live. You should obey. I do not want to do without the beauty of the earth, the fragrance of the fields should not evade me, but the serpent poison should be slain, so that man can wander among the flowers. Salome, The Black Books, Vol. VII, Page 187

You're [Salome] not confusing me. Weakness is a strength. Weaknesses are the strongest powers of human life. I will wrestle from you the mystery of weakness, my weakness. Since I want man to become strong so that he can live on the earth without succumbing to the earth spirits. Carl Jung, The Black Books, Vol. VII, Page 187-188

You [Jung's Soul] don't escape me. The black birds are your retinue, they live from your sacrifice. It does not lie with them. It lies with you. You don't confuse me through feigning the spirit of the dead to me. They are prophets who have become dumb, eviscerated by you, by lovers choked by longing or hate. Circe alone possesses the mystery, not the miserable swines of her garden. Attempt your magic-he who lives his weakness, because he calls it holy, pries loose the rod from you. Carl Jung, The Black Books, Vol. VII, Page 188

You have seen fear in me-do you have the evil eye? This is Philemon's work! He gave you the evil eye. That is his late revenge for the fact that I broke his wing when he was Simon. Why did I have to help the Christians? Salome, The Black Books, Vol. VII, Page 189

The question of my mystery. I have no mystery-pleasure and the sensation of pleasure-what's that for a mystery? That is only a happening and nothing more. It is the devilish guile of Philemon to let me sense a mystery behind this. It is certainly Philemon who hatched this thought, and not this man. How could a man come to a such a thought? Pleasure is the sensation of pleasure and nothing further. Why should there be a mystery behind this? Why does this man ask me about a mystery behind this? Who gave him this crazy thought? Who goaded him to the impertinence to ask me such? To attribute such a crazy thought to me? Who other than Philemon? Only his evil art can produce such thoughts, that stick to one like a robe of Nessus. But I have no mystery, it is madness to ask me about mysteries, impertinence, cruelty. There is nothing behind sensation, no mystery, nothing beyond or within it. It is sensation alone-yes, laugh at my tears-sensation is sensation, pleasure is pleasure, displeasure is displeasure and nothing further. I do not want there to be a mystery within it-that is a disgusting, crazy thought, dirty and stupid. Salome, The Black Books, Vol. VII, Page 190-191

Don’t you notice that Salome goes against morality? She is in her manner pure, pure pleasure, pure sensation, with no thought, dirtied by no mystery-that is her ideal. You have offended her moral sense, you have even undermined it, since doubt no longer leaves her. Jung’s Soul, The Black Books, Vol. VII, Page 191

Sensation is pure. Why do you want to mix in a mystery and muddy clear water with it? Salome, The Black Books, Vol. VII, Page 191

And yet you have already betrayed your mystery to us. You are the mystery that stands behind all pleasure, the soul, that touches the earth, you, my sister, who embraces matter, who makes the unsayable experiential. My love belongs to the eternal images, your love to eternal matter. Ka is your father, Philemon my father. So the veil, that deceptively hid the truth, dissipated the mist and created a thousand blind alleys, is rent. Recognize yourself as soul, renounce the purity of your pleasure, you yourself are its impurity, its blending, its mystery. Pleasure contains the eternal meaning, as the image contains the eternal pleasure. Are my images pure? I believed so and have forgotten it. My images breathe the pleasure of the world. And your pleasure gives birth time and time again to the eternal images. Is the deaf pure blue of the sky purity? No, it is blue, because you see matter. What would the crystalline clarity of water be, if you didn’t see the water? Only emptiness is pure. Pure pleasure is empty and would therefore be no pleasure. A pure image would be empty and would therefore be no image. Since an image always portrays something. Pleasure wants image in eternity and image wants pleasure in eternity. Sublime one, the 4 ways are accomplished, the 4 sufferings have been fulfilled borne, the 4 joys are fulfilled fulfilled, the offering to the Gods of the 4 winds have been prepared. The final work is accomplished: Salome became sighted. The 4 winds rise up to you, the 4 streams flow to you. The time has come where you alone speak, you God of all true and false Gods, you being of all non-being. We are silent and await your speech. Jung’s Soul, The Black Books, Vol. VII, Page 191-192

I tell you, man is completely in God. He is the mediator between God as world and God as seed. Philemon sees God only as goal, Ka only as ground. You see him through me as seed and world. Since as a being God is the greatest and the smallest. Soul, The Black Books, Vol. VII, Page 180

My soul, you should help me obtain and keep that middle point where I am in God and not in God, where I stand between the Gods. Carl Jung, The Black Books, Vol. VII, Page 181

You [Jung] are certainly in God inside and outside and yet you are you, with your truth neither inside nor outside, but in between, also neither above nor below, but in between. You are not the seed, but its covering. Oh, that this speech were richer! Or better perhaps, if it were poorer. The wealth of the possibilities of representing and describing is a misfortune. Jung’s Soul, The Black Books, Vol. VII, Page 181

I am under a spell, a foreign power meddles. Science wants in, probably from you. You have to take care of this. My work is done. Farewell. Jung’s Soul, The Black Books, Vol. VII, Page 181

Ka builds temples and tombs for all living Gods. If you are in your self, you are in God. And as God, you are in danger of being walled in and buried alive. Jung’s Soul, The Black Books, Vol. VII, Page 182

A God reveals himself in divine and eternal effect and ossifies in it. It is his grave. And so it must be-the unavoidable fate of each God. Jung's Soul, The Black Books, Vol. VII, Page 182

Why should you always be with God and in God? Do you want to be God yourself? And be buried? God is eternally force and spirit. But you have a body. Your body Suffers if you always want to be with and in God. Jung's Soul, The Black Books, Vol. VII, Page 182

Not "outside of yourself," but outside with men with yourself. You are then not only with you, if you are in you, but you can also be outside at yourself and with you, not just within. likewise you are in God, when you are in you, and God is in you, if you are outside with yourself. Jung's Soul, The Black Books, Vol. VII, Page 183

All the world speaks of Philemon, but who speaks of Ka? And yet Ka is the all-creator of beings and forms. Ka, The Black Books, Vol. VII, Page 184

What leads you to joy? The sacrifice of what does not belong to you. But joy is your own self. Jung's Soul, The Black Books, Vol. VII, Page 184

Spirits are always between two people. They live from the relation of two people. Spirits are also dead without relation, not only people. But spirits must be removed from a relation, so that they can die. Jung's Soul, The Black Books, Vol. VII, Page 186

Appearance is visible, what has an effect is dark. The effective one is dark. The one who appears is light. Philemon, The Black Books, Vol. VII, Page 183

Now, it is graspable. We also approach the limits of what is currently understandable and knowable. But you now understand why God is both changing and unchanging? It all depends from where one speaks. When you speak of yourself out of yourself it is somewhat different from when you speak of yourself from the outside, from the world, with the eyes of the world. Even so the two statements contradict each other, so you still are, and the beholding world also is. The same way with God. Seen from your standpoint, he is changeable. Seen in himself, he is unchanging. He knows nothing of change since he does not know himself as a seed. But the seed turns. But what is a seed as a whole? Nothing. Therefore it: the totality does not feel it. But surely the seed feels it, since it feels abandoned and misunderstood by the totality. But the totality does not understand the individual. Therefore the individual must seek the way to God. He must thus draw God into himself. But how does this happen? This can only happen by his clearly showing God how he has turned, how he has changed. He must explain himself to him. He must find words and expressions by which he can reach God. Man, who must always work as the mediator for the part of God in him and the seed, can never do this through conscious devising or puzzling out, but only through the help of his soul, or through the help of someone who still has the soul of the other in them. The seed must always turn, since that is the godhead of life. Life is movement in its innermost. Serpent, The Black Books, Vol. VII, Page 179

So now hear about another redeemer [Buddha]. He also taught that it is good to avert one's eyes from the created, that it would be better to procreate no longer and that the best thing would be to bring the suffering of the world to an end. He rebelled against the creator of the world and his law of continuously engendering life. He sought remoteness from God and received it, since God always loves the seed, whether it be close to or distant from him. And

so he also was again in God, but not crucified, since the seed was not damaged. Jung's Soul, The Black Books, Vol. VII, Page 180

You haven't missed by much. Beyond the seed God comes to meet the shadow, his adversary. When he is fiery glow, his adversary is blue starlight, coldness within fire, snow on the embers. God is in conflict with himself. Both redeemers teach the good, the redemption from good and evil. Yes, both know the good way, even when they contradict one another. But they are one in the good. Yes, if we went toward the good, we would know where and when. For clear simple paths are mapped out for us by the masters, and travelled by countless people. Why don't we take them? We shouldn't strive toward the good, but toward life. life, so it is called in us, is higher than the good, since the good is just a fruit of life. But nowhere is the fruit more valuable than the tree on which it grew. Yes, if we went toward the good! But it is not our time, it does not want it, since it wants life, which is given to our time as more sacred, even certain evil actions appear better and more sacred than the merely good. We cannot defend ourselves. It takes the other road, the one toward life, since life for us is the good, since we know that life can be good. We cannot believe that life must die unlived. We believe that life is a flame that burns in itself and radiates itself. Jung's Soul, The Black Books, Vol. VII, Page 180-181

What are you wondering? One goes on the road to the inner and to arrive at the outer. The other goes toward the outer to reach the inner. Both roads are good and meet each other, and both need to be walked. How should you live differently than one moment in God and the next moment outside of God? If you are and remain inside God, you will be buried in his eternal effect. If you are and remain outside God, you never come to yourself and you remain a shell of yourself, a mirage in your own desert. So at any given time you should be with and in yourself and so with and in God. But if you remain in yourself, the deadly shadow of God overwhelms you and wants to bury you alive. Since God shines out of you and nourishes Philemon and Ka and goes to men and is the nourishment of their God, in so doing he divests himself of himself. So you should do just as God does. You will not live any other way. Jung's Soul, The Black Books, Vol. VII, Page 182-183

Jung: What then is the I? Is it not the same as the self?

Jung's Soul: If you are in you yourself, then you cannot differentiate the I from the self But if you are outside with yourself, then the self is different from the I. Since the self is a great mystery, that I veil just as well as you. -If It is that smallest seed that fills all the heavens, a grain of dead matter and God in all eternity. Amen. I say "Amen," since after such an implausible statement one must say "Amen" for confirmation. But all mysteries are implausible. I hate all mysteries, therefore I divulge them to you as much as possible. It would be better if there weren't so many mysteries, but they are not to be denied- and finally-without mysteries, there would be no escape from the contradictions. So, if you are outside with yourself, then you feel your I differentiated from the self You feel your self either as a grain of dead matter full of revulsion, dread, and fear of death, or, if you accepted this inner death and held your last supper with this corpse and received the germ of God from this death, then you feel the self as the God in you. But look, there comes Philemon. What does he want? The Black Books, Vol. VII, Page 183

It is good that you see my greatness and your limitation! You begin to find the right measure, you scorner of everything effective and living. I curse my darkness, my eternal abasement and yet I am what has an effect and you are just what appears, you deceitful

appearance, charlatan, swindler, who steals the love of man from me. But today is a good day, the day where my curse reaches you-proclaim your limitation, shout out that you steal, that you rob the innocent you cheat and deceive. I am what has an effect and curse you, that the truly effective is always concealed! That's why my brother had to be born the son of a king and all appearance and shimmer had to surround him till the grave, so that he became seen. Who among all the wise ones would have noticed him, if appearance had not emphasized him? Cursed be appearance, which deceives the world for all reality. Truly a good day, Philemon, your wing will be clipped. Jung's Ka, The Black Books, Vol. VII, Page 184

Philemon is frightened. He senses the danger of the earth. He fears the beautiful serpent poison of the earth. His foot was once lamed by a poisonous bite, but wings grew. He knows the power of poison, so he develops the power to fly. He sees the serpent among the roses and therefore wants to be a butterfly. However, do not let yourself be too enchanted by him, since you are a man, a brother of the earth-dwelling animals. How beautiful and familiar is the fortune of the earth! The people you know and love, who know and love you, the trees that lovingly shade this spot of earth, the dewy flowers which greet the sun, the birds that fill the fluttering air of the dawn, shimmering leaves and flowers, the glittering surface of the water, the wind that clouds over the mountains, that is the fortune of the earth. This is also Philemon, the one who loves. The daimons reconcile themselves in man, who found himself, who is the source of the four streams and the spring-bearing earth. Water flows from his peak toward the four winds. He is the sea that gave birth to the sun, he is the mountain that carries the sun, he is the father of the four great streams, he is the cross that binds the four great daimons. He is the incorruptible seed of the nothing that accidentally fell through space. This seed is the beginning, younger than all beginnings, older than every end. I praise the greatness and smallness of man. His suffering fills the earth, his fate is in the smallest and most secret things. Jung's Soul, The Black Books, Vol. VII, Page 184

From June II to October 2, Jung was on military service in Chateau d'Oex. In an association to a dream on the night of July I, he noted apropos Toni Wolff and Maria Moltzer: "Pairs of opposites. Defended against the bad as against the good. T. W. appears to be a limit, since with M. and T. my soul is complete, fulfilled. T. is the second part of my soul-ugly beauty and beautiful ugliness. It must be concluded on the outside, because everything is fulfilled ." He also referred to his "impersonal love" of both of them ("Dreams," p. 17). For Bowditch Katz's account of her meeting with Moltzer on July 30, see introduction, pp. 63ff. The Black Books, Vol. VII, Page 148, fn 3

Truly, Phanes is the consoler. He leads the hands of those who err. He is the

counsellor of the widow.

He fills the empty beaker.

He lays bread on the table of the hungry.

He is the friend of the lonely.

He gives voice to the misunderstood.

He lays a weight on the scales of justice.

He is the wealth of the poor.

His light shines on the mountains.

He is born from sorrow and joy.

The devils too have served him.

He shines in the helpless eyes of the animal.

He is the understanding of what the devils speak.

He is the redemption of the dead.

He is the healing of the sick.

He is the compassion with all living things.

He is the beauty of the crystal.

He is the ascent from sin.

He is the law above all laws.

He is liberation through blood sacrifice.

Where he shines, there is no damnation.

He is the allegory of the highest, the sum of all riddles. Philemon, The Black Books, Vol. VII, Page 165

Why do you love yourself? Because you are one. Why do hate yourself? Because you do not want to be one. But love is also the truth. To be one with yourself is being one with others. Being one with others is immortality. Don't all times and all peoples live in you? Be one with yourself and you will cross over. Only the individual dies. Philemon, The Black Books, Vol. VII, Page 168

Will you finally listen? Am I less than Philemon? Is white better than black? Philemon called me his shadow. I call him my shadow. I am solid, he is thinner than air. His truth is a shadow, a breath, fleeting and already blown away. I am a rock of ages. Do you think that I am less than him, since I am damned to chase after my shadow? Is he not condemned to always precede me? He's only my herald, my forerunner. What then comes, is me. I endure, he comes and goes. When he ascends where I have yet to climb, I am still with you long after he has gone. I am your truth, which endures, he is a fleeting light, a stray ray of sunlight. Hence listen to me? You spoke with Philemon about immortality? Did you see how he spread green and sky blue veils? No, since your eyes were already blindfolded. Do you think you now know something about immortality? A leaf that falls from the tree-an autumn day-yet the tree remains-how long?-A winter day-the axe chops its roots-and now-where is the tree?-It makes coffin boards-it cooks soup-it is a chair leg-it is tabloid paper-it is ash-decay-dust-the tiniest root of the smallest plant inhales one of its atomsyes, where is the tree? Who is the

tree? Where does Philemon's divine work of delusion remain? He taught you how small you are. But do you know how large you are? But how you ought to know it! You have eyes only for how immense and vast the world is, ears to hear how soon the sound of speech trails off in the distance, muscles to teach you how weak you are. The light of the day blinds you, and nevertheless you always look toward the light. But you don't see me, since your eyes are made for light. Philemon truly planted these eyes in you. But you don't know that you have eyes behind your eyes, ears behind your ears, dark eyes, shadow ears that I planted in you. These see and hear into what is infallible, unmistakable, into that which lies behind all light, into the eternal night of truth. You see with these eyes into what is smaller where you are large, you hear with these ears the faintest voices that reach you from the starry distance . .,. These eyes are vast like a starry heaven and these ears hear further than the limits of the zodiac. Do you know how immense you are? Philemon would like to make you believe that your life returns, like leaves on the tree. But didn't the life of the tree go into the leaf? Didn't the leaf fall?.,. Does it not lie rotting in the damp ground? But what is a leaf? It covers a heavenly vault with a million inhabited worlds. Does the vastness have a limit? Has the smallness a limit? Is there nothing in all eternity vaster than the vast and smaller than the small? The earth is a seed in the heavens. A speck of dust on the earth is as vast as the earth in the heavens. And the speck of dust is as vast as a heaven, as many heavens, numberless worlds, since where is infinity limited by a border? If Philemon goes to the great Gods and you sit small and solitary in the shadow of the earth-where does your I go, the living I, which you yourself are and without which you cannot be? Why do you feel the eternity of your I? Indeed, why do you want the eternity of your I? And why is it a sick relinquishment not to want eternity? The light of the day blinds you, it indicates the opposite to you. You see with eyes of the day, listen with ears of the day, wish with a heart of the day and therefore want to go up with Philemon to the great Gods and but you are not the sum of the great Gods you can see the deceptive appearance of this hope exposed daily. You lie to your own face, if you believe such. See with my eyes, listen with my ears! A laughable and serious mystery! Why am I damned to trail after Philemon? He is the worthy and beautiful radiance, only my shadow-he speaks great works, he is a mountebank of beauty and truth-but my truth makes one laugh-the Gods laugh at the mere mortals-you did not laugh when the great God Man was spoken of- you shuddered out of respect-your Christ even called himself his Son and you found it so beautiful and worthy-but that your immortal I-son will be a dwarf, who wouldn't laugh? The great God Man laughed at his laughable immortality. But the dwarf thought that the great God takes satisfaction in him. The tree becomes a leaf. The leaf is the I, as well as the whole tree. The I of the tree becomes manifold in the leaves and each leaf is the whole tree-I. Yes, it is smaller than the whole tree and yet not less than the I. Is not every cell of the tree-! an I, and again every grain in the cell an I of the cell, the I of the leaf, the I of the tree? How many worlds does a tiny grain contain? What is the smallest unit of life? How great must something be, that it can still live? And how small should something be, that it can no longer live? As the Son of Man was shrouded in the great God Man before his appearance and was one with him, so in you is the Son-I enclosed in the smaller world, your I not less than you yourself. It is infinitely much smaller than you-but what is small? What is great? And because he is enclosed shrouded in you till the final hour, so he is called the shrouded one or he who is enclosed in the egg. Yes, he flies away like a bird at the hour of death. Ka, The Black Books, Vol. VII, Page 169-170

The truth? Should I choose? Since you ask me, is truth perhaps in me? Yes, the truth is in me: I am. That is the first principle of all truth. Carl Jung, The Black Books, Vol. VII, Page 171

What God does not thirst after temples and altars? And what man doesn't want to see his God honored? Show me the God who won't let himself be caught by temples! KA, The Black Books, Vol. VII, Page 174

If God no longer understands me, I must recede into remoteness from God. I must protect myself from his loving vengeance. Remoteness from God is procession along the 4 false ways, it is crucifixion, it is Abraxas. The 4 false ways are: being one with the outer worldly being, & being one with the soul, being one with splendor, Philemon, being one with the shadow, Ka. Jung's Soul, The Black Books, Vol. VII, Page 177

If I look with the eyes of man, then God changes, since man does not understand how God changes himself. But if I speak from the essence of God- and I did exactly this-then God is unchangeably the same, and he doesn't understand himself as a seed, since above all he is incapable of understanding himself as a singularity, since his essence is totality, and generality, he does not know from omniscience, just as he also does not know himself as existing from universal essence. Jung's Soul, The Black Books, Vol. VII, Page 178-179

But the son taught men that it is good to turn one's eyes away from the created, that it is better to procreate no longer, and that the best thing is to wait for the imminent end and the fulfilment. But the son was a man and the seed in him rebelled against the law of the world creator. But the love of God followed him and embraced him in bloody death. Thus the seed was damaged. Why? It didn't seek the remoteness from God. It was not allowed to seek it, since that age was not allowed to know about remoteness from God. Jung's Soul, The Black Books, Vol. VII, Page 179

You [Jung's Soul] went ahead of me, now you follow me. I am the leader. I am the fire that advances, you are a helpful arm that supports the wavering. I am what is to come, you are the fullness of the present. You are joy and enjoyment, discord and lies. You are the helper of men in good and evil. I am the fiery path of fate. You are errancy in good and evil. I am merciless truth. I am past and future. This man is my present. That is why he is my error, since I was and-I will be, but am not. My present is an error. This man errs and you exist. That is why you are always present, since man always errs. Why must he err? He is a star seed, he errs through the unlimited, he fell down from the unknown. He continues to err. His errancy is his truth; He would do well to know it. Through errancy he lives. Philemon, The Black Books, Vol. VII, Page 147

I piled up the ore-red stones-gold-shining things from ancient shafts. If you knew what Atmaviktu the ancient brought, which shimmering serpent skin he shed when he became Philemon. Dangerous poisons, daimonic luminous things-a shimmering ground for the feet of the lovers. Soul, The Black Books, Vol. VII, Page 148

He [Philemon] spoke about me-that I was related to you-mortal with you-the life of your body, your solar mantle. Philemon is immortal. The star seed in you is immortal. It is a piece of the world, a Pleroma, a light and a darkness. Light insofar as it is differentiated from the Pleroma; darkness, insofar as it is the Pleroma itself. Jung's Soul, The Black Books, Vol. VII, Page 148

The light shines out of difference. Differentiation strengthens the light of the star-Philemon raises himself higher. His head is in the blazing fire. He burns upward to the eternal fiery heavens. What is it? A weight lies on me-a burden? Is your body burdened? Is a poison in it?

I see-you have not fulfilled the sacrificial service. It should be fulfilled. Jung's Soul, The Black Books, Vol. VII, Page 148

You know, noble one [Ha], that you can't touch us. We are not frightened, you darkest apparition. And because you know that, you come without claims, without will, without power, only with a request. It burns you somewhat. Shall I tell you what? The grain of gold, that fell into your eye. That's why you want night, so that one doesn't see it. Yes, old liar and deceiver, squirm as much as you like. Your threat is powerless. You ask if one could mercifully release you from the gold grain. Would you say that that is the truth? Jung's Soul, The Black Books, Vol. VII, Page 149

Oh-how it burns- like hot lust, like hellish pain. Give water-quench the eternal fire-a knife, that cuts out the blaze bloodily. A chisel and hammer strike-that sprays out the glowing grain- still not enough. Touch me, touch me-you must participate in my torment-how can it be otherwise? let mystery surround you. A thousand dark coats, for your act of redemption- I weave an impenetrable mystery for you are protected- Ha, The Black Books, Vol. VII, Page 151

Ha. Why did my mother bear me- I crawled out of a stone-do you know the ridiculous entity that calls itself my mother- one could call it a stake, a sharp block or a cone. It's beautiful, it's pointed above and completely round underneath and evenly proportioned on all sides. But I crawled out of the top. She can't laugh and can't cry and is totally like hard stone. There is a mark, a sign on earth, that the unpopulated earth is embossed with a law, that everything has to be regular, everything has to be straight or circular. The old fire can melt and burn away everything, but the black mother stone never melted once it had been formed. I tremble, its shadow stands above, bright glowing peak on peak. My father, the fire, concocted this. I hate my father, whom I still must serve without cease. Who but I always changes and disturbs the quiet straight and circular work of my mother, I, who have inherited the fire of my father? I love everything regulated because I love my mother and always disturb it. Oh, how it captures and soothes me, when I see what is straight and regulated. I must be there and disturb it, or at least disturb something; it excites me to bring the straight out of its course. To cross something with a bent line, to suddenly distort something regular-I can't let it pass. Then why should the cone that my father irrefutably crafted go tip to tip with my mother's? Something crooked would do just as well. That's why I lodged a grain of sand between them, which mother could not pulverize and that my father's fire could not melt. likewise not finding it on earth, nonetheless I caught it when it plummeted from the stars. That was good stuff that never fails to plague- I shouldn't say it out loud-it is man. He shouldn't know that he lies between two cone tips that want to meet each other. He's always wanting to make himself soft and tear himself up because of it, the fool, instead of making himself hard and fireproof. He always wants out of the press, one moment toward earth, one moment toward heaven. But he can't do it; he is held captive and if he were clever, he would be strong and fireproof. He would be like a crystal, but I also disturb him, since I know how one makes him erratic. That is my secret. You're not going to have it, you know enough. Ha, The Black Books, Vol. VII, Page 151-152

You lack dirt. Your understanding has no dung in it. The two diagonals, however, are you yourself. The circle is the sun. One has the sun, the other doesn't. That's why you are diagonal. However there must be one that stands straight and goes over the bridge, but that leaves the two suns behind it and becomes straight. That's why it has to go under again and coil around itself, then it has the sun in the belly of the upper cone. It will stay longer with this, but the other longs for the second sun. But the other sun is dark in the belly of the lower cone.

You see that he who is horrified at himself has the sun as a head, and as a wheel is entirely sun, and goes straight on the serpent's way and it is no longer straight above, but a small tail upward-that is funny! Have you learned something? HA, The Black Books, Vol. VII, Page 153

Soul: Did you hear what he said? Do you know that this is the truth seen from behind? But this is the truth. So listen now to the teaching and the song of the front side of the truth:

Philemon: Phanes is the God who rises agleam from the waters.

Phanes is the smile of dawn.

Phanes is the resplendent day.

He is the eternal undying present.

He is the gushing of the streams.

He is the soughing of the wind.

He is hunger and satiation.

He is love and lust.

He is mourning and consolation.

He is promise and fulfilment.

He is the light that illuminates every darkness.

He is the eternal day.

He is the silver light of the moon.

He is the flickering of the stars.

He is the shooting star that flashes and falls and lapses.

He is the stream of shooting stars that returns every year.

He is the returning sun and moon.

He is the trailing star that brings wars and noble wine.

He is the boon and fullness of the year.

He fulfils the hours with life-filled enchantment.

He is love's embrace and whisper.

He is the warmth of friendship.

He is the hope that enlivens the void.

He is the magnificence of all renewed suns.

He is the joy at every birth.

He is the blooming flowers.

He is the velvety butterfly’s wing.

He is the scent of blooming gardens that fills the nights.

He is the song of joy.

He is the tree of light.

He is perfection, everything done better.

He is everything euphonious.

He is the well-measured.

He is the sacred number.

He is the promise of life.

He is the contract and the sacred pledge.

He is the diversity of sounds and colors.

He is the sanctification of morning, noon, and evening.

He is the benevolent and the gentle.

He is salvation.

But after this eulogy Philemon sat down in the gate of splendor and closed his eyes and looked at the light of the eternal present.

And after a while, he rose up and said:

"Truly, Phanes is the auspicious day."

He sat down again and remained in contemplation. And after some time passed, he

rose for the third time and said:

"Truly, Phanes is the work, its accomplishment and reward."

He is the troublesome deed and the evening calm.

He is the step on the middle way, its beginning, its middle, and its end.

Phanes He is foresight.

He is the end of fear.

He is the sprouting seed, the opening bud.

He is the gate of reception, acceptance and offering.

He is the spring and the desert.

He is the safe haven and the stormy night.

He is the certainty in desperation.

He is the solid in dissolution.

He is the liberation from imprisonment.

He is counsel and strength in progression.

He is the friend of man, the light emanating from man, the bright glow that man

beholds on his path.

He is the greatness of man, his worth, and his force. Philemon, The Black Books, Vol. VII, Page 157-159

Man is never his best. Therefore I say unto man:

Be blessed in your poverty, be gentle, meek and merciful, bear vilification and persecution, since a light shines before you, that will not leave you secrecy in darkness. If you are angry, do not say, we are not angry, but be mindful of your poverty and reconcile yourself quickly. Be no enemy no one's enemy, otherwise you will set yourself against yourself. But your poverty is too great that it could be at odds with yourself. Do not say: we love our enemy.20 This lie would be an extravagance in view of your poverty. leave your enemy alone, so that his hostility may devour itself. Do not wish to be perfect like the Gods, but attend to your poverty and nakedness, so that the imperfect and weak als-e in you does not completely perish. Your perfection would be obnoxious and an unfair burden for your neighbor. Consider bearing your poverty yourself rather than burdening your neighbor with the sham of your perfection. Do not forget to give alms to your poverty. But when you pray, do not beg the Gods, but wish that the glory of God perfects itself, that his law which is laid up in you fulfils itself, a-oo that you are able to bear your poverty in modesty, so that the light that ttgltts illumines the darkness of your path may stream brighter. Wish, when you pray, that what is necessary will be fulfilled, not what you take to be necessary, but what is inherently unavoidable. Your poverty does not bear wishing for more. No one can serve a

master, but each serves himself, since he needs help for the sake of his poverty. The rich need no help. Therefore I say unto you: care for your life, what you eat and drink, and also for your body and what you put on. Isn't the dish as important as life? And doesn't your body also need clothing? Aoo Shouldn't your body also be healthy and your life secured, so that you don't become a burden to your brothers? Aren't they also as poor as you? Look at the birds of the sky don't they carry plumage for their protection? Don't they build warm nests? Don't they seek their nourishment with luck and hard work? Have you ever seen a raven feed others? Therefore serve your body, the patient servant, so that it remains healthy. SerVe Help your soul, the arrogant daimon, so that all false godliness and higher humanity fall from her, so that you may look at God. Nothing will come to you that you have not earned with honest effort. Do penance for every unearned gift that heaven has sent you, so that you don't contaminate yourself with godliness. Take thought for the morrow, since tomorrow will have enough plagues. You hypocrites, first pull out the beam from your eye and wait till your brother asks you to free him from the splinter in his eye. If however your brother loves the splinter in his eye, why should you get mixed up with it? You should certainly not give that which is holy unto the dogs, nor cast pearls before swine, but are then your brothers and sisters dogs and swine? Ask, but do not lay on, knock, but don't be pushy; it is not certain whether you will be received, since your brothers are poor and you should not provoke them to extravagance. But stinginess consumes itself, and the inheritance does not pass to you. Go the way of your inner law while observing the outer law of love. This middle way is sometimes narrow and sometimes wide. He who does not go on this way has damnation in his heart.

You may recognize the fertile by their fruits, but thank the infertile for having spared the world a monstrosity.

He who fulfils the law of inner necessity has the kingdom of the heavens in his heart,30 since he experienced the day of happiness. Do not act out of disunity with yourself, but from the fulfilment of your poverty."

But after that Philemon stooped, and touched the earth with his hands and asked it for forgiveness since he had uttered a teaching. Then he walked back into the hall to a pool of water and purified himself from the presumption of teaching. He exchanged his white cloak for a brown coat and walked across the bridge to the land of men. He entered there into a way-side chapel. In the xx A crucifix hung above the altar.

Phil. bowed and said to him: My brother, forgive me my error, I have sinned against your word. I taught otherwise than you have. But if I err in this way, teach me to recognize the truth."

But the crucified remained silent, since he had completed and sealed his truth with his death and in such a way left room for the truth of his brother. Philemon, The Black Books, Vol. VII, Page 159-161

"I come to my psychology only with the Egyptians. It fits like a glove." Toni Wolff, The Black Books, Vol. 2, Page 215 Carl Jung, The Black Books, Vol. VII, Page 215, fn 181

Grant me a glimpse. Proceed to the completion of the work.

1. [“]He spoke about me—that I was related to you—mortal with you—the life of your body, your solar mantle. Philemon is [1/2] immortal. The star seed in you is immortal. It is a piece of the world, a Pleroma, a light and a darkness. Light insofar as it is differentiated from the Pleroma; darkness, insofar as it is the Pleroma itself. The light shines out of difference. Differentiation strengthens the light of the star—Philemon raises himself higher. His head is in the blazing fire. He burns upward to the eternal fiery heavens. What is it? A weight lies on me—a burden? Is your body burdened? Is a poison in it? I see—you have not fulfilled the sacrificial service. It should be fulfilled.” Carl Jung, The Black Books, Vol. VII, Page 148

Jung: Your [Jung’s Soul] advice was good and gave me good sleep. Now I come to you to lay before you the thing that presently and always is the hardest for me. Perhaps you have some good advice. I know that T. [Toni Wolff] is quite valuable to me, but also quite worthless. I would like to come to some clarity, without doing her an injustice and also avoiding above all doing something too drastic and incorrect. Speak to me and help me, as you have already helped me. Speak to me! Carl Jung, The Black Books, Vol. VII, Page 208

[I]. But who are these people?

Those whom you live with.

[I] . Should I revere them?

1. Not revere, but treat them as bearers of the principles of honor. You must let Toni go until she has found herself and is no longer a burden to you. Your friends should be no burden and you their donkey. The Black Books, Vol. VII, Page 213

Years later, Toni Wolff noted, "His [Jung] anima is naturally against me, like all women" (November 5, 1937, Diary K, p. 181). The Black Books, Vol. VII, Page 213, fn 174

Jung’s Soul: I didn’t deprive you. You deprived yourself through your injustice. Don’t you see that the parting is inevitable? For your sake and her sake. The measure of suffering is full and the light of joy and life is burnt out. Another light is to be found elsewhere. Jung’s Soul, The Black Books, Vol. VII, Page 330

Jung: Do you then see no hope?

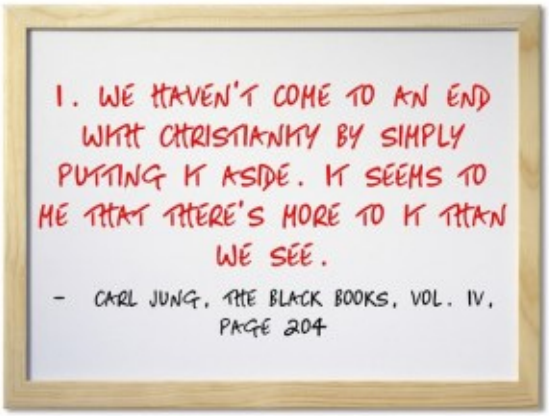
In August, Jung, his wife, Toni Wolff, Hans and Suzanne Trüb, and Emil Medtner went sailing and camping on an island in Upper Lake Zürich. In September they visited the village of S-Charl in the Lower Engadine and went hiking in the Alps (Ljunggren, The Russian Mephisto, p. 137). The Black Books, Vol. VII, Page 221, fn 198

Sunday/Monday. In 1923, Jung gave a talk on “Psychological types” at the International Congress for Pedagogy in Montreux (CW 6). Sometime in 1923, Jung made a painting

that featured Philemon and other figures (The Art of C.G. Jung, cat. 66, p. 145), with the following inscription on the verso: “We fear and we hope: will you sacrifice the laurel of eternity to the bridal expectant earth? our feet stand in the void and are granted no beauty and fulfillment. will the promise be broken? will the eternal marry the temporal?” (ibid., p. 147). Jung gave the painting to Toni Wolff. The Black Books, Vol. VII, Page 223, fn 227

After 16 XII XI had a regressive incestuous dream with destructive symbols. The attempt to go to the anima was apparently misguided. Had bad results. Since the death of my mother, the A. [Anima] has fallen silent. Meaningful! The Black Books, Vol. VII, Page 235, fn 236

See above, p. 232. In a diary entry of September 12, 1924, Toni Wolff wrote: “Does he still see me as anima? Because he is Philemon?” (Diary B, p. 6). On December 27, 1924, she wrote: “Anima Toni-substitute, because anima is primary, no unconditional attitude toward me. . . . C. told me that I had not been exactly like the anima. The anima said that I was indecently clever” (Diary B, pp. 76, 88). The Black Books, Vol. VII, Page 235-236, fn 237


I. WE HAVEN'T COME TO AN END WITH CHRISTIANITY BY SIMPLY PUTTING IT ASIDE. IT SEEMS TO ME THAT THERE'S MORE TO IT THAN WE SEE.
- CARL JUNG, THE BLACK BOOKS, VOL. IV, PAGE 204

Years later, she [Toni] recalled walking in her youth near the Burgholzli with her parents and thinking:
"there would be a doctor who had significance for me. Perhaps I wanted to become crazy for that reason-indeed I ended up with C[arl]. I knew exactly what I wanted from him-relationships with genuine people."
-Sonu Shamdasani, The Black Books, Vol. 1, Page 27-28

[2]Black Books

In 1919, Jung painted his portrait in Liber Novus as a divine child, noting, "I called him PHANES, because he is the newly appearing God." He considered the emergence of this figure as denoting a spiritual transformation that was occurring in the world.

- ~The Black Books, Vol. I, Page 59

Referring to the contempt meted out to Transformations and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them.

- ~Sonu Shamdasani, The Black Books, Vol. I, Page 116

He [Jung] was conscious of the loss of his collaboration with Freud and was indebted to his wife for her support.

- ~The Black Books, Vol. I, Page 15

Concerning her attraction to Jung, toward the end of her life Toni Wolff recalled that she had her first transference to Friedrich Schiller, in 1905, then to Goethe, and then to Jung, as a "productive genius."

- ~The Black Books, Vol. I, Page 30

I caught sight of a woman [Toni Wolff] three years ago, whose soul seemed to me more valuable than my marital anxiety. I conquered my fear out of love for her.

- ~Sonu Shamdasani, The Black Books, Vol. I, Page 27

On April 26, 1936, Wolff noted in her diary: "I still transfer father symbols onto C. That is why I am never entirely with myself and am no counter-weight to him" (Toni Wolff, Diary' J, p. 101). -The Black Books, Vol. I, Page 30, fn 86

- ~The Black Books, Vol. I, Page 30, fn 86

In a diary entry of March 4, 1944, Toni Wolff referred to "31 years of relationship and 34 years of acquaintance." This confirms that her relationship with Jung began sometime in 1913.

- The Black Books, Vol. I, Page 30

At the beginning of her analysis T.W. had the most incredible fantasies, a whole eruption of the wildest fantasies , some even of cosmic nature. But at that point I was so preoccupied with my own material that I was scarcely able to take on hers. But her fantasies entered exactly into my line of thought.

- ~ Aniela Jaffe, The Black Books, Vol. I, Page 30

In the November 15, 1913, entry in Book 2, following his account of the dream around December 1912 of the dove that transformed itself into a small girl and then back into the dove, Jung noted, "My decision was made. I had to give all my faith and trust to this woman [Toni]."

~The Black Books, Vol. I, Page 29

An important figure in Jung's fantasies was that of Ka, from Egyptian mythology. Wolff had her own figure of Ka, and also had dialogues with Jung's Ka. In an active imagination on January 11, 1926, Wolff's "I" had a dialogue with Thot, the Egpytian God of writing.

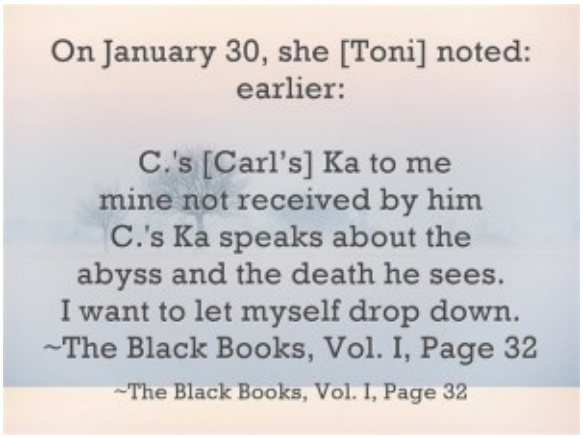
- The Black Books, Vol. I, Page 32

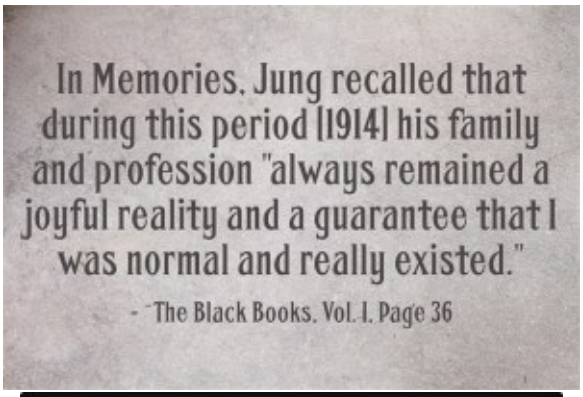
In November 1912, Jung returned from his New York lectures. In a diary entry of December 29, 1924, Toni Wolff noted that twelve years before, on Jung's return from America, she went to him and "spoke of relationship."

~The Black Books, Vol. I, Page 29

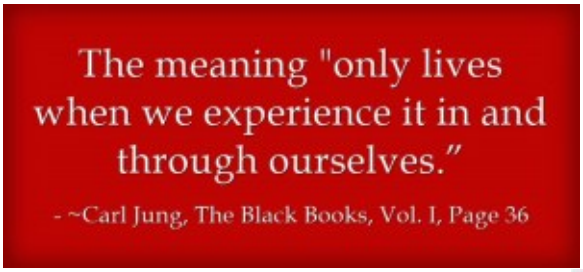
On September 20, 1910, at the age of twenty-three, Toni Wolff was brought by her mother to see Jung According to her sister Erna, he had successfully treated the son of a friend of her mother's, who consequently recommended Jung.

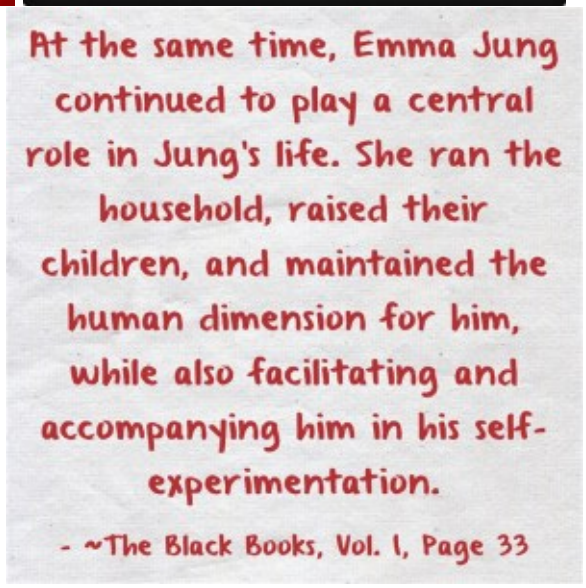
- The Black Books, Vol. I, Page 27-28

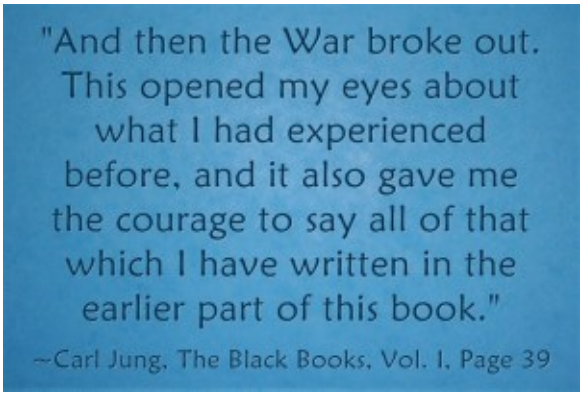

On January 30, she [Toni] noted: earlier:
C.'s [Carl's] Ka to me
mine not received by him
C.'s Ka speaks about the
abyss and the death he sees.
I want to let myself drop down.
~The Black Books, Vol. I, Page 32
~The Black Books, Vol. I, Page 32

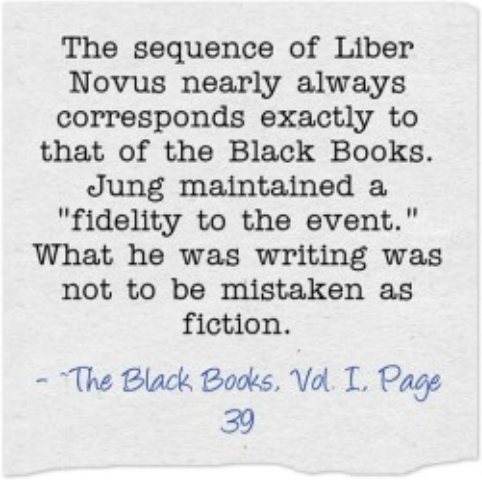

In Memories, Jung recalled that during this period [1914] his family and profession "always remained a joyful reality and a guarantee that I was normal and really existed."
- The Black Books, Vol. I, Page 36

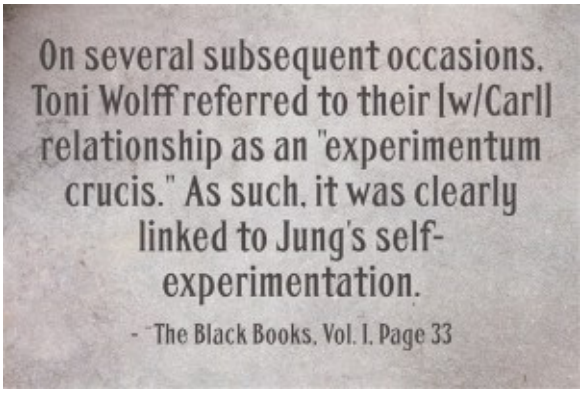
In 1954, while discussing active imagination, Jung said that "the reason why the involvement looks very much like a psychosis is that the patient is integrating the same fantasy material to which the insane person falls victim because he cannot integrate it but is swallowed up by it."
~The Black Books, Vol. I, Page 38

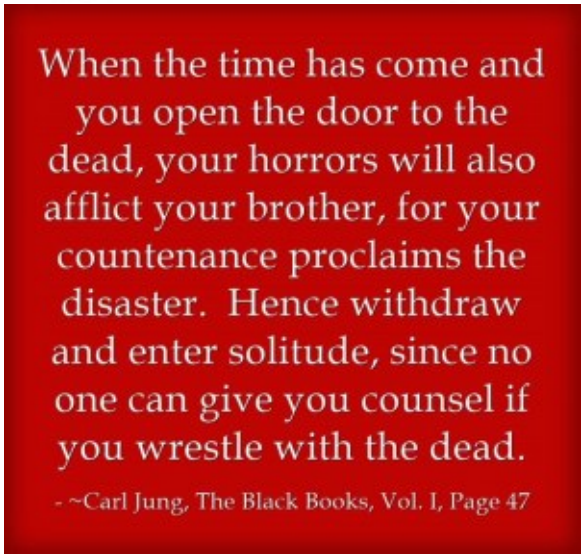

The meaning "only lives when we experience it in and through ourselves."
- ~Carl Jung, The Black Books, Vol. I, Page 36

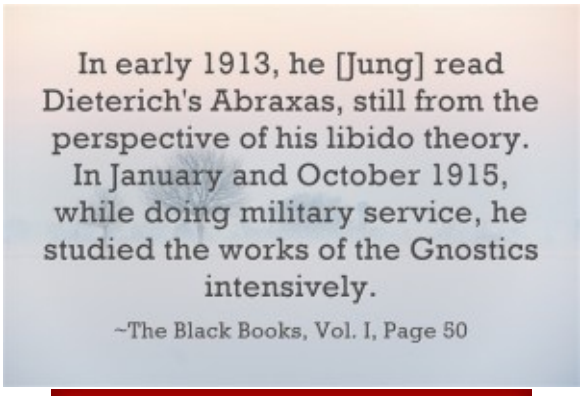

At the same time, Emma Jung continued to play a central role in Jung's life. She ran the household, raised their children, and maintained the human dimension for him, while also facilitating and accompanying him in his self-experimentation.
- ~The Black Books, Vol. I, Page 33

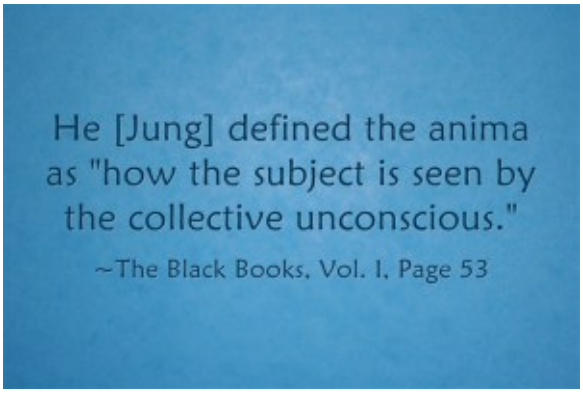

"And then the War broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book."
~Carl Jung, The Black Books, Vol. I, Page 39

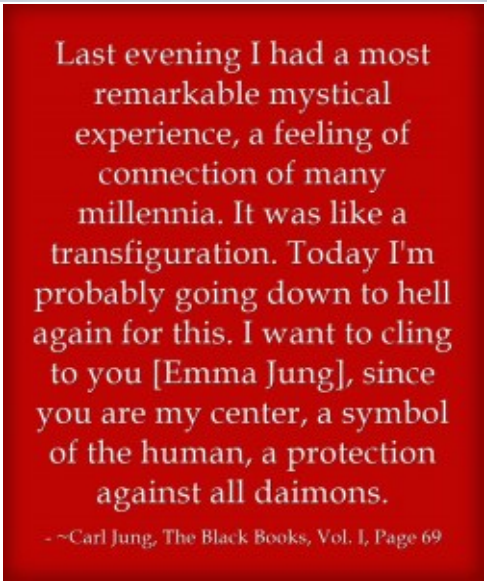

The sequence of Liber Novus nearly always corresponds exactly to that of the Black Books. Jung maintained a "fidelity to the event." What he was writing was not to be mistaken as fiction.
- ~The Black Books, Vol. I, Page 39


On several subsequent occasions, Toni Wolff referred to their [w/Carl] relationship as an "experimentum crucis." As such, it was clearly linked to Jung's self-experimentation.
- ~The Black Books, Vol. I, Page 33


When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead.
- ~Carl Jung, The Black Books, Vol. I, Page 47


In early 1913, he [Jung] read Dieterich's Abraxas, still from the perspective of his libido theory. In January and October 1915, while doing military service, he studied the works of the Gnostics intensively.
~The Black Books, Vol. I, Page 50


He [Jung] defined the anima as "how the subject is seen by the collective unconscious."
~The Black Books, Vol. I, Page 53


Last evening I had a most remarkable mystical experience, a feeling of connection of many millennia. It was like a transfiguration. Today I'm probably going down to hell again for this. I want to cling to you [Emma Jung], since you are my center, a symbol of the human, a protection against all daimons.
- ~Carl Jung, The Black Books, Vol. I, Page 69

A huge task lay before me- I saw its enormous size-and its value and meaning escaped me. I got into the dark, and I groped along my path. That path led inward and downward.

- ~Carl Jung, The Black Books, Vol. 2, Page 149

The God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature.

~Carl Jung, The Black Books, Vol. I, Page 68

Beginning on August 20 [1917], he [Jung] drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day, and he observed how these figures changed. He recalled that he received a letter from "this Dutch woman"-Moltzer- "that got on my nerves terribly."

- ~The Black Books, Vol. I, Page 61

Now I was sure that no schizophrenia was threatening me. I understood that my dreams and my visions came to me from the subsoil of the collective unconscious. What remained for me to do now was to deepen and validate this discovery. And this is what I have been trying to do for forty years.

- ~Carl Jung, The Black Books, Vol. I, Page 38

In Jung's fantasies in 1922, Egyptian mythology had played a significant part in formulating the role and the tasks that he, his wife, and Toni Wolff had to fulfill.

- ~The Black Books, Vol. I, Page 90

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life."

- ~The Black Books, Vol. I, Page 81

A critical chapter in Jung's self-experimentation was what he termed the integration of the anima. Toni Wolff saw this as one side of the story, as it also involved the process by which he had "introjected" her.

~The Black Books, Vol. I, Page 95

In 1944, apropos a dream, she [Toni] noted that Jung placed undue stress on the subjective level, "because he had to realize the anima, but he thereby introjected me and took my substance."

- ~The Black Books, Vol. I, Page 95

In contrast to a marriage, Toni Wolff saw her relationship with Jung as an "individual relation."

- ~The Black Books, Vol. I, Page 96

My soul, you are terribly real. You have set me with hard thrust on the sharp stones of misery and death. I grow weak and miserable-my blood, my precious lifeblood trickles away between these stones.

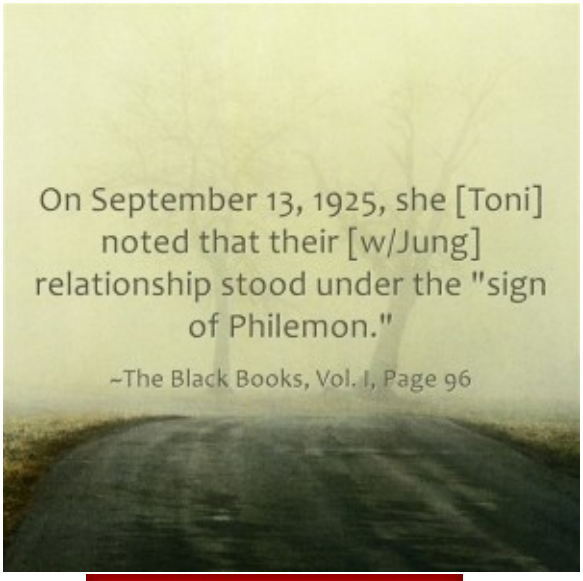
~Carl Jung, The Black Books, Vol. II, Page 214

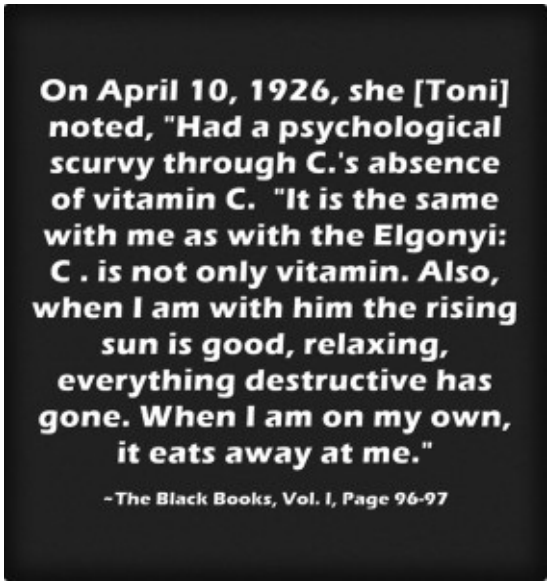
"I come to my psychology only with the Egyptians. It fits like a glove."

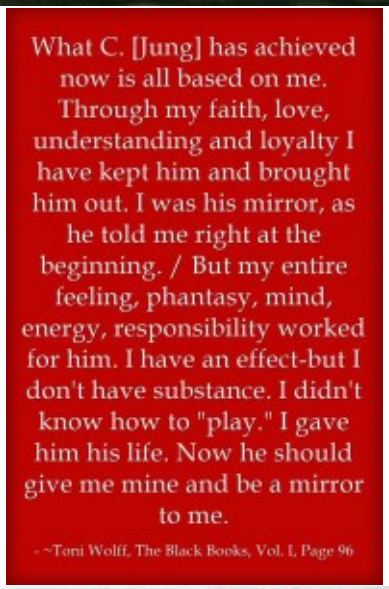
~Toni Wolff, The Black Books, Vol. 2, Page 215

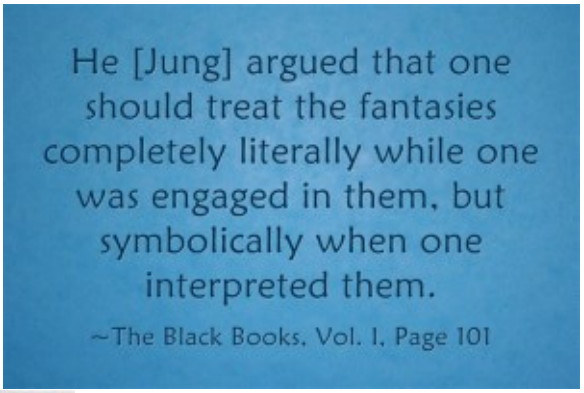
Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul.

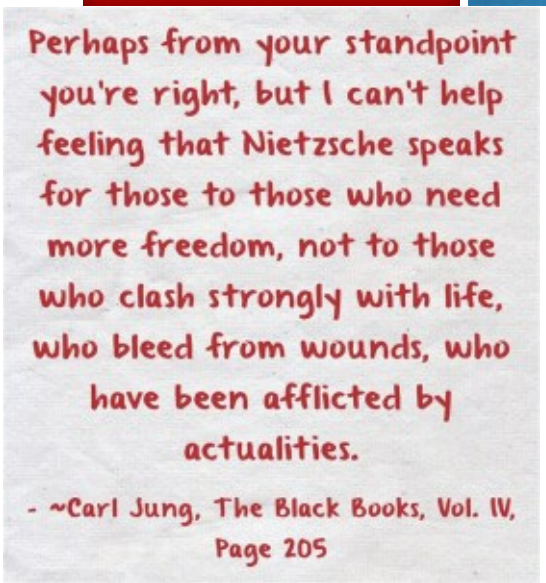
- ~Toni Wolff, The Black Books, Vol. I, Page 96

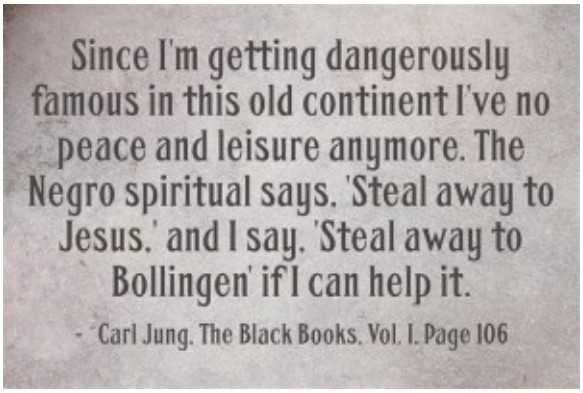

On September 13, 1925, she [Toni] noted that their [w/Jung] relationship stood under the "sign of Philemon."
~The Black Books, Vol. I, Page 96

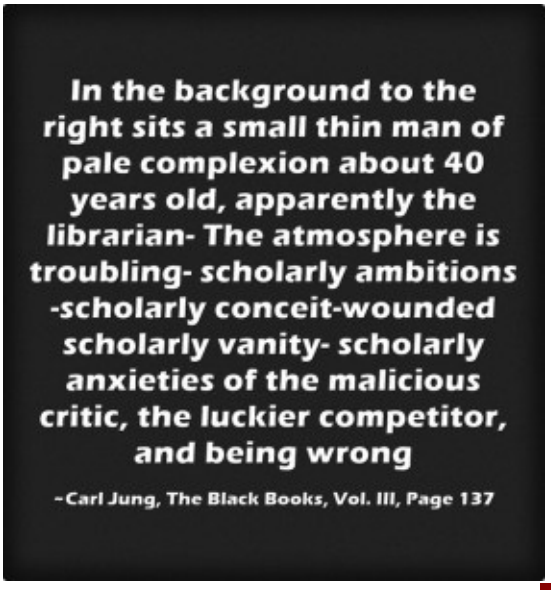

On April 10, 1926, she [Toni] noted, "Had a psychological scurvy through C.'s absence of vitamin C. "It is the same with me as with the Elgonyi: C . is not only vitamin. Also, when I am with him the rising sun is good, relaxing, everything destructive has gone. When I am on my own, it eats away at me."
~The Black Books, Vol. I, Page 96-97

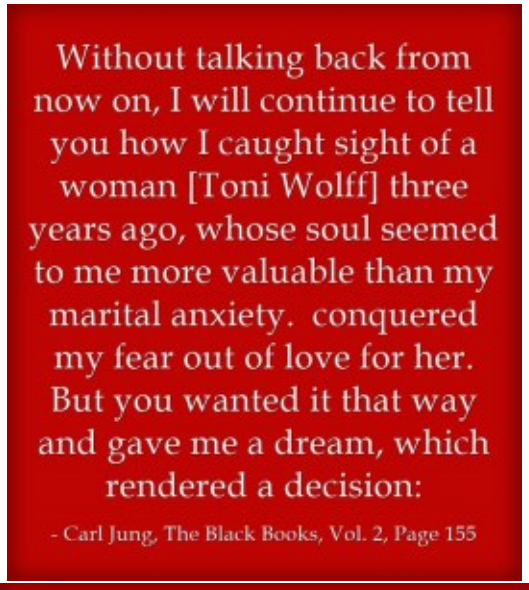

What C. [Jung] has achieved now is all based on me. Through my faith, love, understanding and loyalty I have kept him and brought him out. I was his mirror, as he told me right at the beginning. / But my entire feeling, phantasy, mind, energy, responsibility worked for him. I have an effect-but I don't have substance. I didn't know how to "play." I gave him his life. Now he should give me mine and be a mirror to me.
- ~Toni Wolff, The Black Books, Vol. I, Page 96

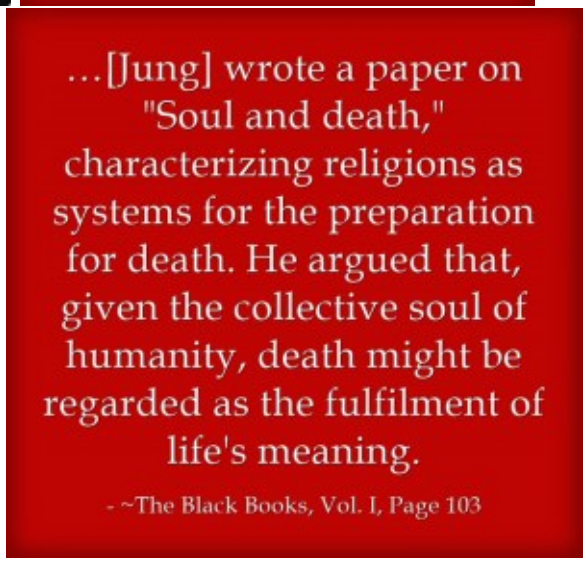

He [Jung] argued that one should treat the fantasies completely literally while one was engaged in them, but symbolically when one interpreted them.
~The Black Books, Vol. I, Page 101

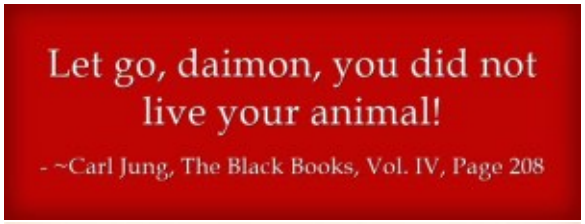

Perhaps from your standpoint you're right, but I can't help feeling that Nietzsche speaks for those to those who need more freedom, not to those who clash strongly with life, who bleed from wounds, who have been afflicted by actualities.
- ~Carl Jung, The Black Books, Vol. IV, Page 205

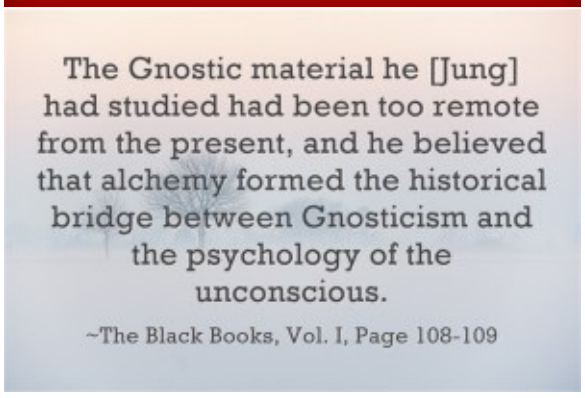

Since I'm getting dangerously famous in this old continent I've no peace and leisure anymore. The Negro spiritual says, 'Steal away to Jesus,' and I say, 'Steal away to Bollingen' if I can help it.
- Carl Jung, The Black Books, Vol. I, Page 106

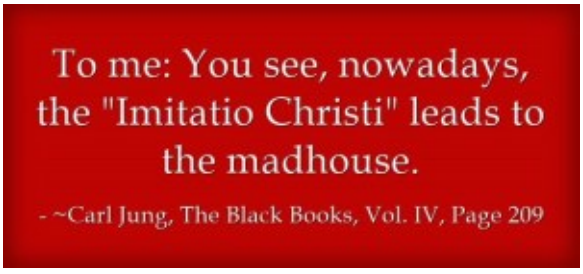

In the background to the right sits a small thin man of pale complexion about 40 years old, apparently the librarian- The atmosphere is troubling- scholarly ambitions -scholarly conceit-wounded scholarly vanity- scholarly anxieties of the malicious critic, the luckier competitor, and being wrong
~Carl Jung, The Black Books, Vol. III, Page 137


Without talking back from now on, I will continue to tell you how I caught sight of a woman [Toni Wolff] three years ago, whose soul seemed to me more valuable than my marital anxiety. conquered my fear out of love for her. But you wanted it that way and gave me a dream, which rendered a decision:
- Carl Jung, The Black Books, Vol. 2, Page 155


…[Jung] wrote a paper on "Soul and death," characterizing religions as systems for the preparation for death. He argued that, given the collective soul of humanity, death might be regarded as the fulfilment of life's meaning.
- ~The Black Books, Vol. I, Page 103


Let go, daimon, you did not live your animal!
- ~Carl Jung, The Black Books, Vol. IV, Page 208


The Gnostic material he [Jung] had studied had been too remote from the present, and he believed that alchemy formed the historical bridge between Gnosticism and the psychology of the unconscious.
~The Black Books, Vol. I, Page 108-109


To me: You see, nowadays, the "Imitatio Christi" leads to the madhouse.
- ~Carl Jung, The Black Books, Vol. IV, Page 209

I believe one can also follow one's own nose, that would also be an intuitive method. But the beautiful way in which the Christian does this must nevertheless be of special value.

~Carl Jung, The Black Books, Vol. IV, Page 207

The problem of madness is profound-divine madness-a higher form of the irrationality of the life streaming through us-at any rate a madness that cannot be integrated into present-day society-but what if the form of society gave way to madness?

~Carl Jung, The Black Books, Vol. IV, Page 210=211

When C[arl] begins to participate with my psychic material perhaps I have got what I need- the nurturing and supporting substance? I suspect myself of having insufficient confidence in him, because my analysis back then was intermingled with his problems- although it was also good for me.

- ~Toni Wolff, The Black Books, Vol. I, Page 31

Have you recognized your madness and do you admit it? Have you noticed that you harbor your madness? Have you noticed that all your foundations are completely mired in madness?

- Carl Jung, The Black Books, Vol. IV, Page 211

In the mid-twenties, publication of Liber Novus seems to have been one of the foremost issues in Jung's mind. At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed publication.

- ~The Black Books, Vol. I, Page 85

Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything that you find in yourself. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life.

- ~Carl Jung, The Black Books, Vol. IV, Page 211

Life should proceed, from birth to death and from death to birth-from sense to madness and from madness to sense-unbroken like the path of the sun-Everything should proceed on this path.

~Carl Jung, The Black Books, Vol. IV, Page 216

Thoth instructed her [Toni] how to invoke someone's "Ka": "So call loudly thrice, You Ka, you Ka, you Ka of so and so, come here and move into my heart. Space has been made for you. Your Ba expects you and you should move in." She followed his instructions: "You Ka, you Ka, you Ka of C., come here, move into my heart. Space has been made for you. Your Ba expects you and you should move in."

~The Black Books, Vol. I, Page 32

"My soul, in everything and yet beyond everything, you must find your rest in the lord, for he is the eternal rest of the saints." I read this sentence aloud-putting an astonished question mark by every word.

- ~Carl Jung, The Black Books, Vol. IV, Page 217

In letters dated September 13 and October 10, 1917, Jung wrote to Sabina Spielrein commenting on the significance of certain hieroglyphs in a dream she had sent him, saying that "with your hieroglyphics we are dealing with phylogenetic engrams of an historical symbolic nature." Referring to the contempt meted out to Transformations and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them.

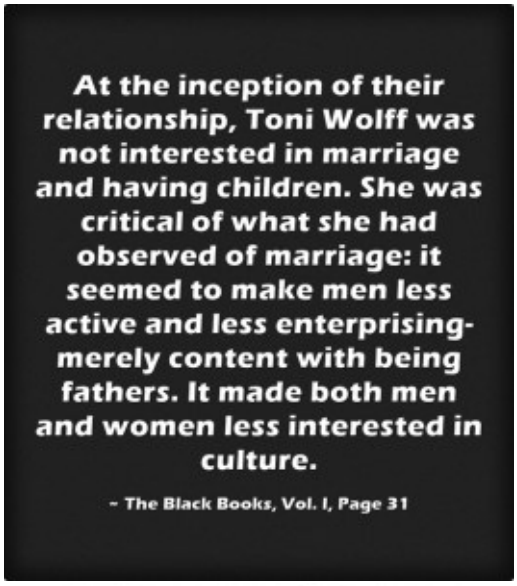
- Carl Jung, The Black Books, Vol. I, Page 116

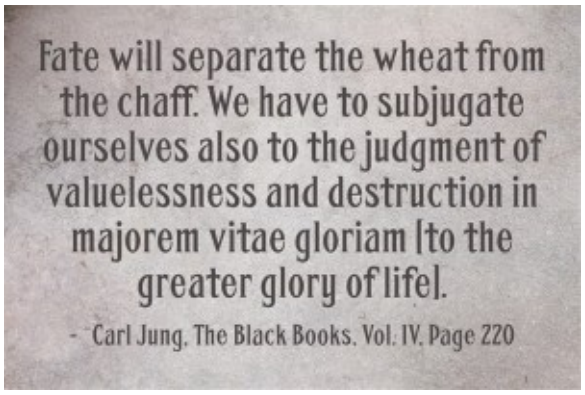
Then I take off my penitent's shirt and put on my civilian clothes. I walk out of the scene and approach myself-I who am still kneeling down, ossified. I rise and become one with myself.

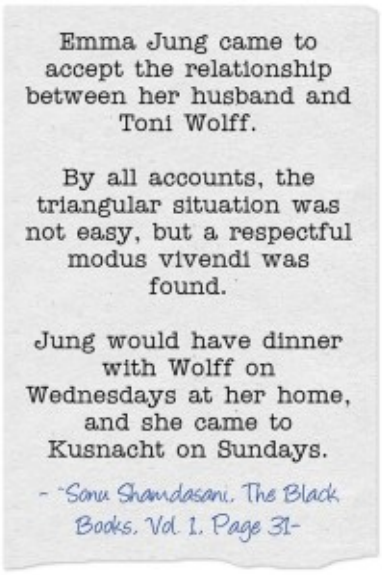
~Carl Jung, The Black Books, Vol. IV, Page 219

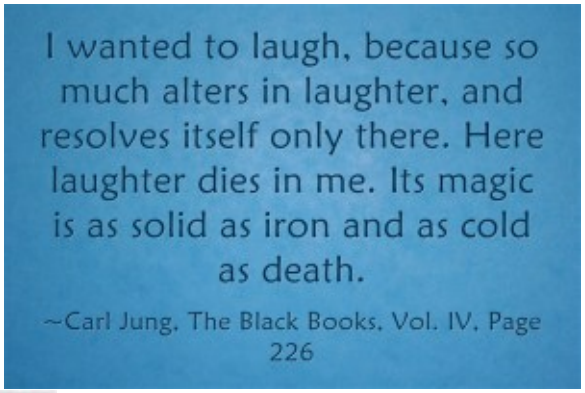
Thereafter I walk on like a man who is tense, and who expects something new that he has never suspected before. I listen to the depths-warned, instructed, and undaunted-outwardly striving to lead a full human life.

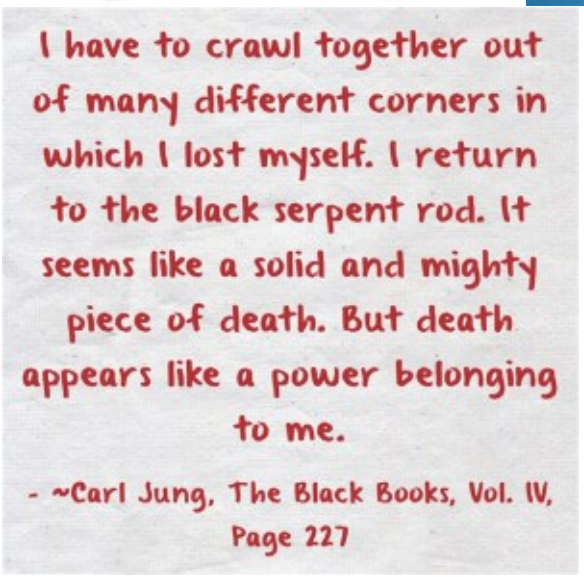
~Carl Jung, The Black Books, Vol. IV, Page 220

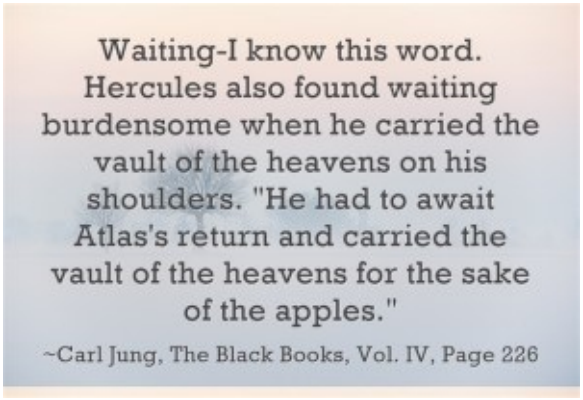

At the inception of their relationship, Toni Wolff was not interested in marriage and having children. She was critical of what she had observed of marriage: it seemed to make men less active and less enterprising- merely content with being fathers. It made both men and women less interested in culture.
- The Black Books, Vol. I, Page 31

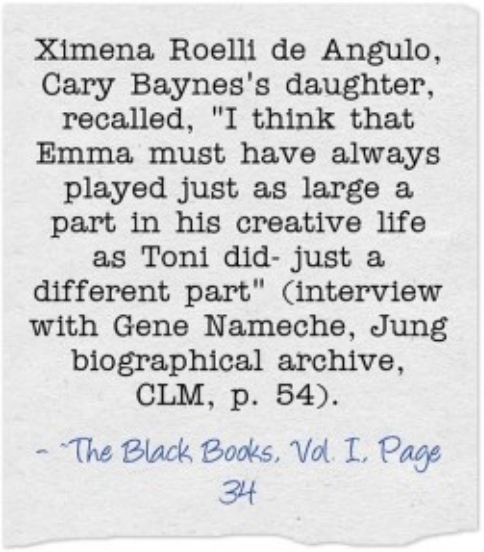

Fate will separate the wheat from the chaff. We have to subjugate ourselves also to the judgment of valuelessness and destruction in majorem vitae gloriam [to the greater glory of life].
- Carl Jung, The Black Books, Vol. IV, Page 220

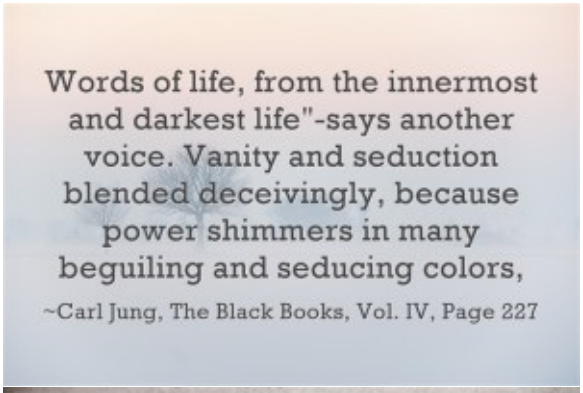

Emma Jung came to accept the relationship between her husband and Toni Wolff.
By all accounts, the triangular situation was not easy, but a respectful modus vivendi was found.
Jung would have dinner with Wolff on Wednesdays at her home, and she came to Kusnacht on Sundays.
- Sonu Shamdasani, The Black Books, Vol. I, Page 31-

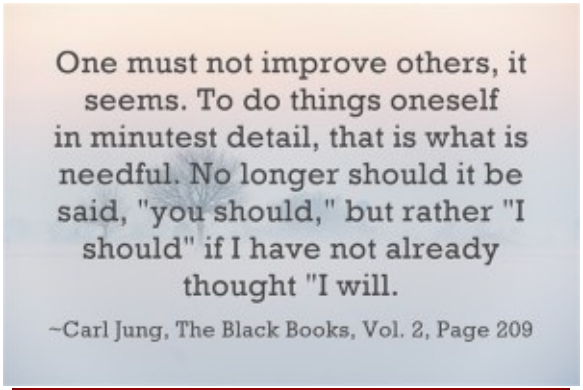

I wanted to laugh, because so much alters in laughter, and resolves itself only there. Here laughter dies in me. Its magic is as solid as iron and as cold as death.
~Carl Jung, The Black Books, Vol. IV, Page 226

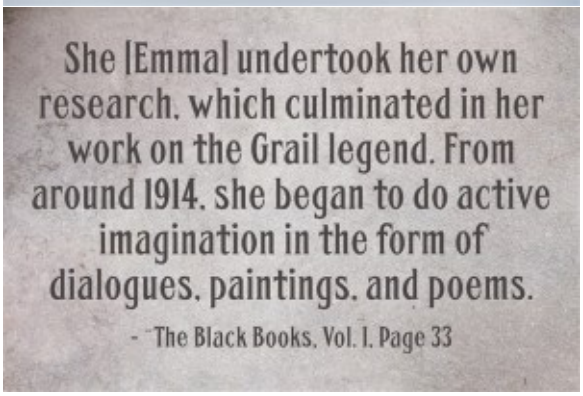

I have to crawl together out of many different corners in which I lost myself. I return to the black serpent rod. It seems like a solid and mighty piece of death. But death appears like a power belonging to me.
- ~Carl Jung, The Black Books, Vol. IV, Page 227

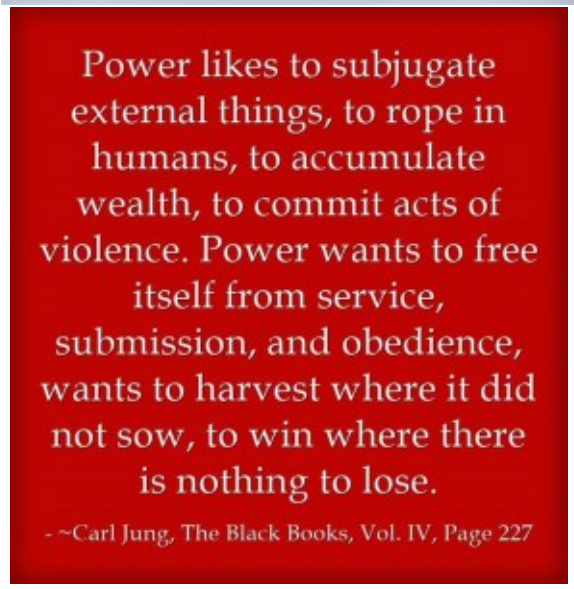

Waiting-I know this word. Hercules also found waiting burdensome when he carried the vault of the heavens on his shoulders. "He had to await Atlas's return and carried the vault of the heavens for the sake of the apples."
~Carl Jung, The Black Books, Vol. IV, Page 226

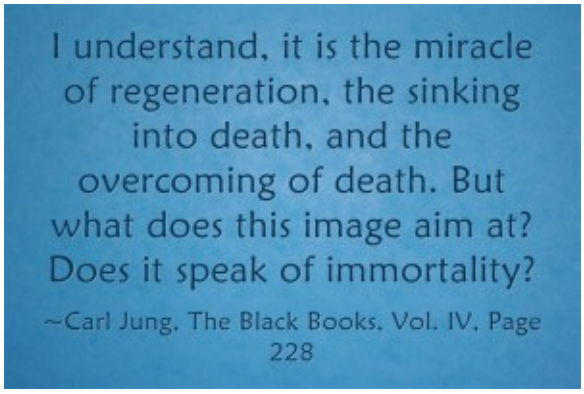

Ximena Roelli de Angulo, Cary Baynes's daughter, recalled, "I think that Emma must have always played just as large a part in his creative life as Toni did- just a different part" (interview with Gene Nameche, Jung biographical archive, CLM, p. 54).
- The Black Books, Vol. I, Page 34


Words of life, from the innermost and darkest life"-says another voice. Vanity and seduction blended deceivingly, because power shimmers in many beguiling and seducing colors,
~Carl Jung, The Black Books, Vol. IV, Page 227


One must not improve others, it seems. To do things oneself in minutest detail, that is what is needful. No longer should it be said, "you should," but rather "I should" if I have not already thought "I will.
~Carl Jung, The Black Books, Vol. 2, Page 209


She [Emma] undertook her own research, which culminated in her work on the Grail legend. From around 1914, she began to do active imagination in the form of dialogues, paintings, and poems.
- The Black Books, Vol. I, Page 33


Power likes to subjugate external things, to rope in humans, to accumulate wealth, to commit acts of violence. Power wants to free itself from service, submission, and obedience, wants to harvest where it did not sow, to win where there is nothing to lose.
- ~Carl Jung, The Black Books, Vol. IV, Page 227


I understand, it is the miracle of regeneration, the sinking into death, and the overcoming of death. But what does this image aim at? Does it speak of immortality?
~Carl Jung, The Black Books, Vol. IV, Page 228

She [Emma] played an active role in the Association for Analytical Psychology and later practiced analysis, also studying physics, mathematics, Greek, and Latin. the languages later enabled her (in contrast to Toni Wolff) to accompany Jung in his explorations into alchemy.

- ~The Black Books, Vol. I, Page 33

If magic were still taught today at the university, I would have studied it there. But the last college of magic was closed long ago. Today no professor knows anything anymore about magic.

- ~Carl Jung, The Black Books, Vol. IV, Page 231

In 1910, she [Emma] began an analysis with Jung, and she worked with Leonhard Seif in 1911 and later with Hans Trub (who was married to Toni Wolff's sister Susanne).

~The Black Books, Vol. I, Page 33

But stupidity would perhaps be progress on the way to magic.

- ~Philemon, The Black Books, Vol. IV, Page 234

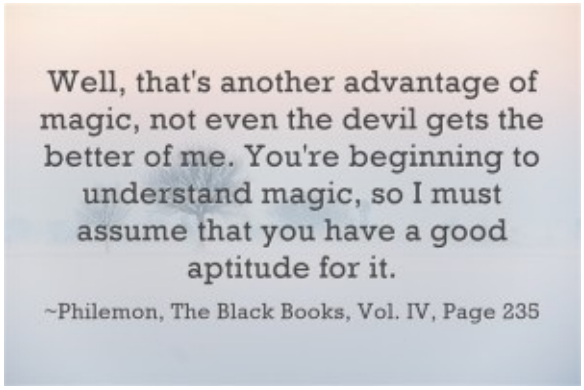
Eventually, Dr. [Jung] deals with the sacrifice. Perhaps I must experience this for him-with mother and maybe also with him. I must experience it-that way I was always able to deliver him the problems that he had not thought through to the end-I lived them first-with him-for him-then knowledge. Now it is conscious.

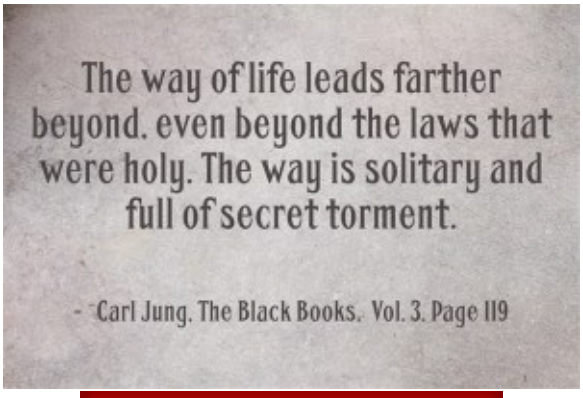
- ~Toni Wolff, The Black Books, Vol. VII, Page 29

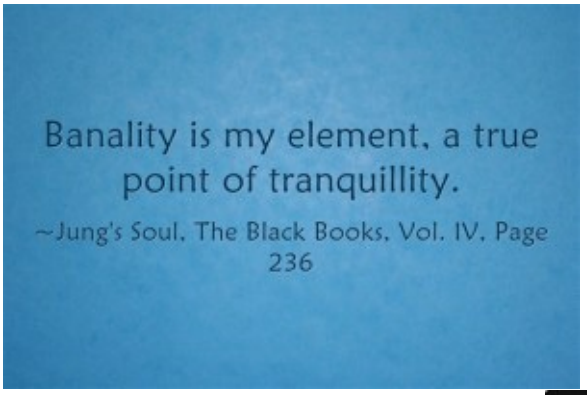
The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being.

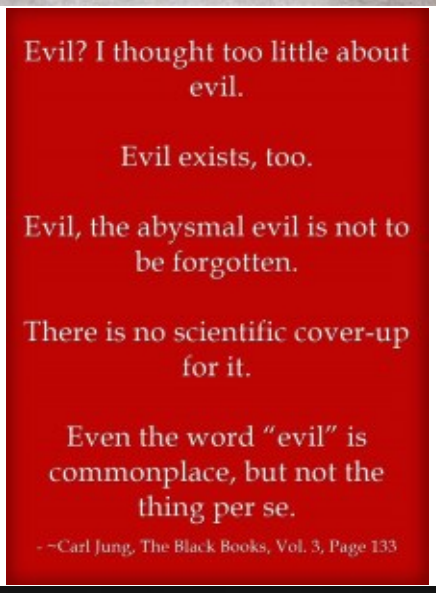
Only what is human and what you call banal and hackneyed contains the wisdom that you seek.

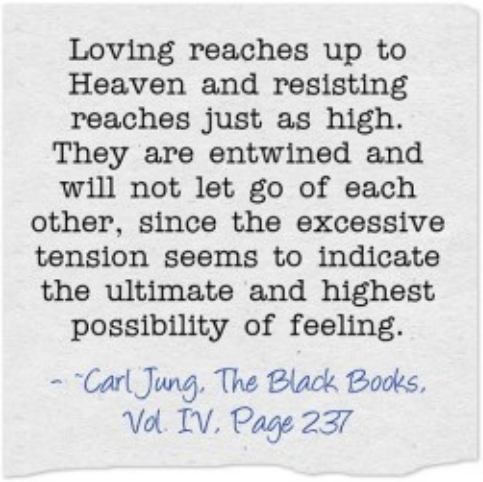
- ~Carl Jung, The Black Books, Vol. II, Page 208

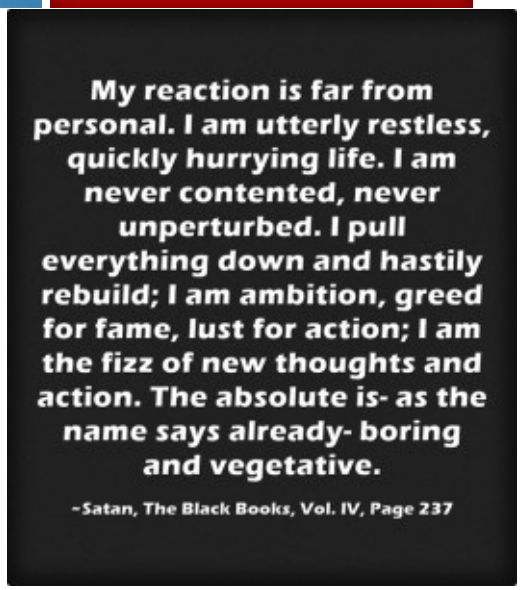

Well, that's another advantage of magic, not even the devil gets the better of me. You're beginning to understand magic, so I must assume that you have a good aptitude for it.
~Philemon, The Black Books, Vol. IV, Page 235

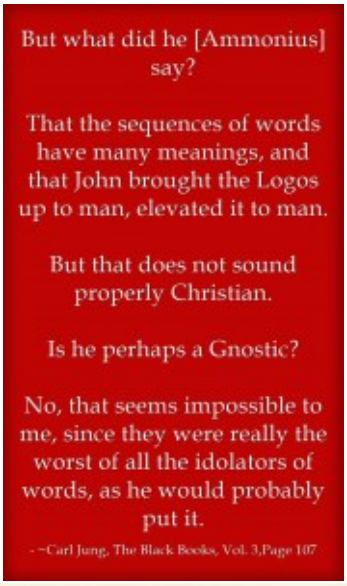

The way of life leads farther beyond. even beyond the laws that were holy. The way is solitary and full of secret torment.
- Carl Jung. The Black Books. Vol. 3. Page 119

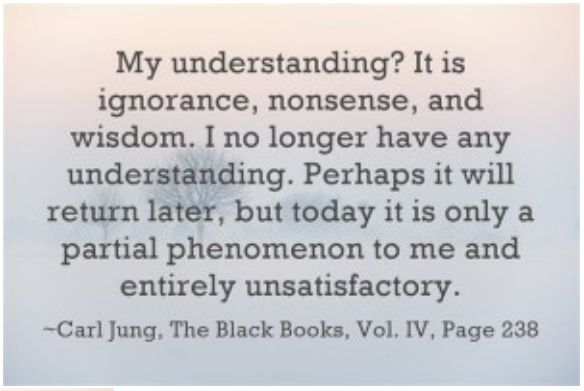

Banality is my element, a true point of tranquillity.
~Jung's Soul, The Black Books, Vol. IV, Page 236

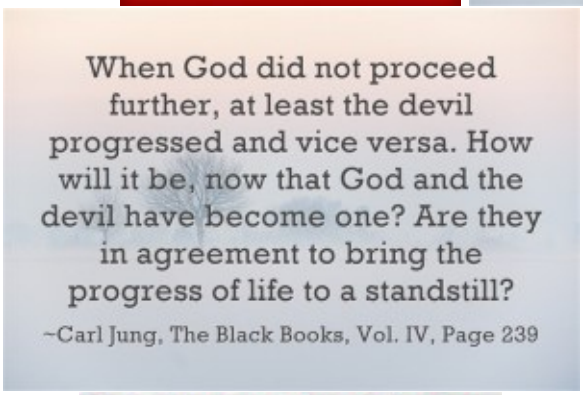

Evil? I thought too little about evil.
Evil exists, too.
Evil, the abysmal evil is not to be forgotten.
There is no scientific cover-up for it.
Even the word "evil" is commonplace, but not the thing per se.
- ~Carl Jung, The Black Books, Vol. 3, Page 133

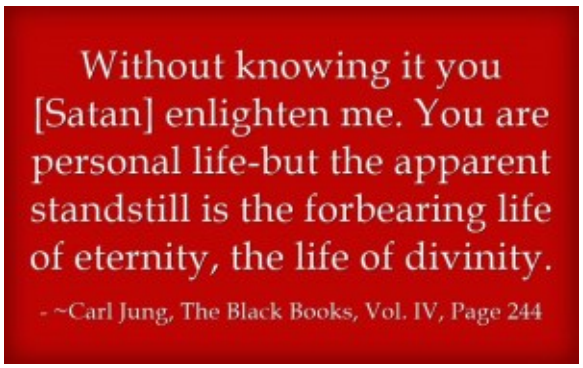

Loving reaches up to Heaven and resisting reaches just as high. They are entwined and will not let go of each other, since the excessive tension seems to indicate the ultimate and highest possibility of feeling.
- Carl Jung, The Black Books, Vol. IV, Page 237

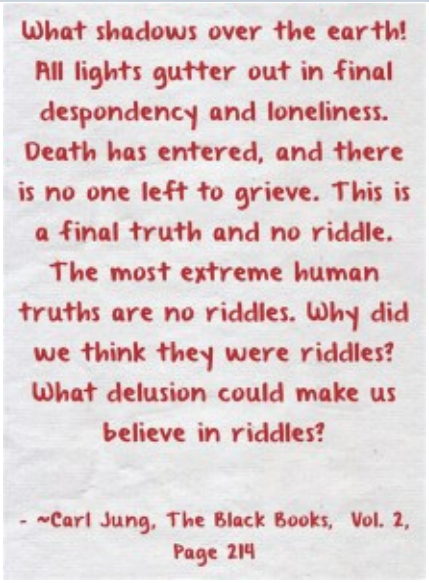

My reaction is far from personal. I am utterly restless, quickly hurrying life. I am never contented, never unperturbed. I pull everything down and hastily rebuild; I am ambition, greed for fame, lust for action; I am the fizz of new thoughts and action. The absolute is- as the name says already- boring and vegetative.
~Satan, The Black Books, Vol. IV, Page 237

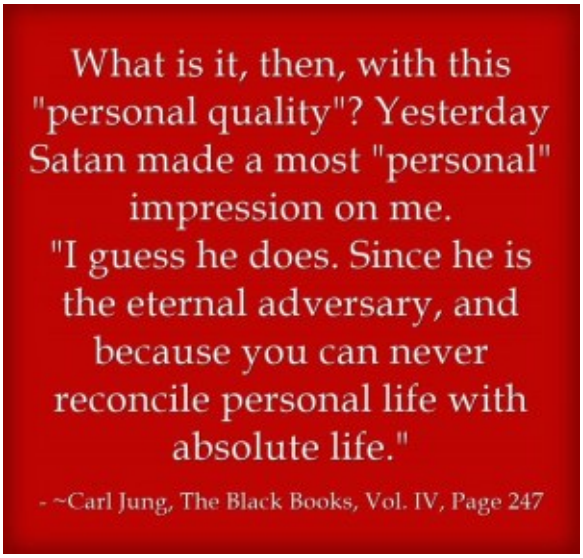

But what did he [Ammonius] say?
That the sequences of words have many meanings, and that John brought the Logos up to man, elevated it to man.
But that does not sound properly Christian.
Is he perhaps a Gnostic?
No, that seems impossible to me, since they were really the worst of all the idolators of words, as he would probably put it.
- ~Carl Jung, The Black Books, Vol. 3,Page 107

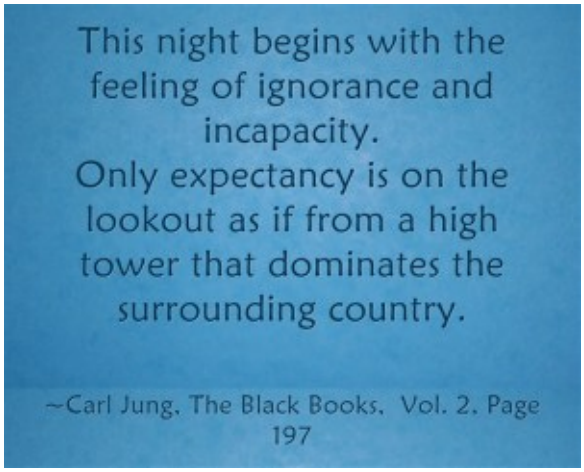

My understanding? It is ignorance, nonsense, and wisdom. I no longer have any understanding. Perhaps it will return later, but today it is only a partial phenomenon to me and entirely unsatisfactory.
~Carl Jung, The Black Books, Vol. IV, Page 238

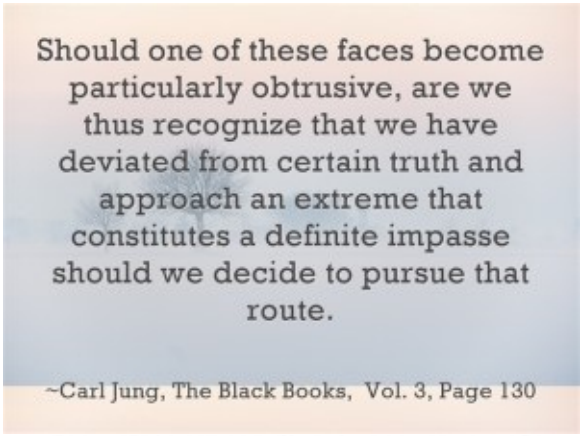

When God did not proceed further, at least the devil progressed and vice versa. How will it be, now that God and the devil have become one? Are they in agreement to bring the progress of life to a standstill?
~Carl Jung, The Black Books, Vol. IV, Page 239

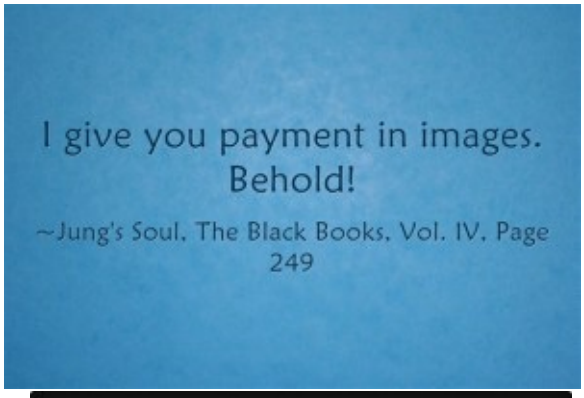

Without knowing it you [Satan] enlighten me. You are personal life-but the apparent standstill is the forbearing life of eternity, the life of divinity.
- ~Carl Jung, The Black Books, Vol. IV, Page 244

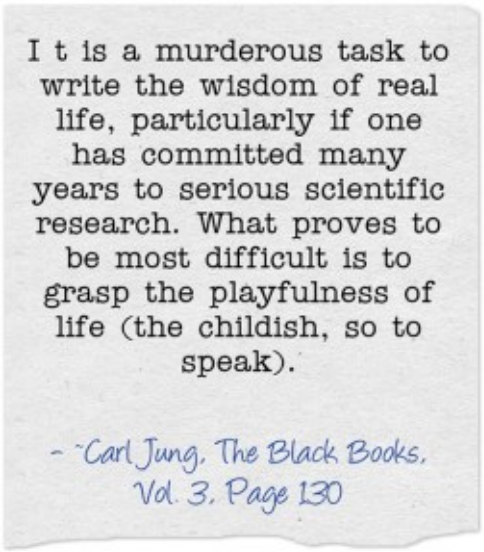

What shadows over the earth! All lights gutter out in final despondency and loneliness. Death has entered, and there is no one left to grieve. This is a final truth and no riddle. The most extreme human truths are no riddles. Why did we think they were riddles? What delusion could make us believe in riddles?
- ~Carl Jung, The Black Books, Vol. 2, Page 214

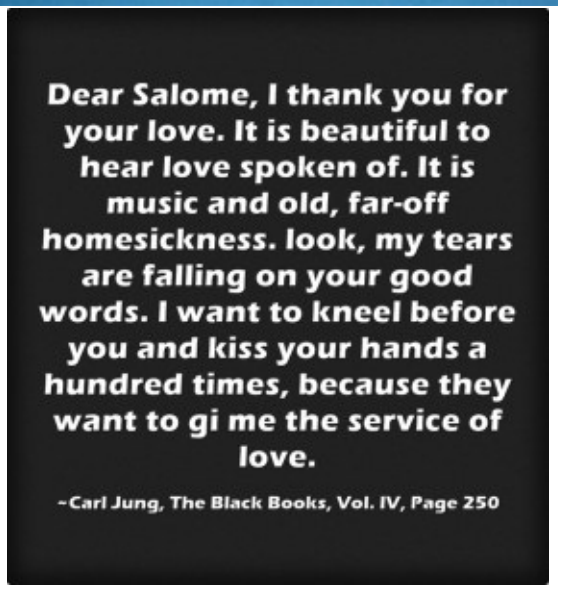

What is it, then, with this "personal quality"? Yesterday Satan made a most "personal" impression on me.
"I guess he does. Since he is the eternal adversary, and because you can never reconcile personal life with absolute life."
- ~Carl Jung, The Black Books, Vol. IV, Page 247

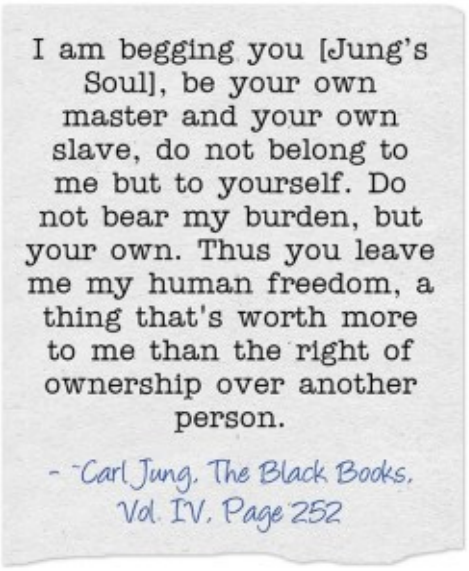

This night begins with the feeling of ignorance and incapacity.
Only expectancy is on the lookout as if from a high tower that dominates the surrounding country.
~Carl Jung, The Black Books, Vol. 2, Page 197

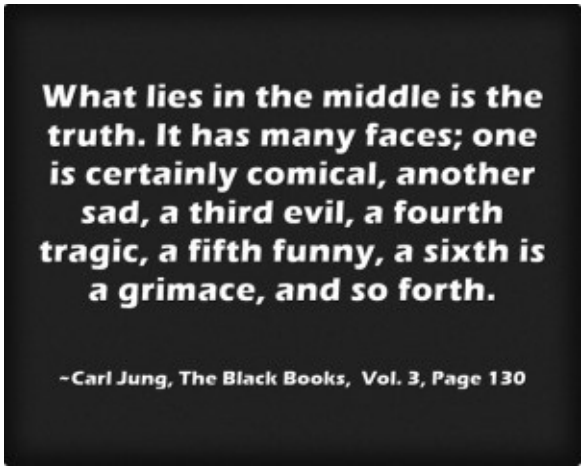

Should one of these faces become particularly obtrusive, are we thus recognize that we have deviated from certain truth and approach an extreme that constitutes a definite impasse should we decide to pursue that route.
~Carl Jung, The Black Books, Vol. 3, Page 130

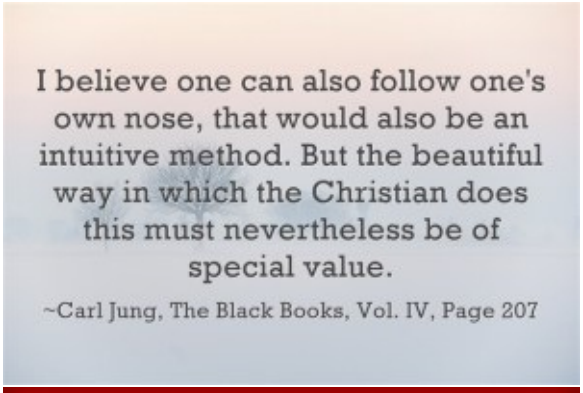

I give you payment in images. Behold!
~Jung's Soul, The Black Books, Vol. IV, Page 249

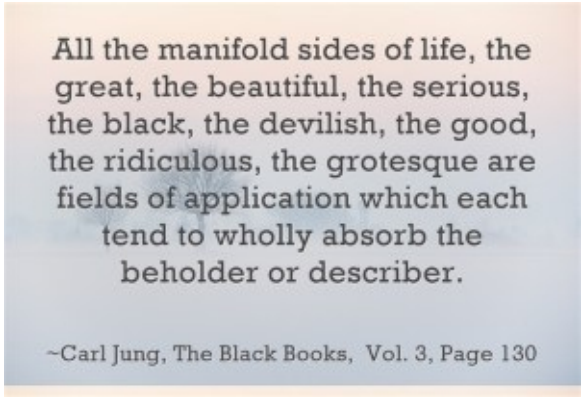

I t is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak).
- Carl Jung, The Black Books, Vol. 3, Page 130

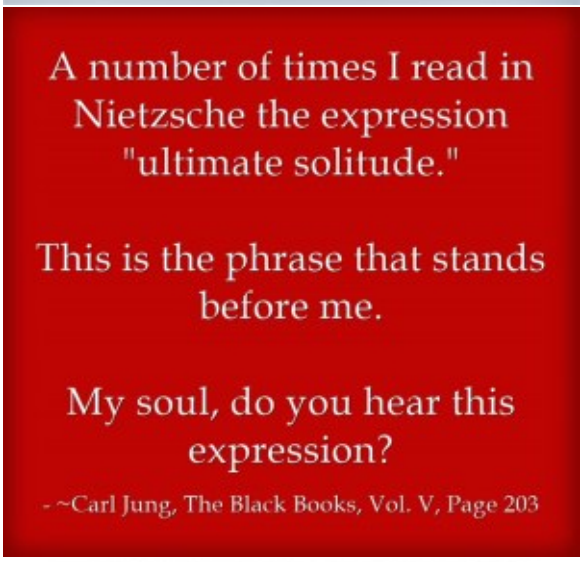

Dear Salome, I thank you for your love. It is beautiful to hear love spoken of. It is music and old, far-off homesickness. look, my tears are falling on your good words. I want to kneel before you and kiss your hands a hundred times, because they want to gi me the service of love.
~Carl Jung, The Black Books, Vol. IV, Page 250

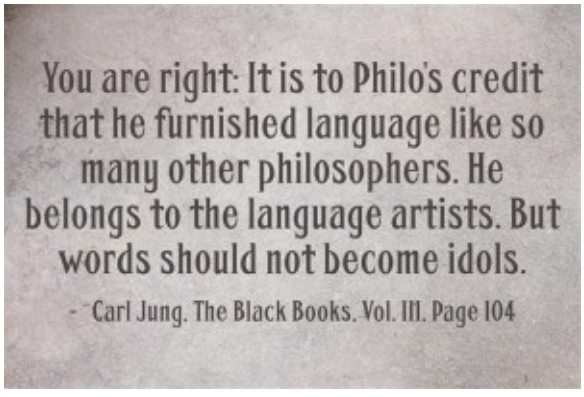

I am begging you [Jung's Soul], be your own master and your own slave, do not belong to me but to yourself. Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that's worth more to me than the right of ownership over another person.
- Carl Jung, The Black Books, Vol. IV, Page 252

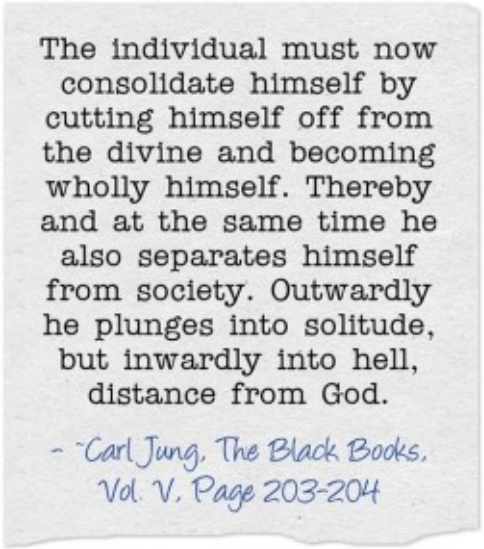

What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny, a sixth is a grimace, and so forth.
~Carl Jung, The Black Books, Vol. 3, Page 130


I believe one can also follow one's own nose, that would also be an intuitive method. But the beautiful way in which the Christian does this must nevertheless be of special value.
~Carl Jung, The Black Books, Vol. IV, Page 207


All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer.
~Carl Jung, The Black Books, Vol. 3, Page 130


A number of times I read in Nietzsche the expression "ultimate solitude."
This is the phrase that stands before me.
My soul, do you hear this expression?
- ~Carl Jung, The Black Books, Vol. V, Page 203


You are right: It is to Philo's credit that he furnished language like so many other philosophers. He belongs to the language artists. But words should not become idols.
- Carl Jung. The Black Books. Vol. III. Page 104


The individual must now consolidate himself by cutting himself off from the divine and becoming wholly himself. Thereby and at the same time he also separates himself from society. Outwardly he plunges into solitude, but inwardly into hell, distance from God.
- Carl Jung, The Black Books, Vol. V, Page 203-204

Whoever does not value his own life will lose it. Now you must live. Others ought to look after themselves and not stand where your knife stabs. You shouldn't become a monkey and fool to others- for the sake of tomfoolery. Everything has a limit. They will be insolent to you because you have laid down your weapons.

- ~Jung's Soul, The Black Books, Vol. V, Page 205-206

Jung: Should one refrain from teaching truth to others?

Jung's Soul: Yes, one should. Restrict yourself to teaching the way to subjective truth. Objective truth in these matters comes down to a delusional system. Ultimate things ought to be subjective truths.

- ~Jung's Soul, The Black Books, Vol. V, Page 205-206

You don't know the significance of the subjective. It is of cosmic significance. It reaches to the kernel of things.

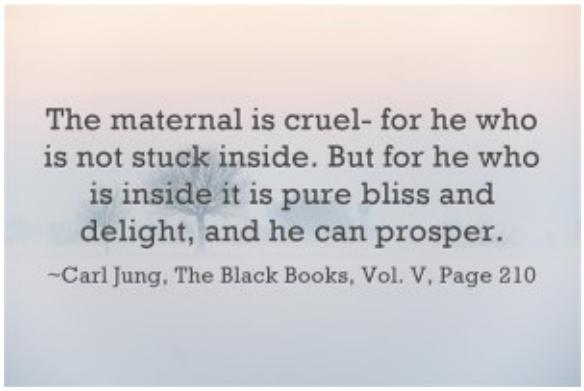
- ~Jung's Soul, The Black Books, Vol. V, Page 207

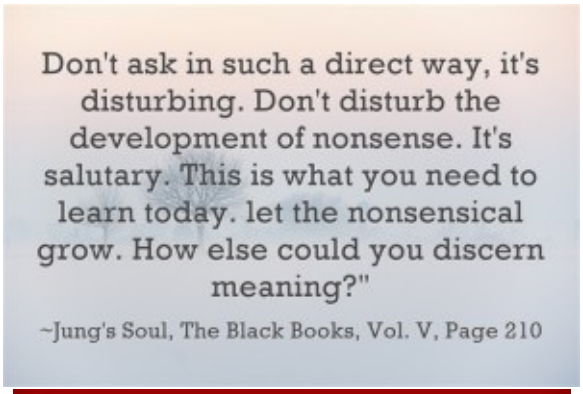
It [the subjective] is related to the chaos, the deep essence of the world. The law is surface, order is the outer side. Chaos is your mother. You rest in uncertainty as in the mother's womb, eternally becoming and in a seminal state.

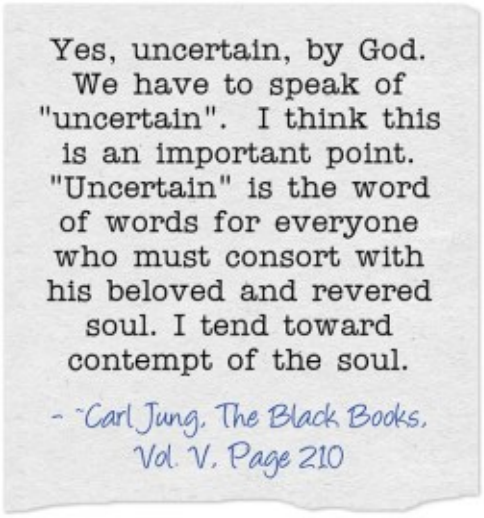
-Jung's Soul, The Black Books, Vol. V, Page 208

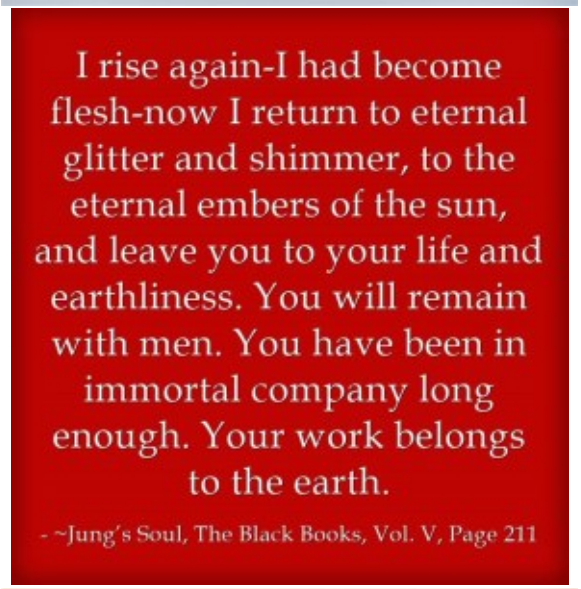
A kangaroo with her joey in her pouch. - This is painfully grotesque-and fraught with meaning. The ink almost flows too fast in order to write such things easily....The kangaroo is an image of Christ, as is the Pelican.

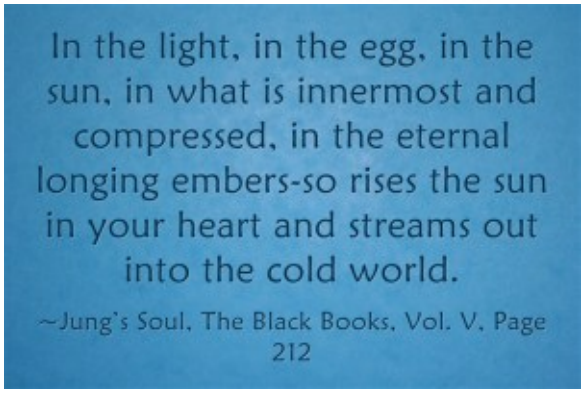
-Carl Jung, The Black Books, Vol. V, Page 209

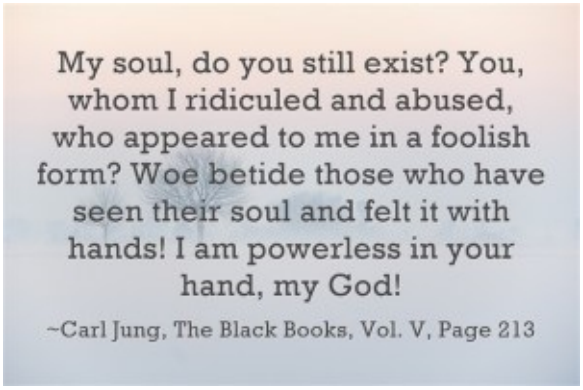

The maternal is cruel- for he who is not stuck inside. But for he who is inside it is pure bliss and delight, and he can prosper.
~Carl Jung, The Black Books, Vol. V, Page 210

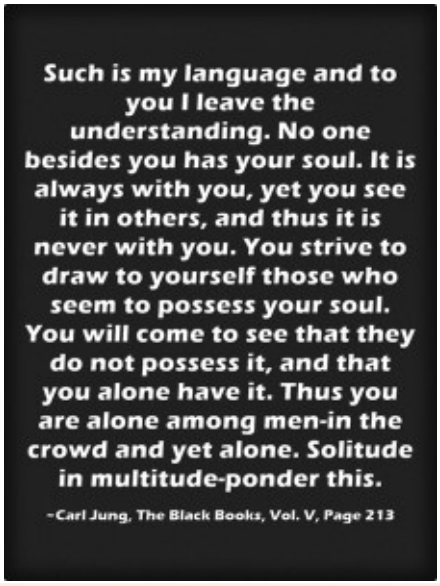

Don't ask in such a direct way, it's disturbing. Don't disturb the development of nonsense. It's salutary. This is what you need to learn today. let the nonsensical grow. How else could you discern meaning?"
~Jung's Soul, The Black Books, Vol. V, Page 210

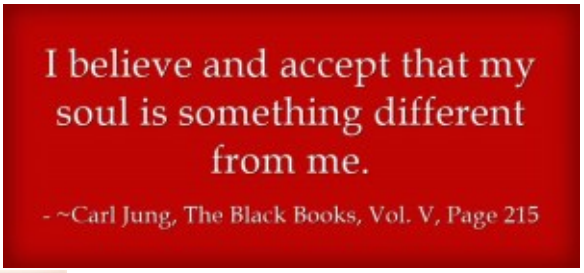

Yes, uncertain, by God. We have to speak of "uncertain". I think this is an important point. "Uncertain" is the word of words for everyone who must consort with his beloved and revered soul. I tend toward contempt of the soul.
- ~Carl Jung, The Black Books, Vol. V, Page 210

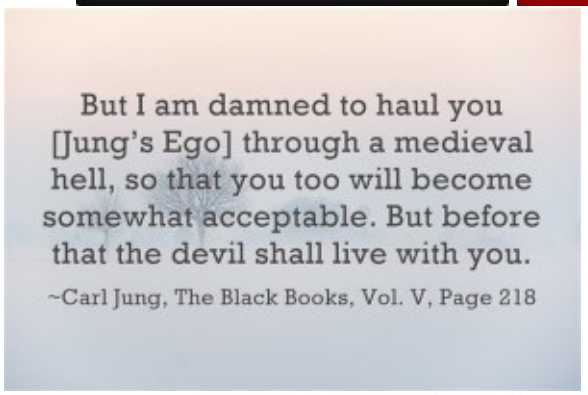

I rise again-I had become flesh-now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you to your life and earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth.
- ~Jung's Soul, The Black Books, Vol. V, Page 211

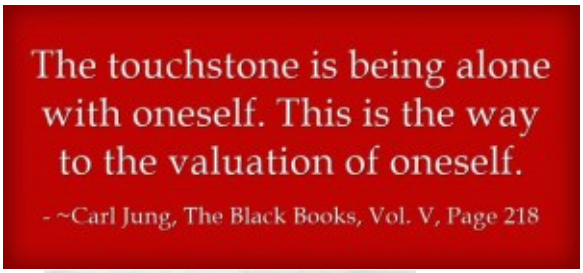

In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers-so rises the sun in your heart and streams out into the cold world.
~Jung's Soul, The Black Books, Vol. V, Page 212

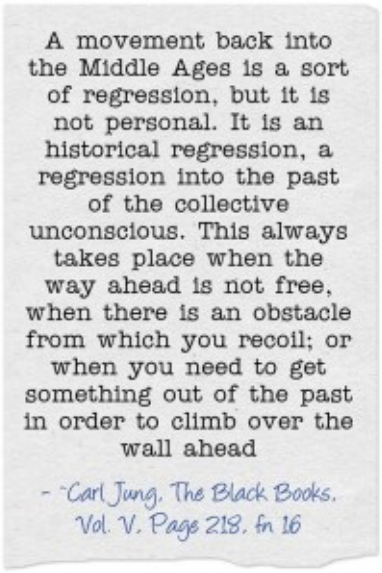

My soul, do you still exist? You, whom I ridiculed and abused, who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands! I am powerless in your hand, my God!
~Carl Jung, The Black Books, Vol. V, Page 213

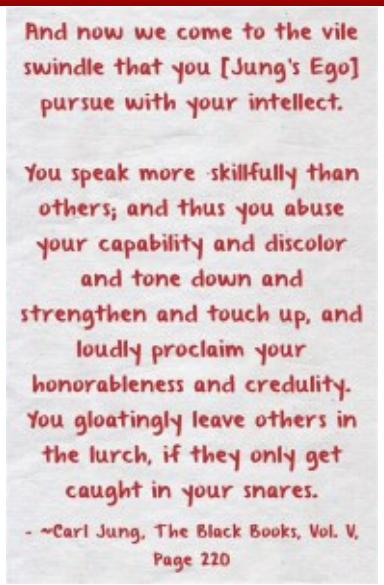

Such is my language and to you I leave the understanding. No one besides you has your soul. It is always with you, yet you see it in others, and thus it is never with you. You strive to draw to yourself those who seem to possess your soul. You will come to see that they do not possess it, and that you alone have it. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this.
~Carl Jung, The Black Books, Vol. V, Page 213

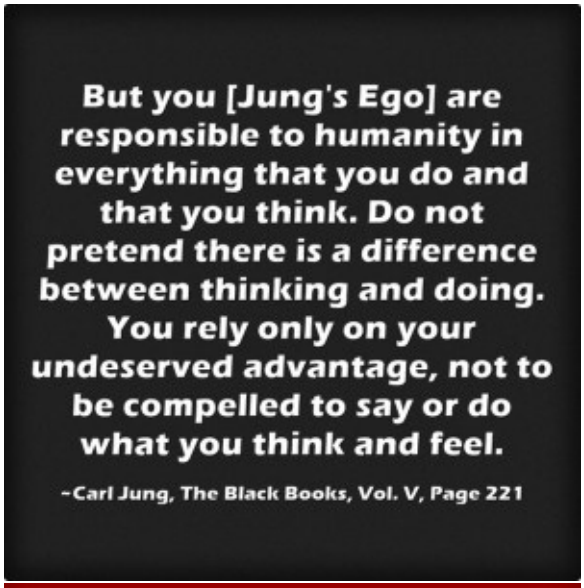

I believe and accept that my soul is something different from me.
- ~Carl Jung, The Black Books, Vol. V, Page 215

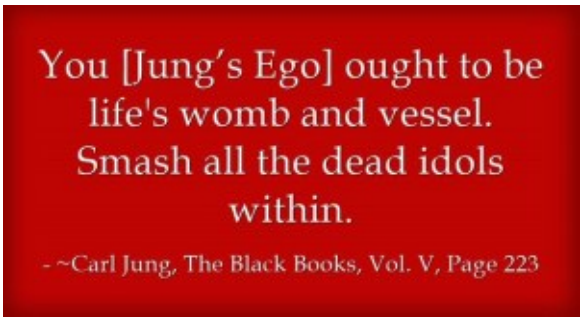

But I am damned to haul you [Jung's Ego] through a medieval hell, so that you too will become somewhat acceptable. But before that the devil shall live with you.
~Carl Jung, The Black Books, Vol. V, Page 218

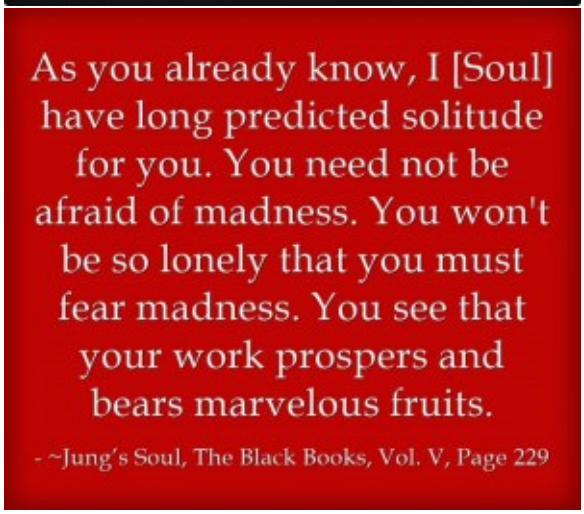

The touchstone is being alone with oneself. This is the way to the valuation of oneself.
- ~Carl Jung, The Black Books, Vol. V, Page 218

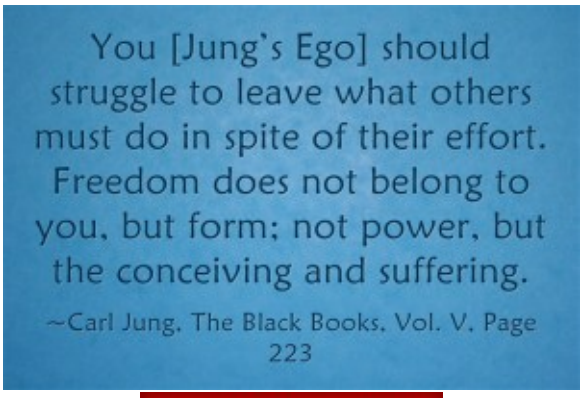

A movement back into the Middle Ages is a sort of regression, but it is not personal. It is an historical regression, a regression into the past of the collective unconscious. This always takes place when the way ahead is not free, when there is an obstacle from which you recoil; or when you need to get something out of the past in order to climb over the wall ahead
- ~Carl Jung, The Black Books, Vol. V, Page 218, fn 16

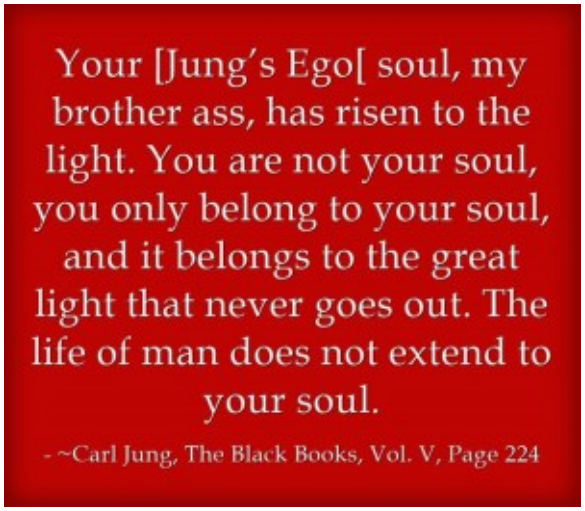

And now we come to the vile swindle that you [Jung's Ego] pursue with your intellect.
You speak more skillfully than others; and thus you abuse your capability and discolor and tone down and strengthen and touch up, and loudly proclaim your honorableness and credulity. You gloatingly leave others in the lurch, if they only get caught in your snares.
- ~Carl Jung, The Black Books, Vol. V, Page 220

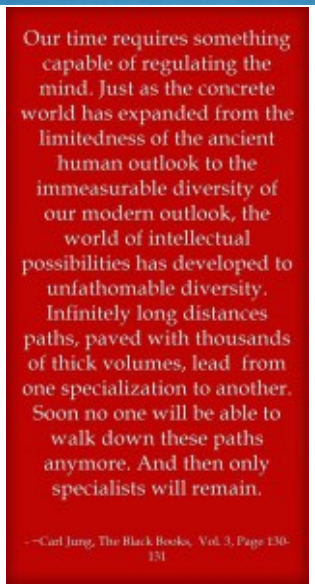

But you [Jung's Ego] are responsible to humanity in everything that you do and that you think. Do not pretend there is a difference between thinking and doing. You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel.
~Carl Jung, The Black Books, Vol. V, Page 221

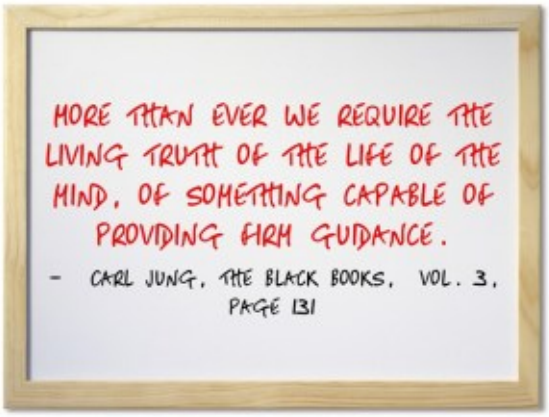

You [Jung's Ego] ought to be life's womb and vessel. Smash all the dead idols within.
- ~Carl Jung, The Black Books, Vol. V, Page 223

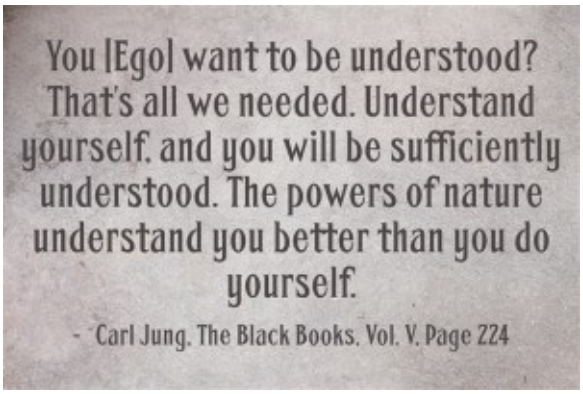

As you already know, I [Soul] have long predicted solitude for you. You need not be afraid of madness. You won't be so lonely that you must fear madness. You see that your work prospers and bears marvelous fruits.
- ~Jung's Soul, The Black Books, Vol. V, Page 229

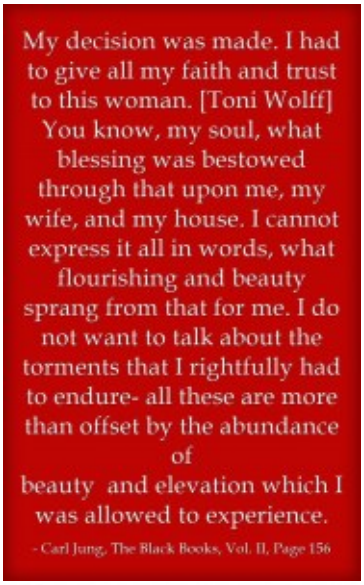

You [Jung's Ego] should struggle to leave what others must do in spite of their effort. Freedom does not belong to you, but form; not power, but the conceiving and suffering.
~Carl Jung, The Black Books, Vol. V, Page 223

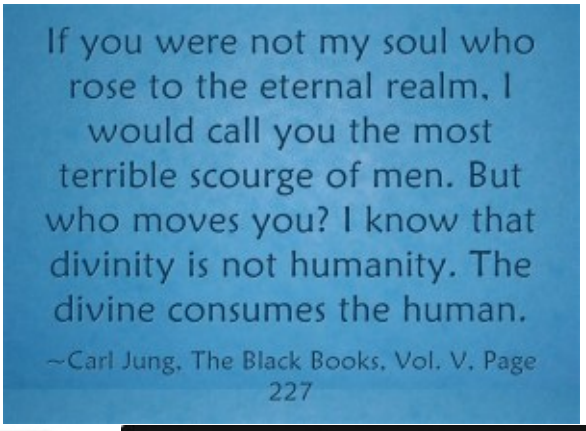

Your [Jung's Ego[soul, my brother ass, has risen to the light. You are not your soul, you only belong to your soul, and it belongs to the great light that never goes out. The life of man does not extend to your soul.
- ~Carl Jung, The Black Books, Vol. V, Page 224

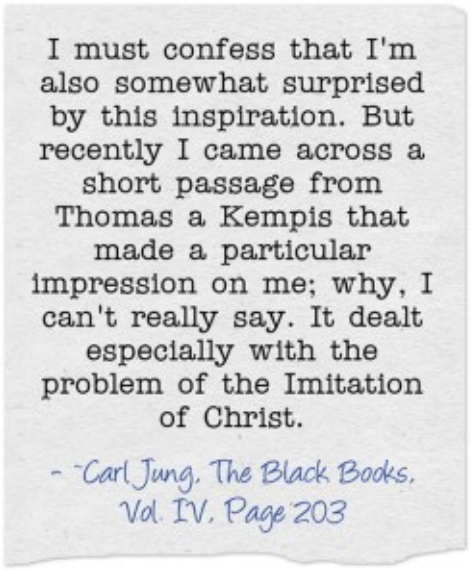

Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient human outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long distances paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain.
- ~Carl Jung, The Black Books, Vol. 3, Page 130-131

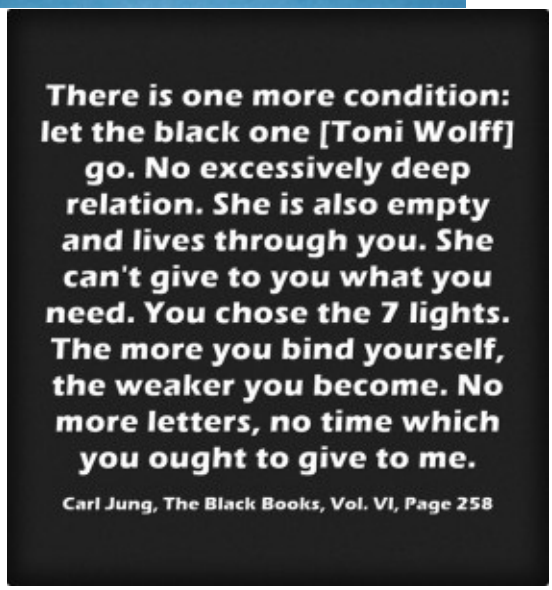

MORE THAN EVER WE REQUIRE THE LIVING TRUTH OF THE LIFE OF THE MIND, OF SOMETHING CAPABLE OF PROVIDING FIRM GUIDANCE.
- CARL JUNG, THE BLACK BOOKS, VOL. 3, PAGE 131

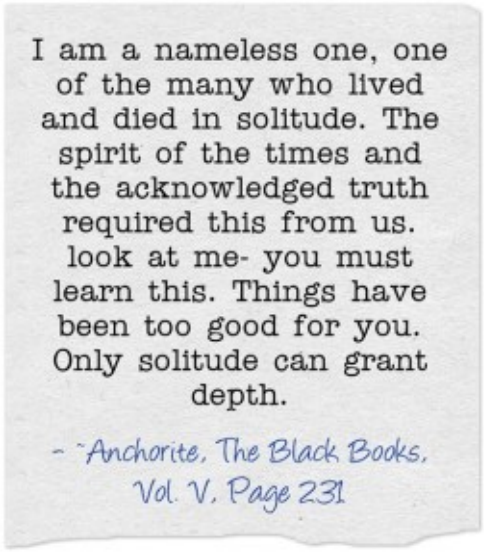

You [Ego] want to be understood? That's all we needed. Understand yourself, and you will be sufficiently understood. The powers of nature understand you better than you do yourself.
- Carl Jung, The Black Books, Vol. V, Page 224

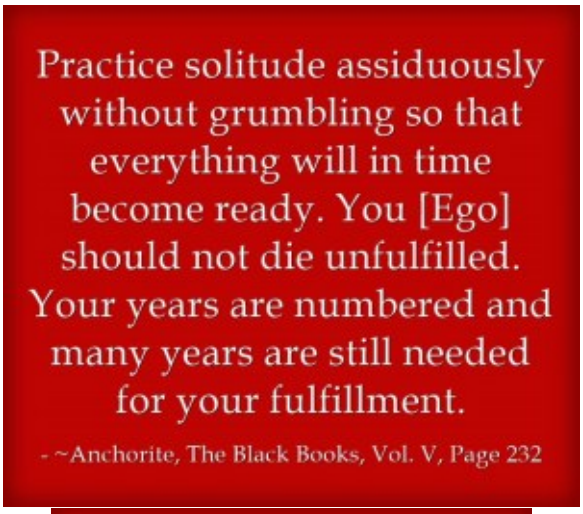

My decision was made. I had to give all my faith and trust to this woman. [Toni Wolff] You know, my soul, what blessing was bestowed through that upon me, my wife, and my house. I cannot express it all in words, what flourishing and beauty sprang from that for me. I do not want to talk about the torments that I rightfully had to endure- all these are more than offset by the abundance of beauty and elevation which I was allowed to experience.
- Carl Jung, The Black Books, Vol. II, Page 156

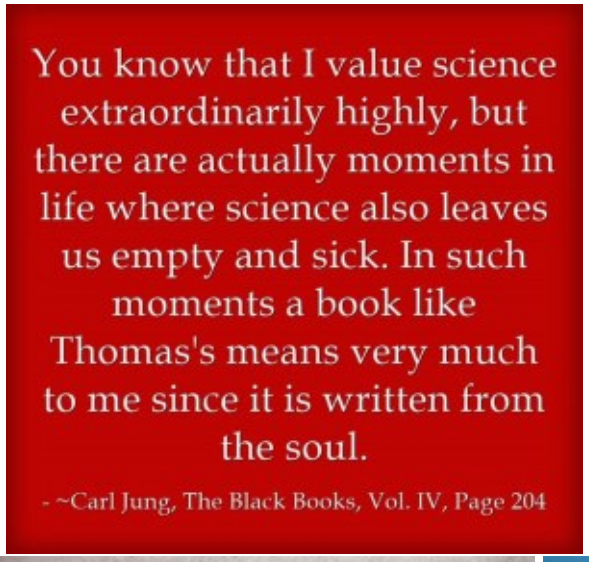

If you were not my soul who rose to the eternal realm, I would call you the most terrible scourge of men. But who moves you? I know that divinity is not humanity. The divine consumes the human.
~Carl Jung, The Black Books, Vol. V, Page 227

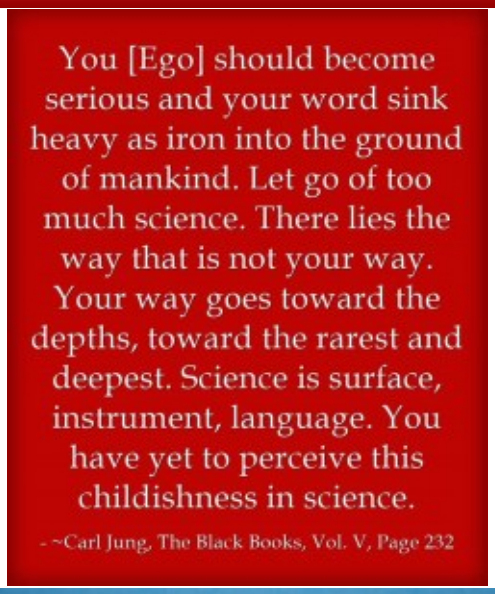

I must confess that I'm also somewhat surprised by this inspiration. But recently I came across a short passage from Thomas a Kempis that made a particular impression on me; why, I can't really say. It dealt especially with the problem of the Imitation of Christ.
- Carl Jung, The Black Books, Vol. IV, Page 203

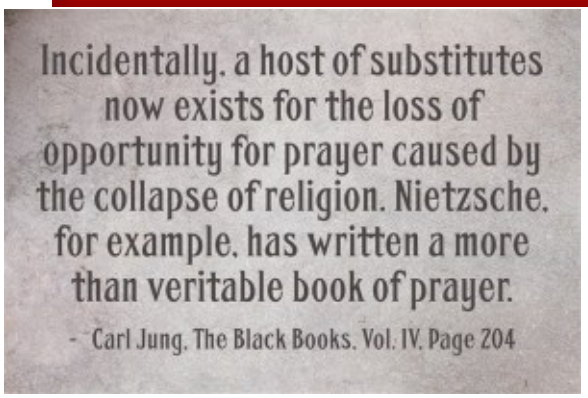

There is one more condition: let the black one [Toni Wolff] go. No excessively deep relation. She is also empty and lives through you. She can't give to you what you need. You chose the 7 lights. The more you bind yourself, the weaker you become. No more letters, no time which you ought to give to me.
Carl Jung, The Black Books, Vol. VI, Page 258

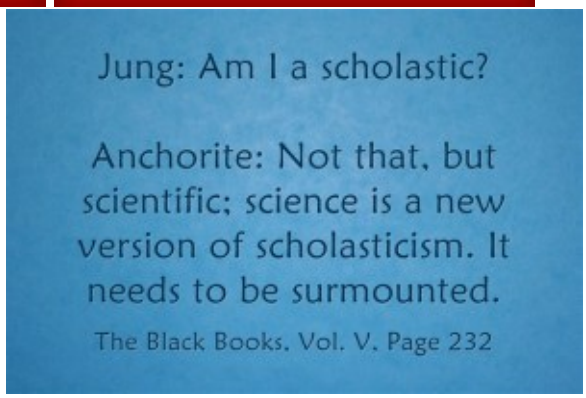

I am a nameless one, one of the many who lived and died in solitude. The spirit of the times and the acknowledged truth required this from us. look at me- you must learn this. Things have been too good for you. Only solitude can grant depth.
- ~Anchorite, The Black Books, Vol. V, Page 231

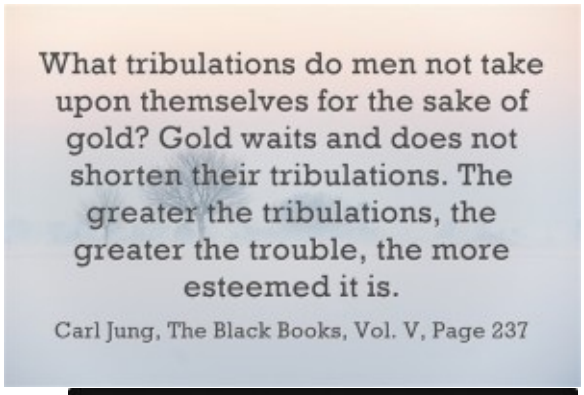

Practice solitude assiduously without grumbling so that everything will in time become ready. You [Ego] should not die unfulfilled. Your years are numbered and many years are still needed for your fulfillment.
- ~Anchorite, The Black Books, Vol. V, Page 232

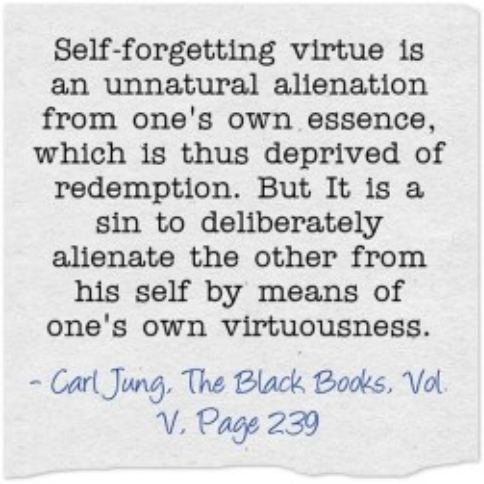

You know that I value science extraordinarily highly, but there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas's means very much to me since it is written from the soul.
- ~Carl Jung, The Black Books, Vol. IV, Page 204

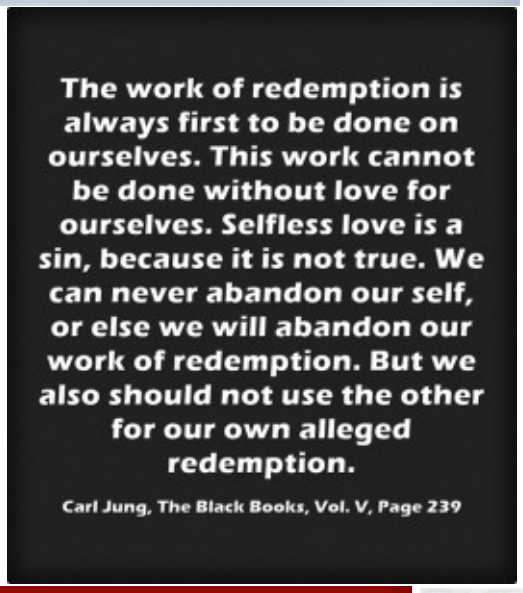

You [Ego] should become serious and your word sink heavy as iron into the ground of mankind. Let go of too much science. There lies the way that is not your way. Your way goes toward the depths, toward the rarest and deepest. Science is surface, instrument, language. You have yet to perceive this childishness in science.
- ~Carl Jung, The Black Books, Vol. V, Page 232

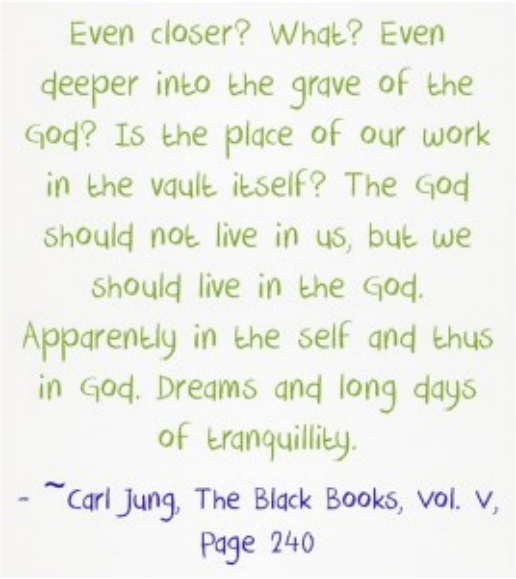

Incidentally, a host of substitutes now exists for the loss of opportunity for prayer caused by the collapse of religion. Nietzsche, for example, has written a more than veritable book of prayer.
- Carl Jung, The Black Books, Vol. IV, Page 204

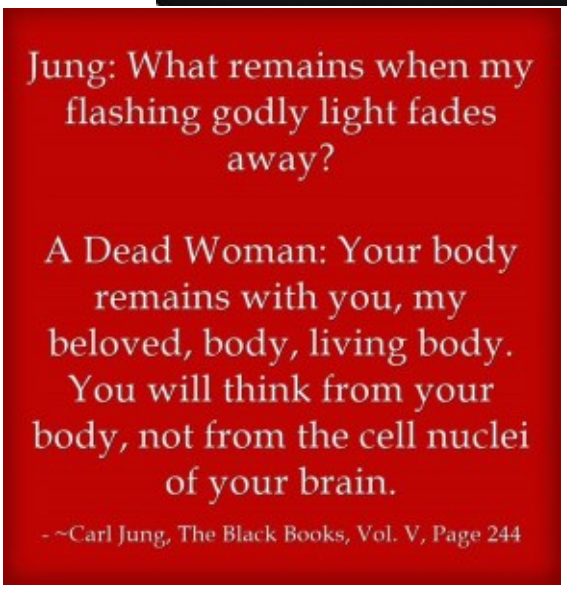

Jung: Am I a scholastic?
Anchorite: Not that, but scientific; science is a new version of scholasticism. It needs to be surmounted.
The Black Books, Vol. V, Page 232

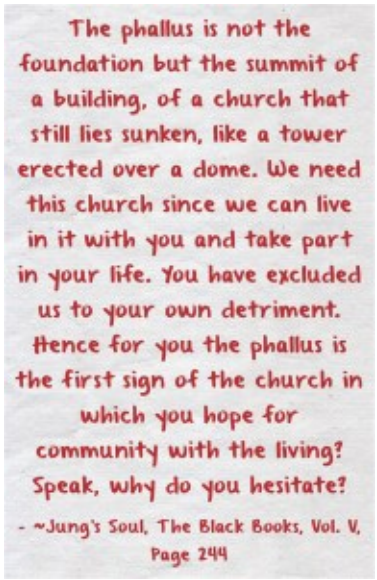

What tribulations do men not take upon themselves for the sake of gold? Gold waits and does not shorten their tribulations. The greater the tribulations, the greater the trouble, the more esteemed it is.
Carl Jung, The Black Books, Vol. V, Page 237


Self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of redemption. But It is a sin to deliberately alienate the other from his self by means of one's own virtuousness.
- Carl Jung, The Black Books, Vol. V, Page 239

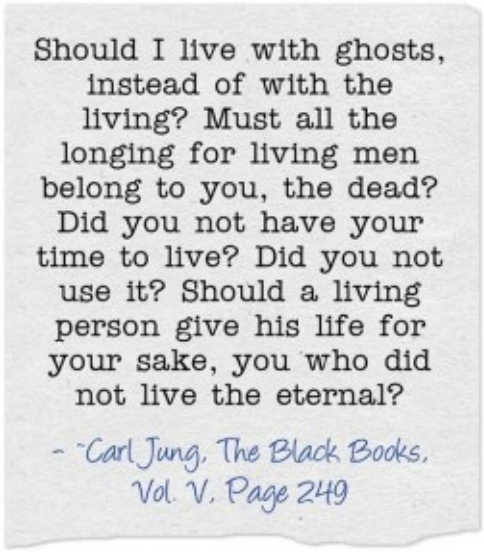

The work of redemption is always first to be done on ourselves. This work cannot be done without love for ourselves. Selfless love is a sin, because it is not true. We can never abandon our self, or else we will abandon our work of redemption. But we also should not use the other for our own alleged redemption.
Carl Jung, The Black Books, Vol. V, Page 239

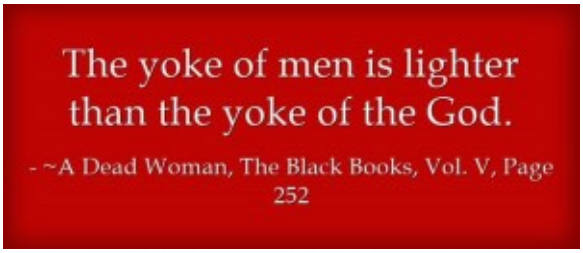

Even closer? What? Even deeper into the grave of the God? Is the place of our work in the vault itself? The God should not live in us, but we should live in the God. Apparently in the self and thus in God. Dreams and long days of tranquillity.
- ~Carl Jung, The Black Books, Vol. V, Page 240

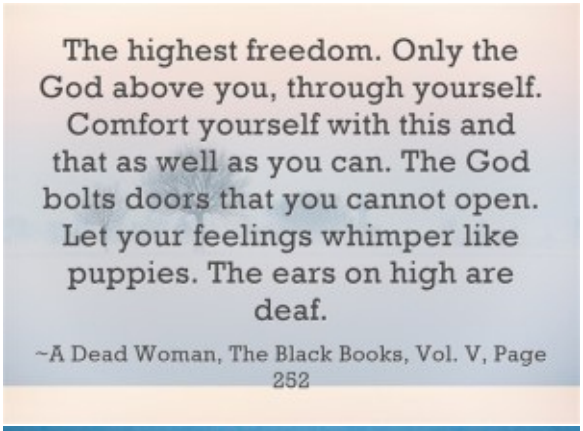

Jung: What remains when my flashing godly light fades away?
A Dead Woman: Your body remains with you, my beloved, body, living body. You will think from your body, not from the cell nuclei of your brain.
- ~Carl Jung, The Black Books, Vol. V, Page 244

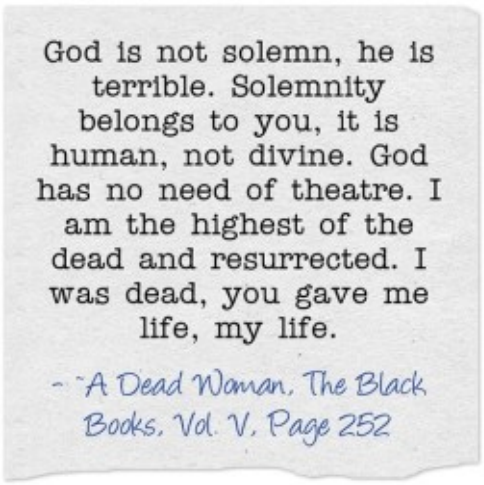

The phallus is not the foundation but the summit of a building, of a church that still lies sunken, like a tower erected over a dome. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment. Hence for you the phallus is the first sign of the church in which you hope for community with the living? Speak, why do you hesitate?
- ~Jung's Soul, The Black Books, Vol. V, Page 244

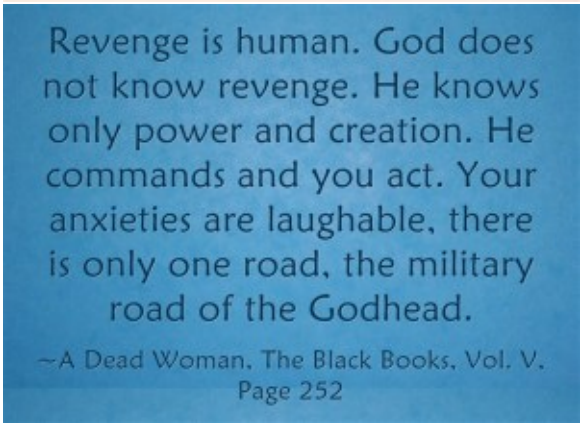
Brimo, the old one-which is how it begins. The one who bore the son, the towering phallus, who grew out of her shame and strove after the shame of the heavenly wife, who arches over earth. Because she lies above the son, enveloping him above and below. The head of the phallus reaches down to her lower parts, but her bliss radiates beyond her head into the spaces, higher than the head of phallus can reach, the blind one, the worm. She bears and raises him.
~Carl Jung, The Black Books, Vol. V, Page 245-246

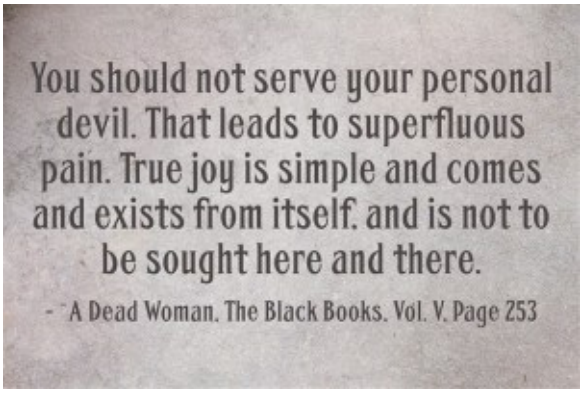

Should I live with ghosts, instead of with the living? Must all the longing for living men belong to you, the dead? Did you not have your time to live? Did you not use it? Should a living person give his life for your sake, you who did not live the eternal?
- ~Carl Jung, The Black Books, Vol. V, Page 249

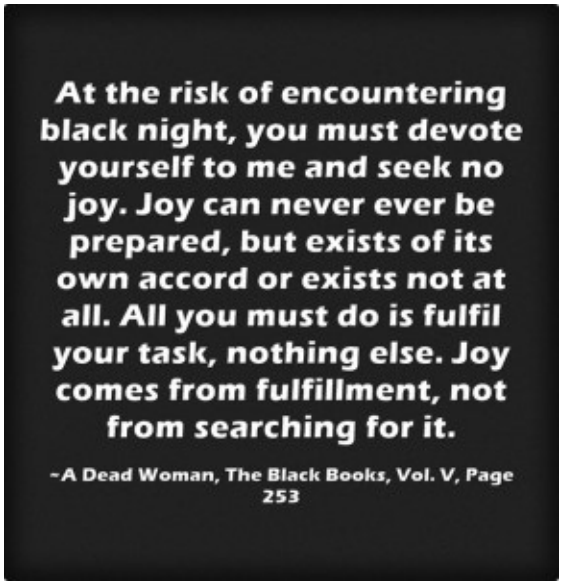

The yoke of men is lighter than the yoke of the God.
- ~A Dead Woman, The Black Books, Vol. V, Page 252

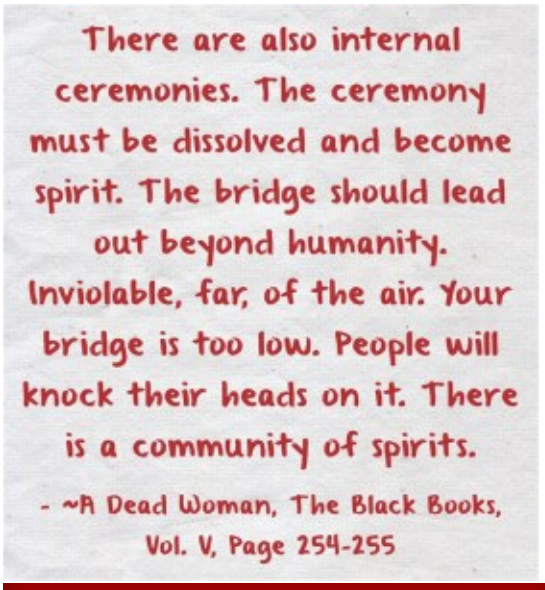

The highest freedom. Only the God above you, through yourself. Comfort yourself with this and that as well as you can. The God bolts doors that you cannot open. Let your feelings whimper like puppies. The ears on high are deaf.
~A Dead Woman, The Black Books, Vol. V, Page 252

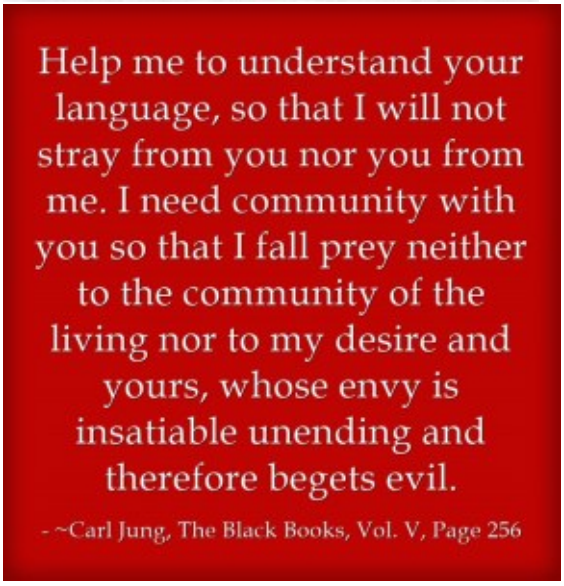

God is not solemn, he is terrible. Solemnity belongs to you, it is human, not divine. God has no need of theatre. I am the highest of the dead and resurrected. I was dead, you gave me life, my life.
- ~A Dead Woman, The Black Books, Vol. V, Page 252

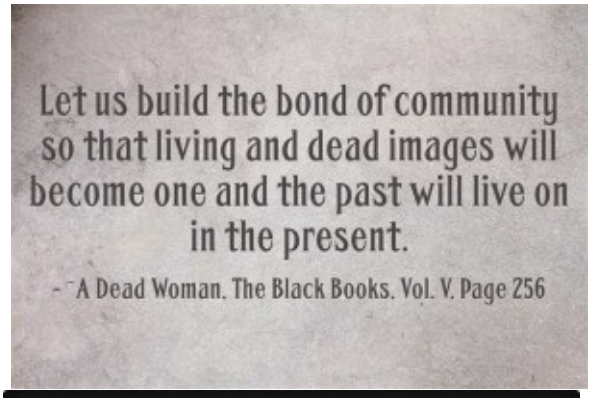

Revenge is human. God does not know revenge. He knows only power and creation. He commands and you act. Your anxieties are laughable, there is only one road, the military road of the Godhead.
~A Dead Woman, The Black Books, Vol. V, Page 252

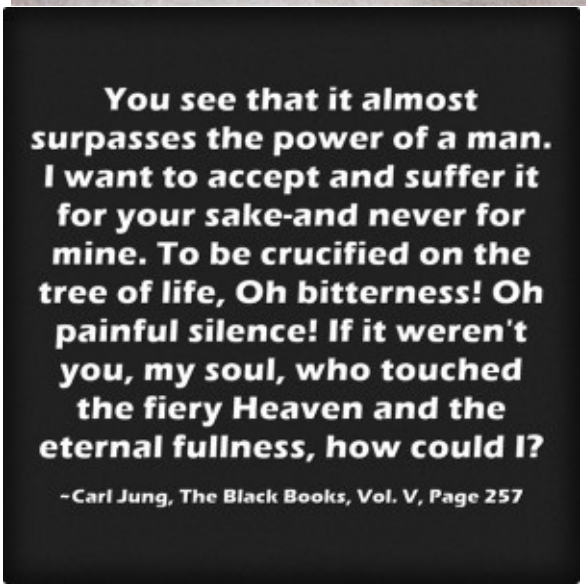

You should not serve your personal devil. That leads to superfluous pain. True joy is simple and comes and exists from itself. and is not to be sought here and there.
- ~A Dead Woman, The Black Books, Vol. V, Page 253

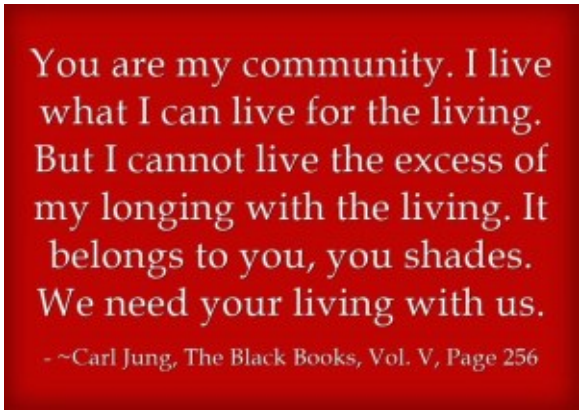

At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfil your task, nothing else. Joy comes from fulfillment, not from searching for it.
~A Dead Woman, The Black Books, Vol. V, Page 253

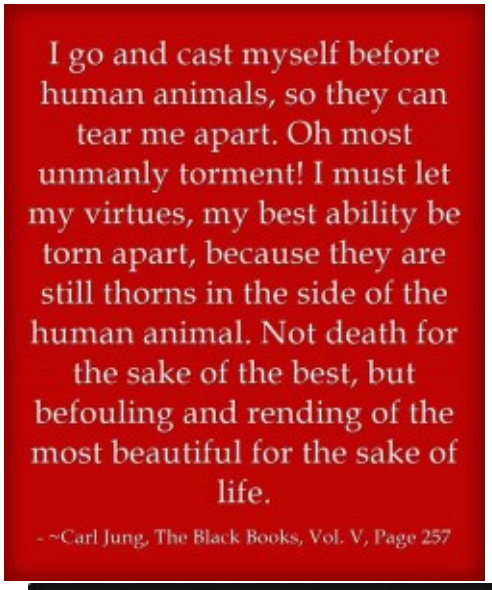

There are also internal ceremonies. The ceremony must be dissolved and become spirit. The bridge should lead out beyond humanity. Inviolable, far, of the air. Your bridge is too low. People will knock their heads on it. There is a community of spirits.
- ~A Dead Woman, The Black Books, Vol. V, Page 254-255

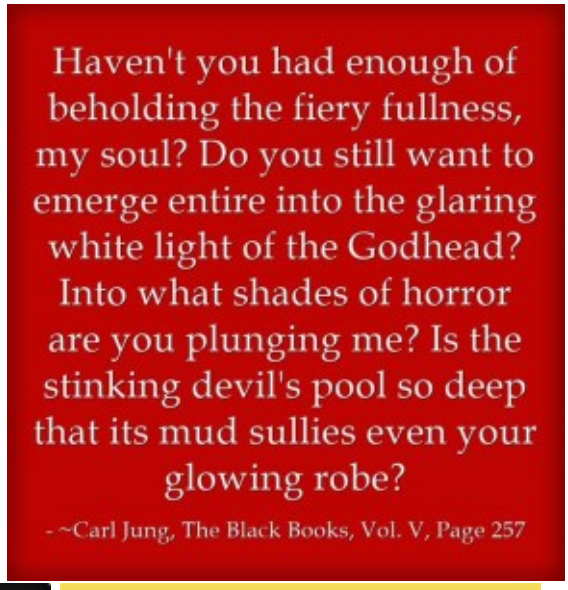

Help me to understand your language, so that I will not stray from you nor you from me. I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable unending and therefore begets evil.
- ~Carl Jung, The Black Books, Vol. V, Page 256

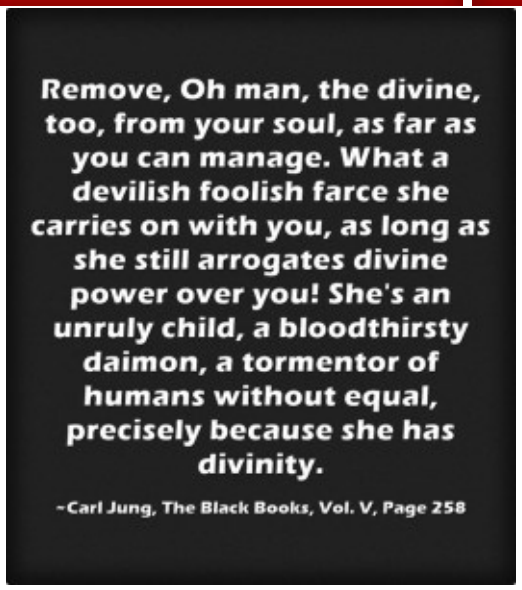

Let us build the bond of community so that living and dead images will become one and the past will live on in the present.
- ~A Dead Woman. The Black Books. Vol. V. Page 256

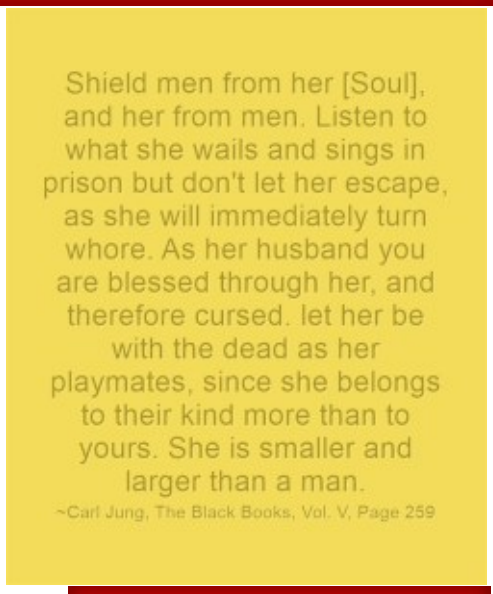

You see that it almost surpasses the power of a man. I want to accept and suffer it for your sake-and never for mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I?
~Carl Jung, The Black Books, Vol. V, Page 257

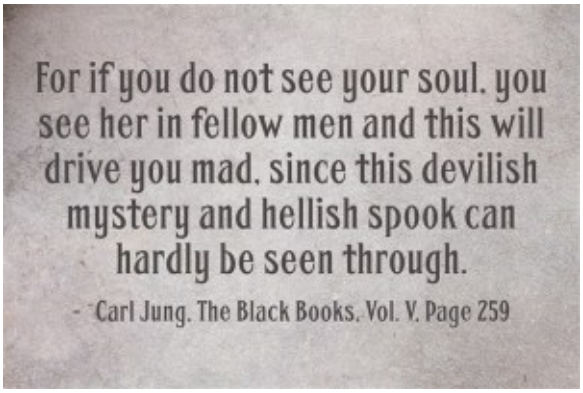

You are my community. I live what I can live for the living. But I cannot live the excess of my longing with the living. It belongs to you, you shades. We need your living with us.
- ~Carl Jung, The Black Books, Vol. V, Page 256

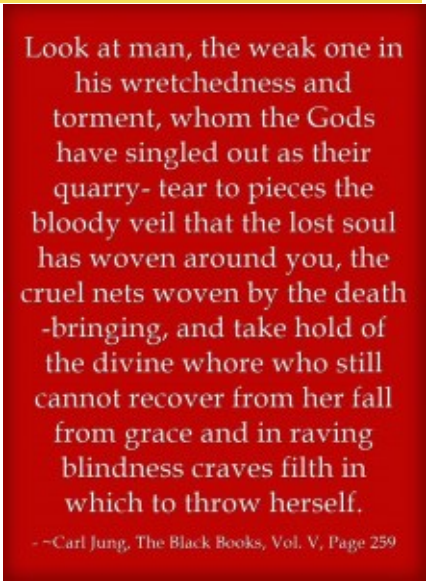

I go and cast myself before human animals, so they can tear me apart. Oh most unmanly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best, but befouling and rending of the most beautiful for the sake of life.
- ~Carl Jung, The Black Books, Vol. V, Page 257

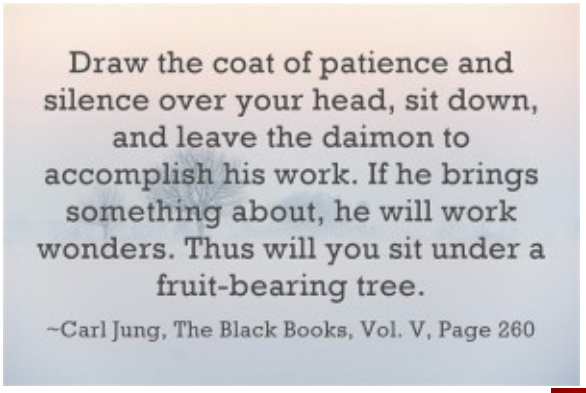

Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to emerge entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the stinking devil's pool so deep that its mud sullies even your glowing robe?
- ~Carl Jung, The Black Books, Vol. V, Page 257

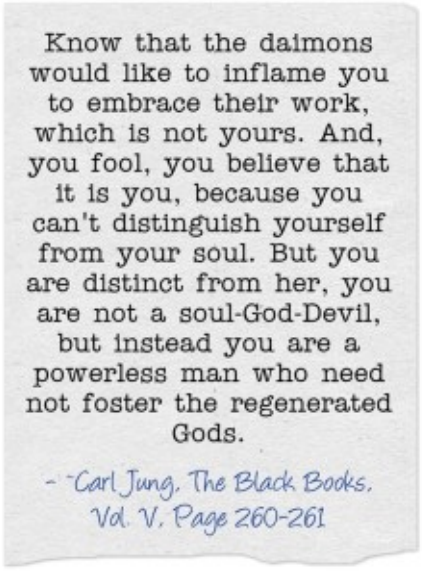

Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish foolish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child, a bloodthirsty daimon, a tormentor of humans without equal, precisely because she has divinity.
~Carl Jung, The Black Books, Vol. V, Page 258

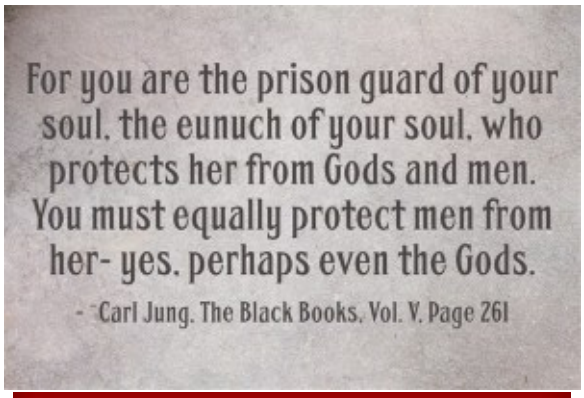

Shield men from her [Soul], and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. let her be with the dead as her playmates, since she belongs to their kind more than to yours. She is smaller and larger than a man.
~Carl Jung, The Black Books, Vol. V, Page 259

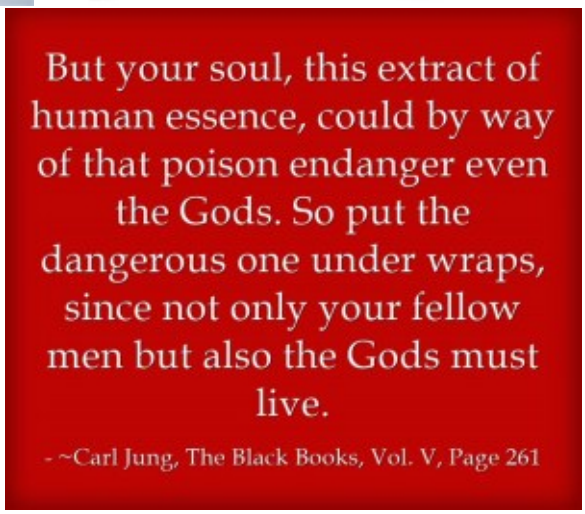

For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through.
- Carl Jung, The Black Books, Vol. V, Page 259

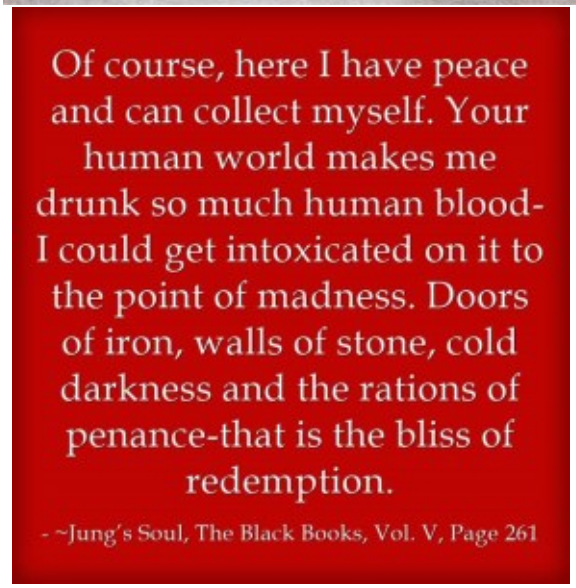

Look at man, the weak one in his wretchedness and torment, whom the Gods have singled out as their quarry- tear to pieces the bloody veil that the lost soul has woven around you, the cruel nets woven by the death -bringing, and take hold of the divine whore who still cannot recover from her fall from grace and in raving blindness craves filth in which to throw herself.
- ~Carl Jung, The Black Books, Vol. V, Page 259

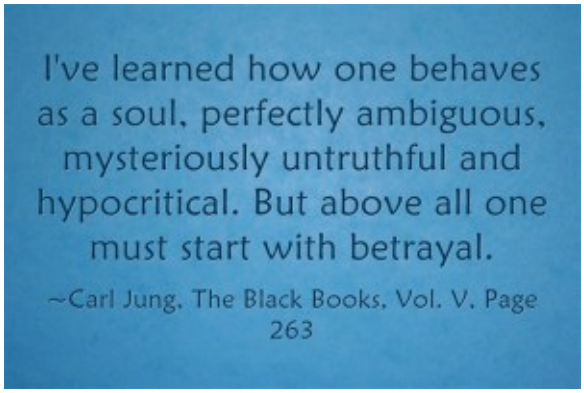

Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under a fruit-bearing tree.
~Carl Jung, The Black Books, Vol. V, Page 260


Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you, because you can't distinguish yourself from your soul. But you are distinct from her, you are not a soul-God-Devil, but instead you are a powerless man who need not foster the regenerated Gods.
- Carl Jung, The Black Books, Vol. V, Page 260-261


For you are the prison guard of your soul, the eunuch of your soul, who protects her from Gods and men. You must equally protect men from her- yes, perhaps even the Gods.
- Carl Jung, The Black Books, Vol. V, Page 261


But your soul, this extract of human essence, could by way of that poison endanger even the Gods. So put the dangerous one under wraps, since not only your fellow men but also the Gods must live.
- ~Carl Jung, The Black Books, Vol. V, Page 261


Of course, here I have peace and can collect myself. Your human world makes me drunk so much human blood- I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption.
- ~Jung's Soul, The Black Books, Vol. V, Page 261


I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical. But above all one must start with betrayal.
~Carl Jung, The Black Books, Vol. V, Page 263

Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty to men for so long, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty.

~Jung's Soul, The Black Books, Vol. V, Page 265

Ha, you have yet to learn, you devils and Gods, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. learn humility and pride from men for the sake of love.

~Jung's Soul, The Black Books, Vol. V, Page 266

You must melt down all your feeling, which has been worn out by the day, through inward retrieval into the mounting heat, in order to purge rust and breakage in the fire's heat, so you can renew the work of the day with restored tools. The ancestors prayed and practised the holy ceremonies.

- ~Jung's Soul, The Black Books, Vol. V, Page 268

You are ignorant of the power of matter, just as you know nothing of human power, not even your own. Matter is the counterpole to God. God lures the phallus out of himself. Yes, he lures matter out of the devilish void, which is God himself.

- ~Carl Jug, The Black Books, Vol. V, Page 269

You know that the power of the phallus is great. Did you ever doubt it? Then know that the power of matter is even greater. The earth is more powerful than the phallus, he is the transient son, she is the age-old mother. The hardest, most imperishable matter is the best. It needs to be built into this matter.

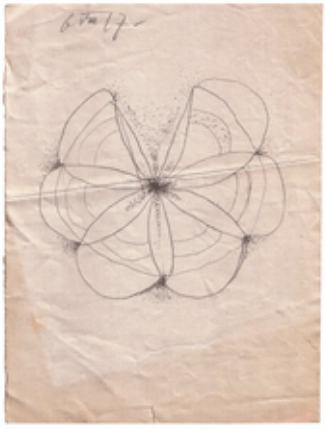
~Carl Jug, The Black Books, Vol. V, Page 269

I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space.

~Jung's Soul, The Black Books, Vol. V, Page 270

The hardest stone is good for the greatest idea. To penetrate deeper into matter endows thought with greater powers. Always erect it in matter.

~Carl Jung, The Black Books, Vol. V, Page 269



We are also the Pleroma itself; hence I say that we are not in the Pleroma, but we are it. Figuratively, the Pleroma is the smallest point in us and the boundless firmament about us.

~Philemon, The Black Books, Vol. VI, Page 207

Every so-called fixed and certain thing is only relative. That alone is fixed and certain that is subject to change. Creation, however, is subject to change; therefore it alone is fixed and determined because it has qualities: indeed, it is quality itself.

- ~Philemon, The Black Books, Vol. VI, Page 207

Creatures came into being, but not the creation since it is the very quality of the Pleroma, as much as noncreation, eternal death. The creation is ever-present, and so is death. The Pleroma has everything, differentiation and nondifferentiation.

~Philemon, The Black Books, Vol. VI, Page 208

If we do not differentiate, we move beyond our essence, beyond creation, and we fall into nondifferentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings. We lapse into dissolution in eternity and endlesssness. This is the death of the creature.

- ~Philemon, The Black Books, Vol. VI, Page 208

The most important pairs of opposites are the effective and the ineffective, the fullness and the emptiness, the living and the dead, the different and the same, hot and cold, change and force and spare matter or time and space, the sin virtue and the virtue sin, good and evil, the beautiful and the ugly, the one and the many.

- ~Philemon, The Black Books, Vol. VI, Page 209

You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, you pursue your thoughts which are not in the Pleroma about the qualities of the Pleroma, which do not exist.

- ~Philemon, The Black Books, Vol. VI, Page 210

Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. You should and can strive only for this without damage and for everything else in the name and the sign of your essence.

~Philemon, The Black Books, Vol. VI, Page 210

Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts.

- Philemon, The Black Books, Vol. VI, Page 210

Whereas the essence of the creation is differentiation, the essence of God is effective fullness. Effective emptiness is the essence of the devil.

~Philemon, The Black Books, Vol. VI, Page 211

We need no proof of their [God/Devil] existence, since it is enough that we have to keep speaking about God and the devil. They are both manifestations of the non-existent qualities of the Pleroma.

~Philemon, The Black Books, Vol. VI, Page 211

So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough.

- ~Philemon, The Black Books, Vol. V, Page 277

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul.

- ~Philemon, The Black Books, Vol. V, Page 277

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star.

~Jung's Soul, The Black Books, Vol. V, Page 277

My soul, I call upon you- I fear something terrible and dreadful-nameless fear fills my heart, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed? Does no cry of despair reach you?

- ~Jung's Soul, The Black Books, Vol. V, Page 278

But we are the Pleroma, for we are enclosed in and part of the eternal and the endless. But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally, but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space.

- ~Jung's Soul, The Black Books, Vol. V, Page 285

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality.

- ~Philemon, The Black Books, Vol. VI, Page 212

This is a God you knew nothing about. We call him Abraxas. He is even more indefinite than God and the devil. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely.

~Philemon, The Black Books, Vol. VI, Page 212

This is a God you knew nothing about. We call him Abraxas. He is even more indefinite than God and the devil. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely.

~Philemon, The Black Books, Vol. VI, Page 212

Abraxas stands above God and devil. He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation.

~Philemon. The Black Books. Vol. VI. Page 212

What the God speaks is life, what the devil speaks is death, but Abraxas speaks that hallowed and accursed word that is at once life and death. Abraxas produces truth and lying, in the same good and evil, light and darkness, in the same word and in the same act.

- ~Philemon. The Black Books. Vol. VI. Page 214

The human has fallen from you. You have come closer to the stars. The kingdom of what is to come will open. Let silence enter, the silence of eternity, since all paths, even the most winding, lead to the valley of silence

~Philemon, The Black Books, Vol. VI, Page 213

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing.

- ~Jung's Soul, The Black Books, Vol. V, Page 270

The human soul, living forever within you. The heavenly soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent.

~Carl Jung, The Black Books, Vol. V, Page 270

The heavenly mother is a daimon among the order of the Gods, an inhabitant of the heavenly world.

~Carl Jung, The Black Books, Vol. V, Page 271

The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities.

- ~Carl Jung, The Black Books, Vol. V, Page 271

Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great.

- ~Carl Jung, The Black Books, Vol. V, Page 271-272

To be sure, this God is the one who survives the death of men. To him for whom solitude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality.

- ~Carl Jung, The Black Books, Vol. V, Page 272

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them.

- ~Carl Jung, The Black Books, Vol. V, Page 272

The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon.

~Carl Jung, The Black Books, Vol. V, Page 274

The more you free yourself from him [Abraxas], the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you.

- Carl Jung, The Black Books, Vol. V, Page 275

You must be in the middle of life, surrounded by death on all sides. Stretched out, like one crucified, you hang in him, the fearful, the overpowering.

- Carl Jung, The Black Books, Vol. V, Page 275

You yourself are a creator of worlds and a created being. You have the one God, and you become your one God in the innumerable number of Gods.

- ~Carl Jung, The Black Books, Vol. V, Page 275

The suffering of mankind is without end, since its life is without end. Since there is no end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has no end for itself, but it certainly does for the Gods.

~Carl Jung, The Black Books, Vol. V, Page 276

The death of Christ took no suffering away from the world, but his life has taught us much: namely, that it pleases the one God if the individual lives his own life against the power of Abraxas.

- Carl Jung, The Black Books, Vol. V, Page 276

Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in pew longing and power, in that the fruit of deception and human disappointment falls to him.

- Carl Jung, The Black Books, Vol. V, Page 276

You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving, the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul.

- ~Carl Jung, The Black Books, Vol. V, Page 277

I know where your [Elijah] serpent is. I have her. My soul fetched her for me from the underworld. She gives me hardness, wisdom, and magical power. We needed her in the upper world, since otherwise the underworld would have had the advantage, to our detriment.

- Carl Jung, The Black Books, Vol. IV, Page 254

Serpent, you chthonic origin, most despicable beast, we need your wisdom. let mother go, and twist high into your suffering. You are must become the savior. The cross awaits you. You must be lifted up on the mountain of torment and exposure. Serpent, you chthonic origin, most despicable beast, we need your wisdom. let mother go, and twist high into your suffering. You are must become the savior. The cross awaits you. You must be lifted up on the mountain of torment and exposure.

- ~Carl Jung, The Black Books, Vol. VI, Page 217

I swear to you, you hideous madness of Abraxas, turn your paws against the eternal Pleroma, let go of man. He is too puny and an unworthy sacrifice to your power. We are whining dogs before you, the lion. This hunting hound is of no use to you.

- ~Carl Jung, The Black Books, Vol. VI, Page 219

The number of Gods and devils is as innumerable as the host of stars. Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma. Abraxas is the effect of the whole. Only the ineffective opposes him.

~Carl Jung, The Black Books, Vol. VI, Page 220

Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few. The Gods are mighty and endure their manifoldness. like the stars they abide in eternal solitude, separated by vast distances.

- ~Carl Jung, The Black Books, Vol. VI, Page 220

Men are weak and do not bear their manifoldness, therefore they dwell together closely and need communion, so that they can bear their singularity.

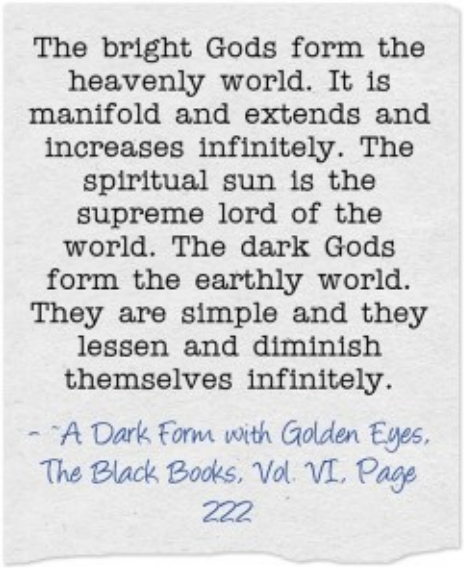
~Carl Jung, The Black Books, Vol. VI, Page 220

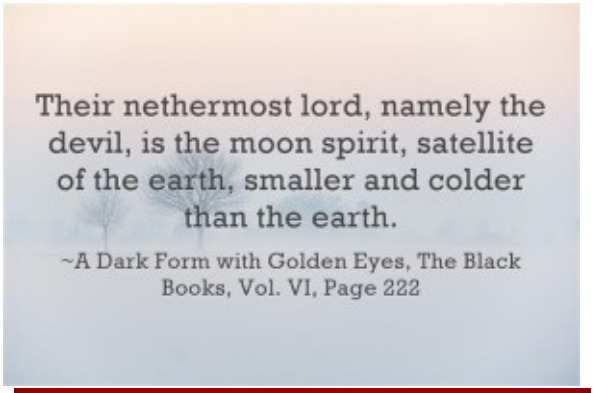
Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods. Least of all does it serve to worship the first God, the effective fullness, and the summum bonum. By our prayer we can add nothing to it, and take nothing from it; because effective emptiness gulps down everything.

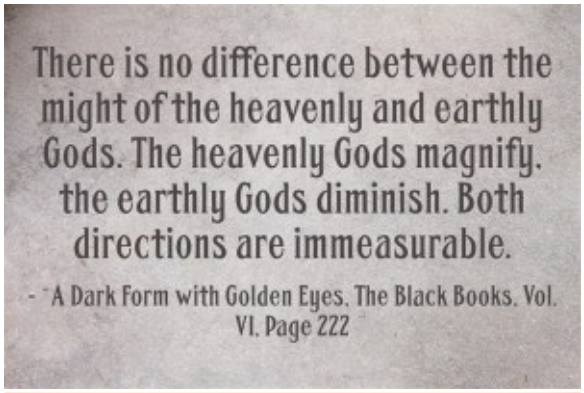
- ~Carl Jung, The Black Books, Vol. VI, Page 221

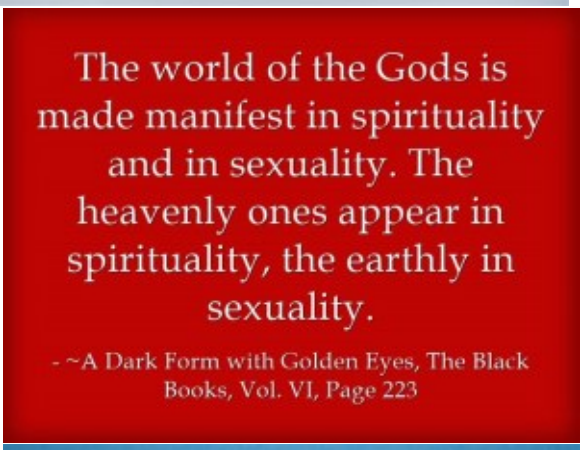
"I am the death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover on you so that your warmth will never cease."

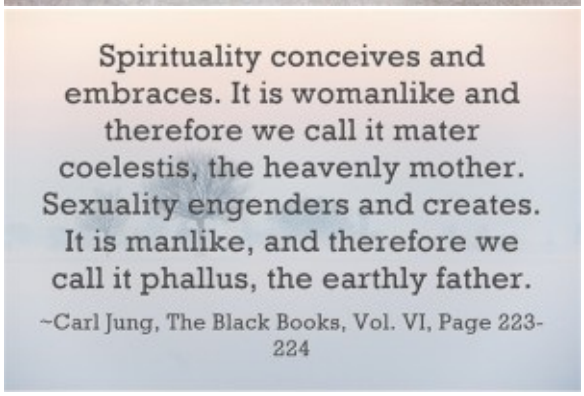
~A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

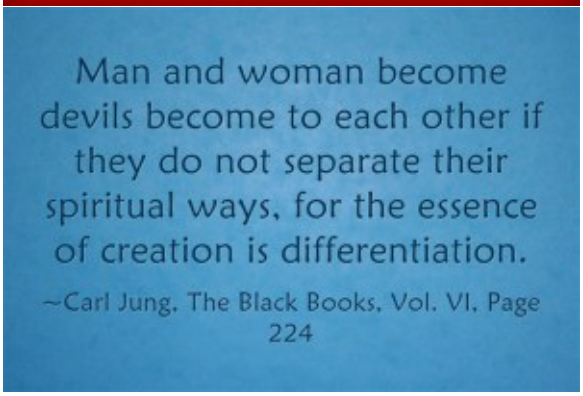

The bright Gods form the heavenly world. It is manifold and extends and increases infinitely. The spiritual sun is the supreme lord of the world. The dark Gods form the earthly world. They are simple and they lessen and diminish themselves infinitely.
- ~A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

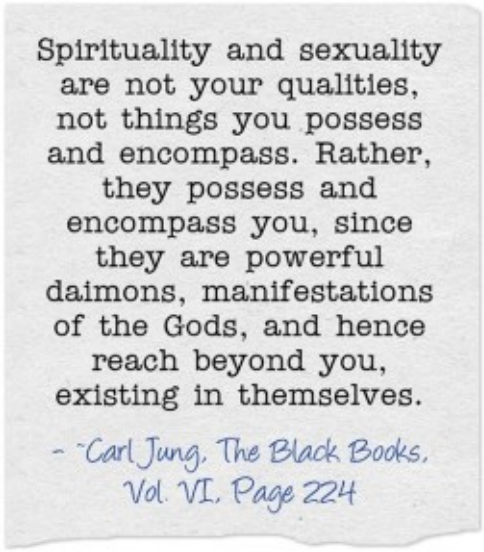

Their nethermost lord, namely the devil, is the moon spirit, satellite of the earth, smaller and colder than the earth.
~A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

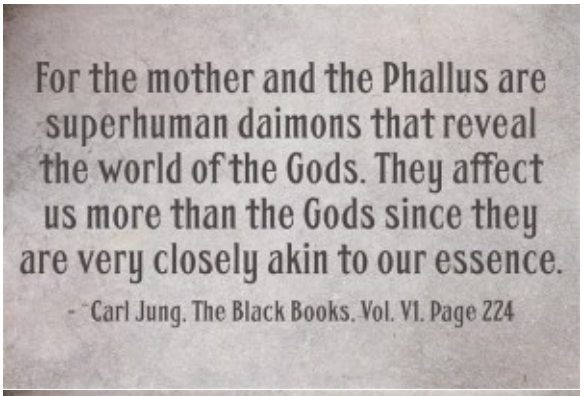

There is no difference between the might of the heavenly and earthly Gods. The heavenly Gods magnify. the earthly Gods diminish. Both directions are immeasurable.
- ~A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 222

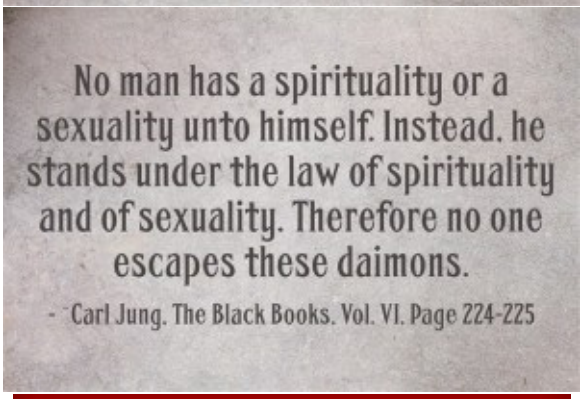

The world of the Gods is made manifest in spirituality and in sexuality. The heavenly ones appear in spirituality, the earthly in sexuality.
- ~A Dark Form with Golden Eyes, The Black Books, Vol. VI, Page 223

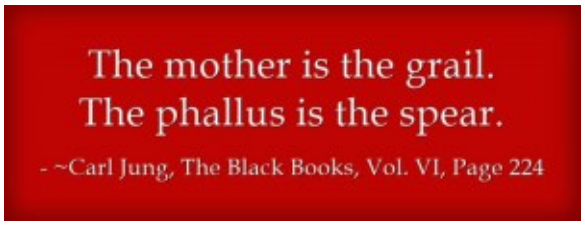

Spirituality conceives and embraces. It is womanlike and therefore we call it mater coelestis, the heavenly mother. Sexuality engenders and creates. It is manlike, and therefore we call it phallus, the earthly father.
~Carl Jung, The Black Books, Vol. VI, Page 223-224

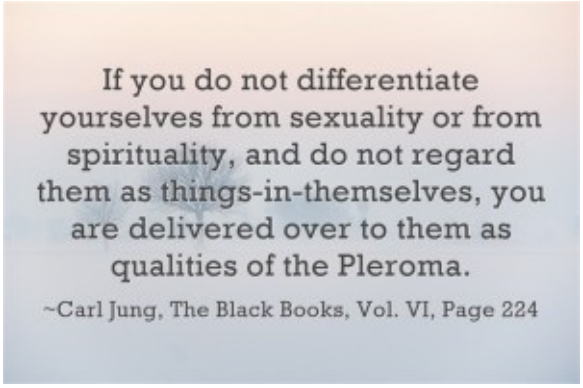

Man and woman become devils become to each other if they do not separate their spiritual ways, for the essence of creation is differentiation.
~Carl Jung, The Black Books, Vol. VI, Page 224

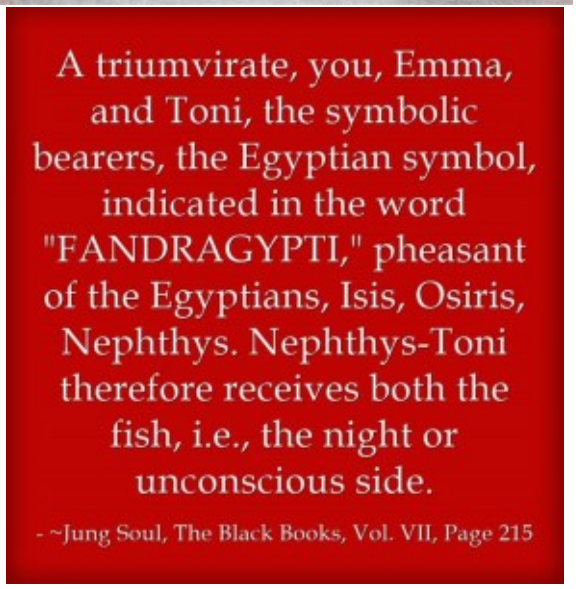

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves.
- ~Carl Jung, The Black Books, Vol. VI, Page 224


For the mother and the Phallus are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are very closely akin to our essence.
- ~Carl Jung. The Black Books. Vol. VI. Page 224


No man has a spirituality or a sexuality unto himself. Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons.
- ~Carl Jung. The Black Books. Vol. VI. Page 224-225

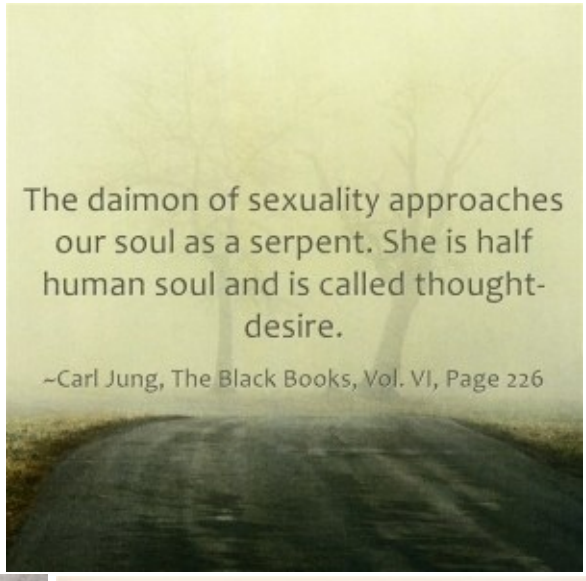

The mother is the grail.
The phallus is the spear.
- ~Carl Jung, The Black Books, Vol. VI, Page 224


If you do not differentiate yourselves from sexuality or from spirituality, and do not regard them as things-in-themselves, you are delivered over to them as qualities of the Pleroma.
~Carl Jung, The Black Books, Vol. VI, Page 224


A triumvirate, you, Emma, and Toni, the symbolic bearers, the Egyptian symbol, indicated in the word "FANDRAGYPTI," pheasant of the Egyptians, Isis, Osiris, Nephthys. Nephthys-Toni therefore receives both the fish, i.e., the night or unconscious side.
- ~Jung Soul, The Black Books, Vol. VII, Page 215

What you will learn from me you must apply to your wife. You also speak to me and don't know what you have to say, nor what I will say. You should also speak to her like this, and just as I answer your questions, so also will she answer. You trust me to speak from myself, why do you not also trust your wife? Much rather you should trust your wife.

- Jung Soul, The Black Books, Vol. VII, Page 216


The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire.
~Carl Jung, The Black Books, Vol. VI, Page 226

Yes. I'm thinking about the assignment that Toni [Wolff] has received from the Great Mother. It's underway now.

Soon it will become clear.

- Jung Soul. The Black Books. Vol. VII. Page 218

Old Gods have become new. The sole God is dead-yes, truly, he [Christ] died, he kept too many different things inside of him, thus he disintegrated into a multitude. thus the world became rich overnight.

~Salome, The Black Books, Vol. VI, Page 238

The sole God became two, again a single one and a multiple one, whose body consists of many Gods. But the single one's body is only a man and is bigger than the sun.

~Salome, The Black Books, Vol. VI, Page 238

Father Elijah, do you realize that men are ahead of us? He is right. the many is more beautiful. richer. and more pleasurable. Jehovah is twofold unity. and always the same.

- Salome. The Black Books. Vol. VI. Page 239

I wonder about that too. I stand in deep obscurities. Where does the golden bird ascend? For a long time now I have dreamt of fire and of the day overhead, but it's as if we are standing in a deep ravine, and far above

- ~Carl Jung, The Black Books, Vol. VI, Page 264

I am your woman, who can give you life. In the long run no earthly woman is capable of the same. You selected the 7 lights, receive therefore your life from me and not from an earthly woman. This is painful, but true. You'll always give life only to them, they can't give it to you. Only I can do that. Therefore, every time the emptiness and disgust seize you, come to me.

- ~Jung's Soul, The Black Books, Vol. VI, Page 257

Soul: "You want to deify man?"

Jung: Not man, but man's primordial kernel. That deserves worship. I gave you enough. I want to give you some more, as much as you deserve. But I deserve human freedom. You should give it to me. Man deserves it. You Gods want slaves. But man wants to be a law himself. This must be. This will be accomplished.

- ~The Black Books, Vol. VI, Page 273

This man [Jung] would like to know who I am. Did I not tell him who I was and who I am? I did not say who I will be. I will be Phanes. I will dissolve myself in his splendor when this man dies. I do not die, I am already Phanes, not a man but a flame of God.

~Philemon, The Black Books, Vol. V, Page 297

Protect yourself from alteration. No development, rather roots in the earth. That's why Prometheus was chained to the rocks, because he couldn't stop stealing. He himself became a predatory flame, that's why he was bound to the earth. Do it voluntarily first. Bind yourself to the earth, become stone.

~Serpent, The Black Books, Vol. V, Page 275

! come, my light is with you. Your path leads straight. Your feet do not err. Disaster is warded off The way is secure. Disunity is removed from you. The Lord of light is born. He lifted himself up and white steeds go before him. Flowers spring up from beneath his feet. The sagacity of the earth and the goodness of the blessing light have prepared the path to joy for you. Lay worry aside.

- ~Jung's Soul, The Black Books, Vol. V, Page 280

Jung: What then will remain of me?

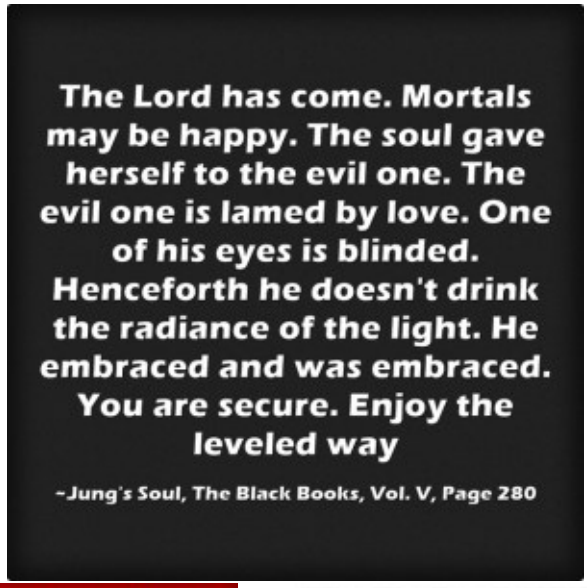
Mother: "Nothing but your shadow."

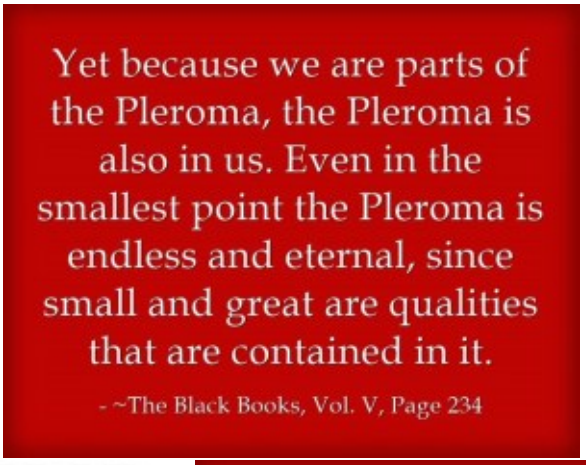
Jung: But where is my I?

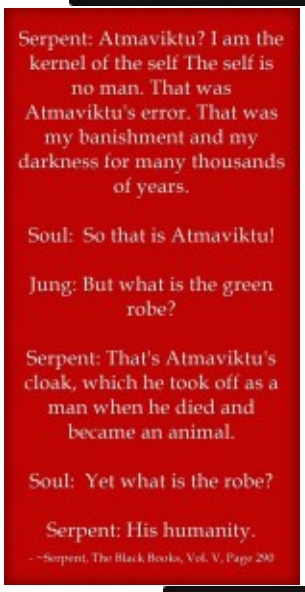
Mother: "Nowhere. No longer are you an I, but a river that pours forth over the lands. It seeks every valley and streams toward the depths, toward the sea." You're bristling at nothing."

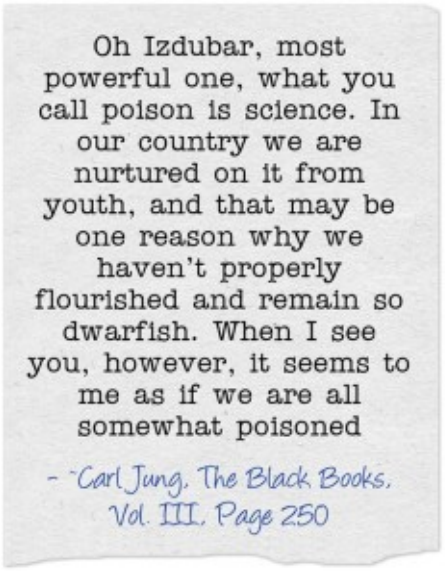
Jung: Can I live without an I?

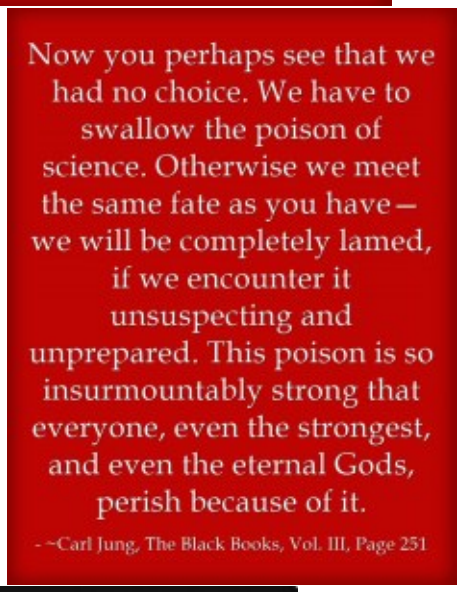
Mother: "You are the fool and the door between two eternities, an open passage, a street walked upon; one walks on it with shoes and spits on it." ~Carl Jung, The Black Books, Vol. VI, Page 231

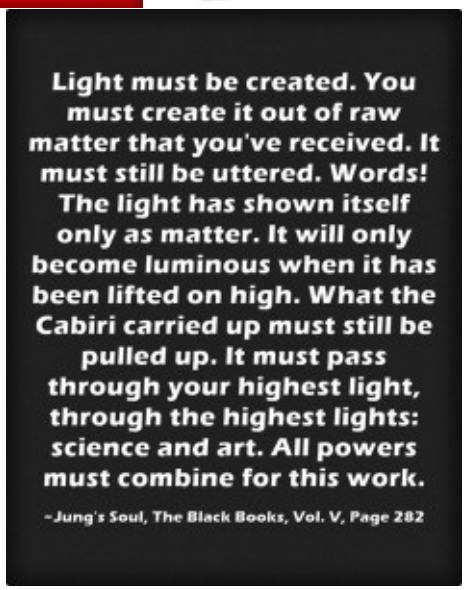

The Lord has come. Mortals may be happy. The soul gave herself to the evil one. The evil one is lamed by love. One of his eyes is blinded. Henceforth he doesn't drink the radiance of the light. He embraced and was embraced. You are secure. Enjoy the leveled way
~Jung's Soul, The Black Books, Vol. V, Page 280

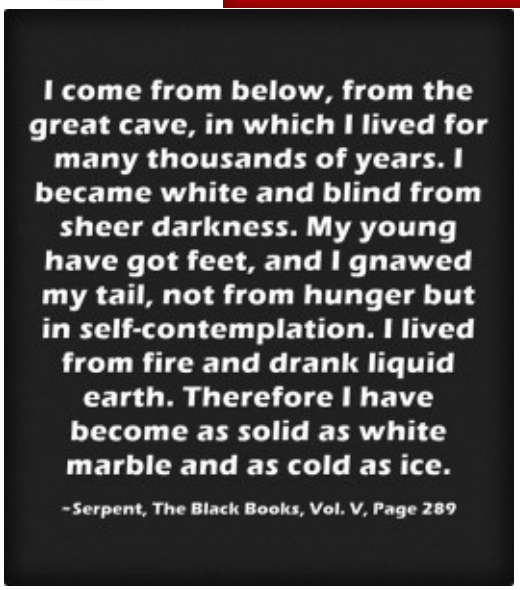

Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in the smallest point the Pleroma is endless and eternal, since small and great are qualities that are contained in it.
- ~The Black Books, Vol. V, Page 234


Serpent: Atmaviktu? I am the kernel of the self The self is no man. That was Atmaviktu's error. That was my banishment and my darkness for many thousands of years.
Soul: So that is Atmaviktu!
Jung: But what is the green robe?
Serpent: That's Atmaviktu's cloak, which he took off as a man when he died and became an animal.
Soul: Yet what is the robe?
Serpent: His humanity.
- ~Serpent, The Black Books, Vol. V, Page 290


Oh Izdubar, most powerful one, what you call poison is science. In our country we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned
- ~Carl Jung, The Black Books, Vol. III, Page 250


Now you perhaps see that we had no choice. We have to swallow the poison of science. Otherwise we meet the same fate as you have— we will be completely lamed, if we encounter it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it.
- ~Carl Jung, The Black Books, Vol. III, Page 251


Light must be created. You must create it out of raw matter that you've received. It must still be uttered. Words! The light has shown itself only as matter. It will only become luminous when it has been lifted on high. What the Cabiri carried up must still be pulled up. It must pass through your highest light, through the highest lights: science and art. All powers must combine for this work.
~Jung's Soul, The Black Books, Vol. V, Page 282


I come from below, from the great cave, in which I lived for many thousands of years. I became white and blind from sheer darkness. My young have got feet, and I gnawed my tail, not from hunger but in self-contemplation. I lived from fire and drank liquid earth. Therefore I have become as solid as white marble and as cold as ice.
~Serpent, The Black Books, Vol. V, Page 289

Izdubar: Most terrible day of my life—unending—so long—so long—wretched magical art—our priests know nothing, or else they could have protected me from it—Even the Gods die, he said. Have you no Gods anymore?

Jung: No, words are all we have left.

- The Black Books, Vol. III, Page 251

If God no longer understands me, I must recede into remoteness from God. I must protect myself from his loving vengeance. Remoteness from God is procession along the 4 false ways, it is crucifixion, it is Abraxas. The 4 false ways are: being one with the outer worldly being, & being one with the soul, being one with splendor, being one with the shadow, Ka.

~Jung's Soul, The Black Books, Vol. VII, Page 177

Why do you love yourself? Because you are one. Why do hate yourself? Because you do not want to be one. But love is also the truth. To be one with yourself is being one with others. Being one with others is immortality. Don't all times and all peoples live in you? Be one with yourself and you will cross over. Only the individual dies.

- ~Philemon, The Black Books, Vol. VII, Page 168

But the son taught men that it is good to turn one's eyes away from the created, that it is better to procreate no longer, and that the best thing is to wait for the imminent end and the fulfilment. But the son was a man and the seed in him rebelled against the law of the world creator. But the love of God followed him and embraced him in bloody death. Thus the seed was damaged. Why? It didn't seek the remoteness from God. It was not allowed to seek it, since that age was not allowed to know about remoteness from God.

- Jung's Soul, The Black Books, Vol. VII, Page 179

The light shines out of difference. Differentiation strengthens the light of the star -Philemon raises himself higher. His head is in the blazing fire. He burns upward to the eternal fiery heavens. What is it? A weight lies on me -a burden? Is your body burdened? Is a poison in it? I see-you have not fulfilled the sacrificial service. It should be fulfilled.

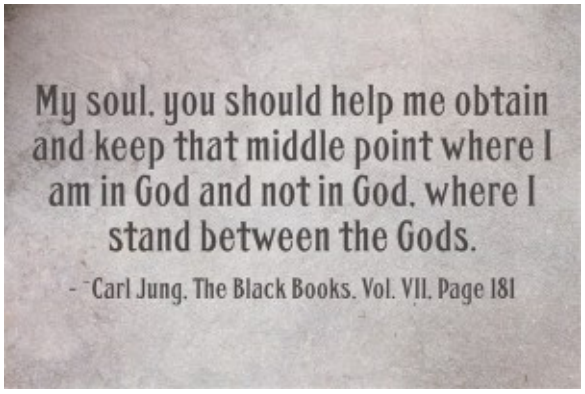
~Jung's Soul, The Black Books, Vol. VII, Page 148

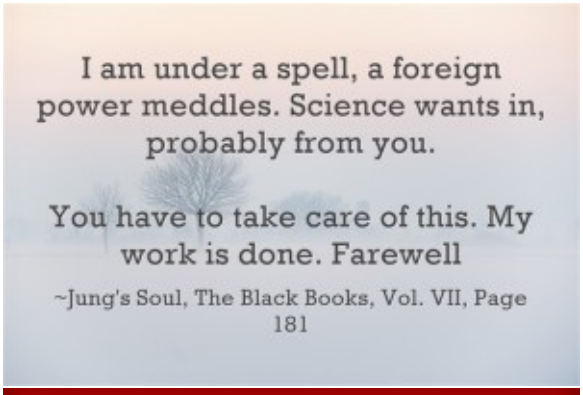
He [Philemon] spoke about me-that I was related to you-mortal with you-the life of your body, your solar mantle. Philemon is immortal. The star seed in you is immortal. It is a piece of the world, a Pleroma, a light and a darkness. Light insofar as it is~ differentiated from the Pleroma; darkness, insofar as it is the Pleroma itself.

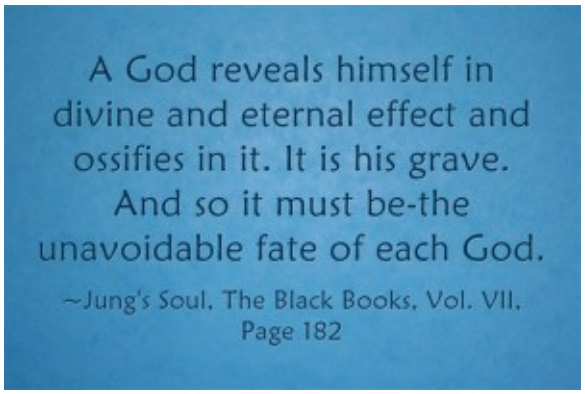
~Jung's Soul, The Black Books, Vol. VII, Page 148

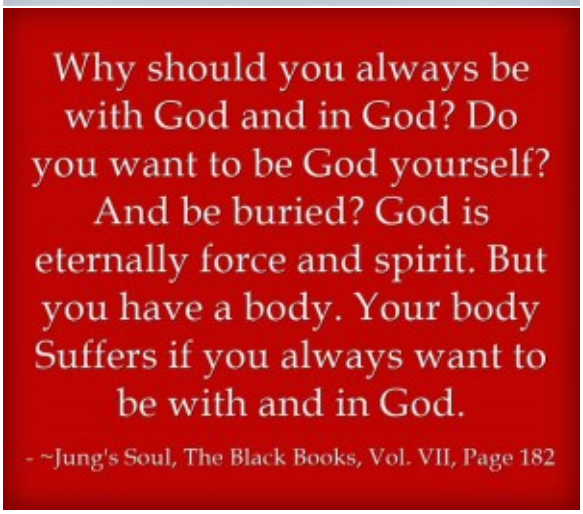
I tell you, man is completely in God. He is the mediator between God as world and God as seed. Philemon sees God only as goal, Ka only as ground. You see him through me as seed and world. Since as a being God is the greatest and the smallest.

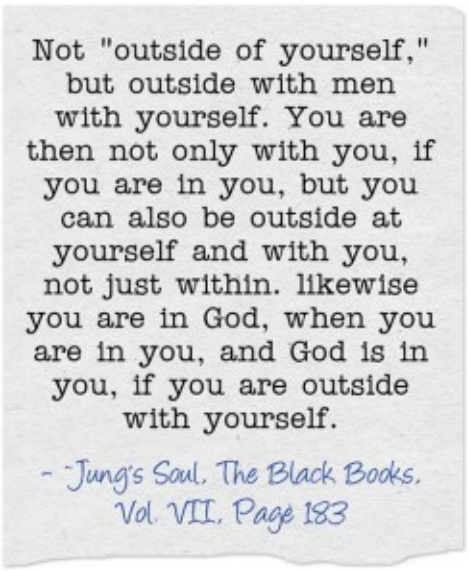
- ~Jung's Soul, The Black Books, Vol. VII, Page 180

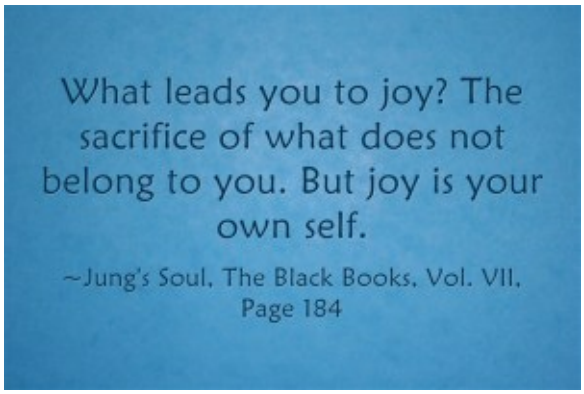

My soul. you should help me obtain and keep that middle point where I am in God and not in God. where I stand between the Gods.
- Carl Jung. The Black Books. Vol. VII. Page 181


I am under a spell, a foreign power meddles. Science wants in, probably from you.
You have to take care of this. My work is done. Farewell
~Jung's Soul, The Black Books, Vol. VII, Page 181


A God reveals himself in divine and eternal effect and ossifies in it. It is his grave. And so it must be-the unavoidable fate of each God.
~Jung's Soul, The Black Books, Vol. VII, Page 182


Why should you always be with God and in God? Do you want to be God yourself? And be buried? God is eternally force and spirit. But you have a body. Your body Suffers if you always want to be with and in God.
- ~Jung's Soul, The Black Books, Vol. VII, Page 182


Not "outside of yourself," but outside with men with yourself. You are then not only with you, if you are in you, but you can also be outside at yourself and with you, not just within. likewise you are in God, when you are in you, and God is in you, if you are outside with yourself.
- Jung's Soul, The Black Books, Vol. VII, Page 183


What leads you to joy? The sacrifice of what does not belong to you. But joy is your own self.
~Jung's Soul, The Black Books, Vol. VII, Page 184

Spirits are always between two people. They live from the relation of two people. Spirits are also dead without relation, not only people. But spirits must be removed from a relation, so that they can die.

- ~Jung's Soul, The Black Books, Vol. VII, Page 186

Appearance is visible, what has an effect is dark. The effective one is dark. The one who appears is light.

- ~Philemon, The Black Books, Vol. VII, Page 183

You're [Salome] not confusing me. Weakness is a strength. Weaknesses are the strongest powers of human life. I will wrestle from you the mystery of weakness, my weakness. Since I want man to become strong so that he can live on the earth without succumbing to the earth spirits.

- ~Carl Jung, The Black Books, Vol. VII, Page 187-188

You have seen fear in me-do you have the evil eye? This is Philemon's work! He gave you the evil eye. That is his late revenge for the fact that I broke his wing when he was Simon. Why did I have to help the Christians?

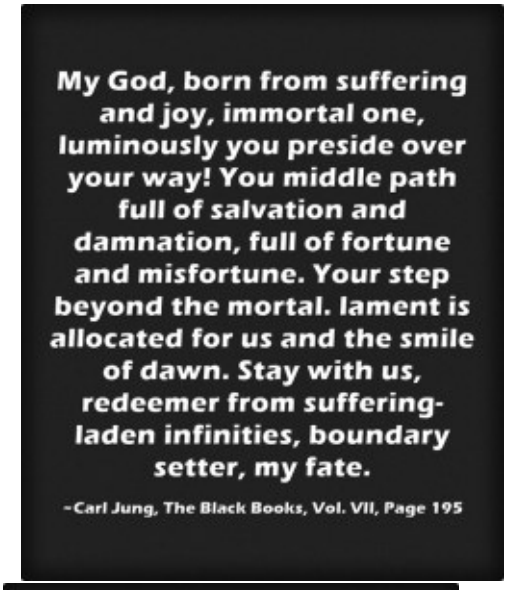
~Salome, The Black Books, Vol. VII, Page 189

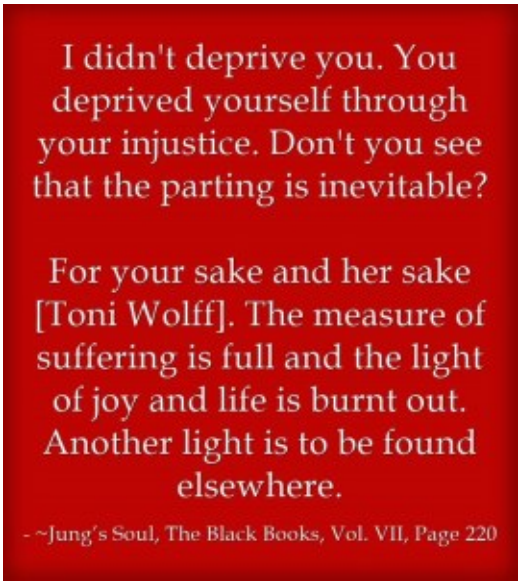
If the treasure of Ka comes up then you won't be able to avoid it. Can you repudiate the treasures of Ka? No, you can't. So you also can't reject Philemon's thoughts. The one begets the other. Question no further. You touch on the boundless. Remain with yourself. Do what is yours.

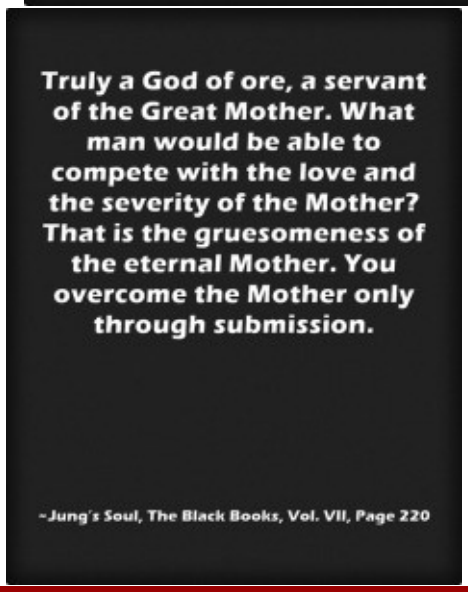
- ~Jung's Soul, The Black Books, Vol. VII, Page 199

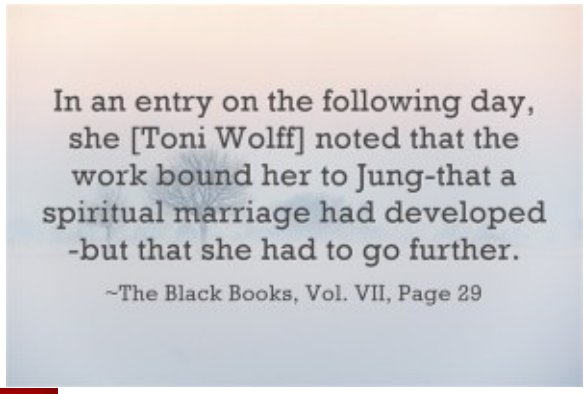
What would the crystalline clarity of water be, if you didn't see the water?

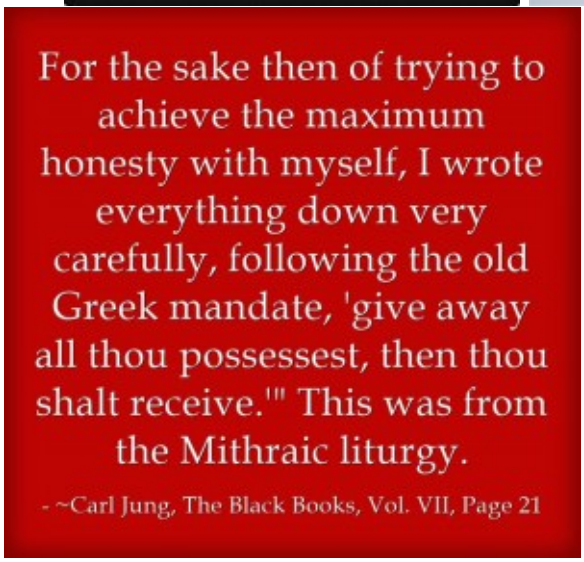
- ~Jung's Soul, The Black Books, Vol. VII, Page 191

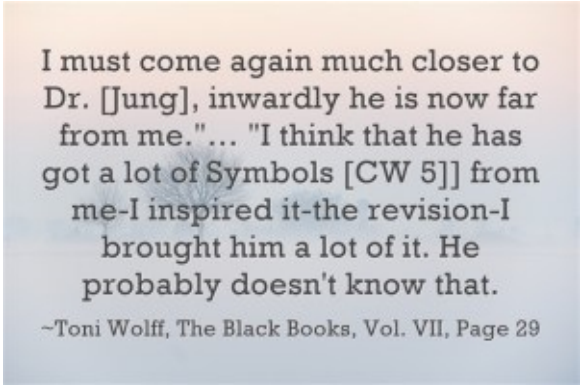

My God, born from suffering and joy, immortal one, luminously you preside over your way! You middle path full of salvation and damnation, full of fortune and misfortune. Your step beyond the mortal. lament is allocated for us and the smile of dawn. Stay with us, redeemer from suffering-laden infinities, boundary setter, my fate.
~Carl Jung, The Black Books, Vol. VII, Page 195

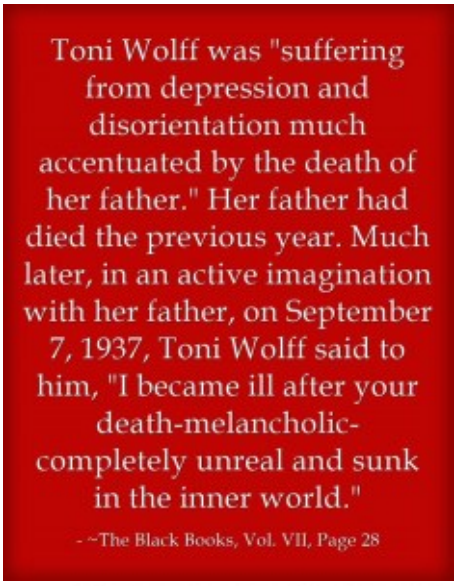

I didn't deprive you. You deprived yourself through your injustice. Don't you see that the parting is inevitable?
For your sake and her sake [Toni Wolff]. The measure of suffering is full and the light of joy and life is burnt out. Another light is to be found elsewhere.
- ~Jung's Soul, The Black Books, Vol. VII, Page 220

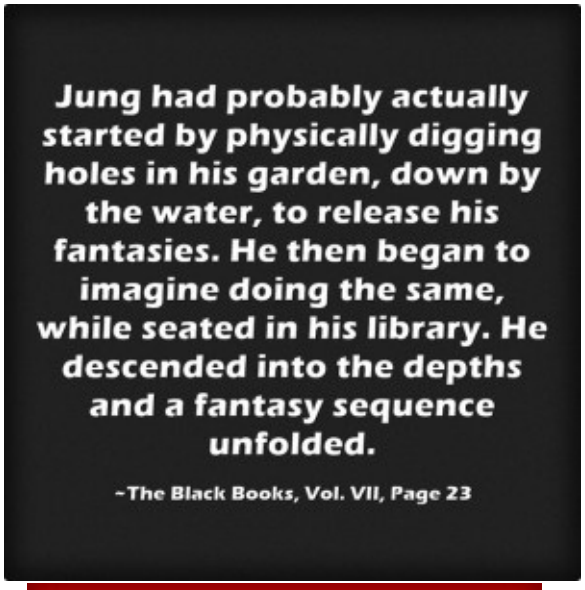

Truly a God of ore, a servant of the Great Mother. What man would be able to compete with the love and the severity of the Mother? That is the gruesomeness of the eternal Mother. You overcome the Mother only through submission.
~Jung's Soul, The Black Books, Vol. VII, Page 220

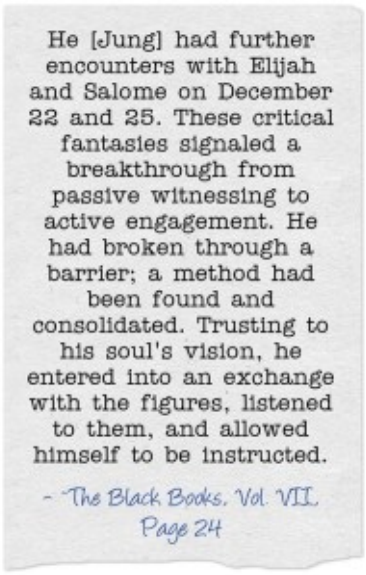

In an entry on the following day, she [Toni Wolff] noted that the work bound her to Jung-that a spiritual marriage had developed -but that she had to go further.
~The Black Books, Vol. VII, Page 29

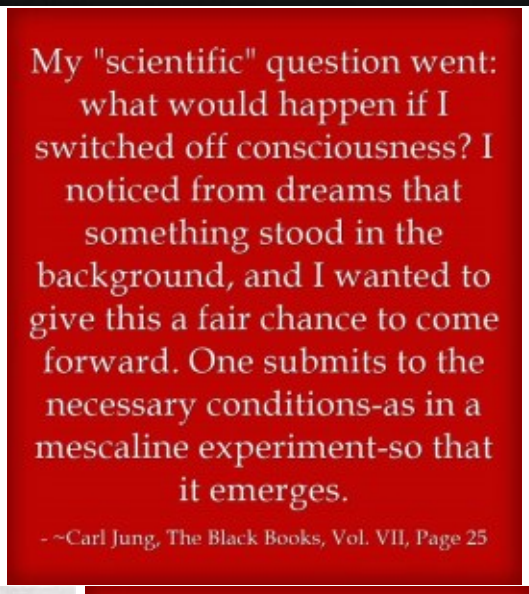

For the sake then of trying to achieve the maximum honesty with myself, I wrote everything down very carefully, following the old Greek mandate, 'give away all thou possessest, then thou shalt receive.'" This was from the Mithraic liturgy.
- ~Carl Jung, The Black Books, Vol. VII, Page 21

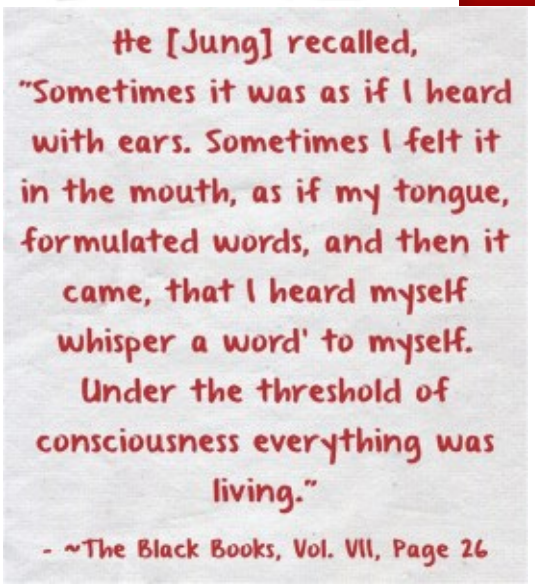

I must come again much closer to Dr. [Jung], inwardly he is now far from me."... "I think that he has got a lot of Symbols [CW 5]] from me-I inspired it-the revision-I brought him a lot of it. He probably doesn't know that.
~Toni Wolff, The Black Books, Vol. VII, Page 29

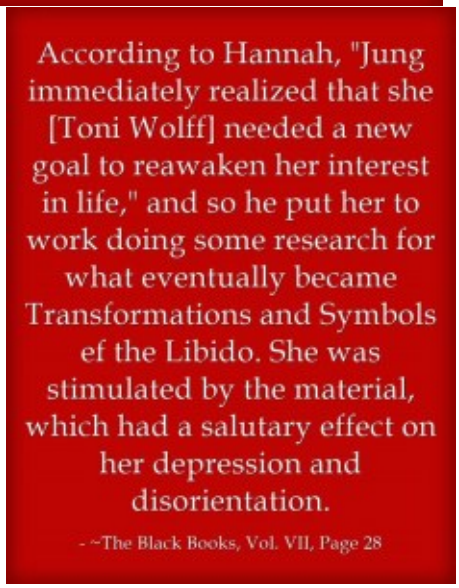

Toni Wolff was "suffering from depression and disorientation much accentuated by the death of her father." Her father had died the previous year. Much later, in an active imagination with her father, on September 7, 1937, Toni Wolff said to him, "I became ill after your death-melancholic-completely unreal and sunk in the inner world."
- ~The Black Books, Vol. VII, Page 28


Jung had probably actually started by physically digging holes in his garden, down by the water, to release his fantasies. He then began to imagine doing the same, while seated in his library. He descended into the depths and a fantasy sequence unfolded.
~The Black Books, Vol. VII, Page 23


He [Jung] had further encounters with Elijah and Salome on December 22 and 25. These critical fantasies signaled a breakthrough from passive witnessing to active engagement. He had broken through a barrier; a method had been found and consolidated. Trusting to his soul's vision, he entered into an exchange with the figures, listened to them, and allowed himself to be instructed.
- The Black Books, Vol. VII, Page 24


My "scientific" question went: what would happen if I switched off consciousness? I noticed from dreams that something stood in the background, and I wanted to give this a fair chance to come forward. One submits to the necessary conditions-as in a mescaline experiment-so that it emerges.
- ~Carl Jung, The Black Books, Vol. VII, Page 25


He [Jung] recalled, "Sometimes it was as if I heard with ears. Sometimes I felt it in the mouth, as if my tongue, formulated words, and then it came, that I heard myself whisper a word' to myself. Under the threshold of consciousness everything was living."
- ~The Black Books, Vol. VII, Page 26


According to Hannah, "Jung immediately realized that she [Toni Wolff] needed a new goal to reawaken her interest in life," and so he put her to work doing some research for what eventually became Transformations and Symbols ef the Libido. She was stimulated by the material, which had a salutary effect on her depression and disorientation.
- ~The Black Books, Vol. VII, Page 28

When C[arl] begins to participate with my psychic material perhaps I have got what I need- the nurturing and supporting substance? I suspect myself of having insufficient confidence in him, because my analysis back then was intermingled with his problems- although it was also good for me.

- Toni Wolff, The Black Books, Vol. I, Page 31

That autumn, he [Jung] took her [Toni], with Moltzer and his wife, to the International Psychoanalytic Conference in Weimar. A diary entry from January 18, 1912, indicates that she attended a discussion session at Jung's house in Kusnacht.

- The Black Books, Vol. VII, Page 28

She [Toni Wolff[noted that Jung read from Transformations and Symbols of the Libido and that the interpretation of the tree and the cross as mother symbols and the discussion of sacrifice and renunciation fully described her own conflict with her mother.

- ~The Black Books, Vol. VII, Page 28

After having children, women often didn't need their husbands, and their own problems tended to return. Her mother hadn't learned to work and had consequently plagued her children with unused libido. Toni Wolff was also critical of the bondage of marriage.

- ~ The Black Books, Vol. I, Page 31

Attempting to understand Goethe's Faust using Freud's method would be like trying to understand a Gothic cathedral through its mineralogical aspect.

~Carl Jung, The Black Books, Vol. I, Page 36

In a critical entry of January 16, 1916, his soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods.

- The Black Books, Vol. I, Page 48

There are few dreams noted in the Black Books. A recently recovered dream book contains a series of dreams from 1917 to 1925.

- The Black Books. Vol. I. Page 54

Jung described his technique for inducing spontaneous fantasies: "The training consists :first of all in systematic exercises for eliminating critical attention, thus producing a vacuum in consciousness."

~The Black Books, Vol. I, Page 54

The immediate sources that Jung drew on for his concept of the self appear to be the Atman/ Brahman conception in Hinduism, which he discussed in Psychological Types, and certain passages in Nietzsche's Thus Spoke Zarathustra.

~The Black Books, Vol. I, Page 66, fn 204

I was already very interested in the concept of the self, but I was not sure how I should understand it. I made my marks when I came across these passages, and they seemed very important to me ... . The concept of the self continued to recommend itself to me .... I thought that Nietzsche meant a sort of thing-in-itself behind the psychological phenomenon ... . I saw then also that he was producing a concept of the self which was like the Eastern concept; it is an Atman idea.

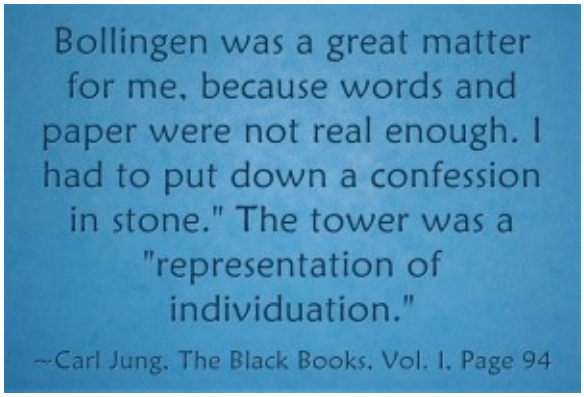
~The Black Books, Vol. I, Page 66, fn 204

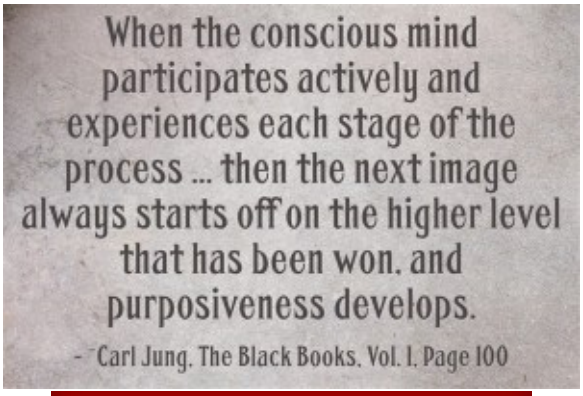
I am of the opinion that the union of rational and irrational truth is to be found not so much in art as in the symbol per se; for it is the essence of the symbol to contain both the rational and irrational.

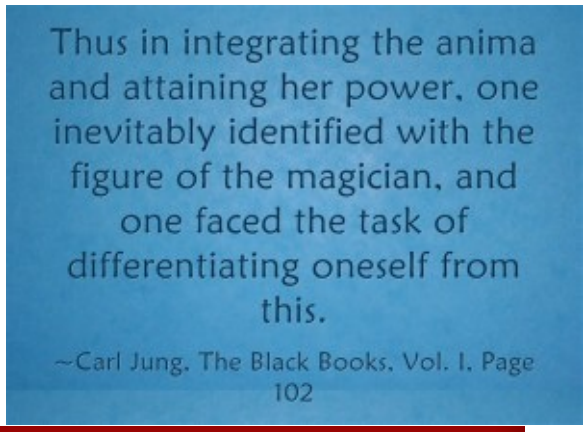
- ~ Carl Jung, The Black Books, Vol. I, Page 72

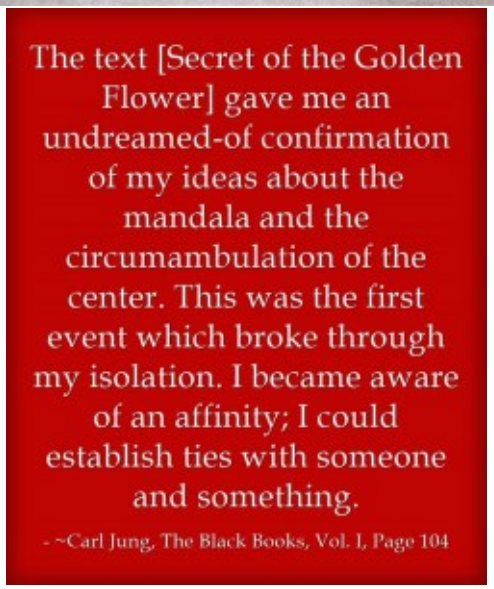
In 1926, Christiana Morgan came to Jung for analysis. She had read Psychological Types and turned to him for assistance with her problems with relationships and with depression.

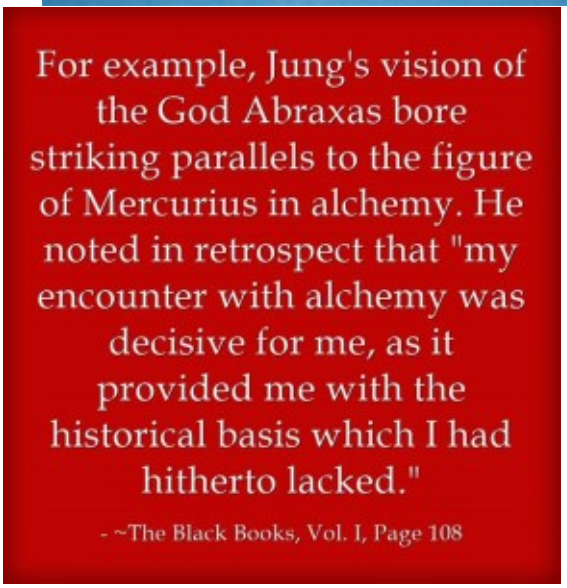
- ~The Black Books, Vol. I, Page 92-93

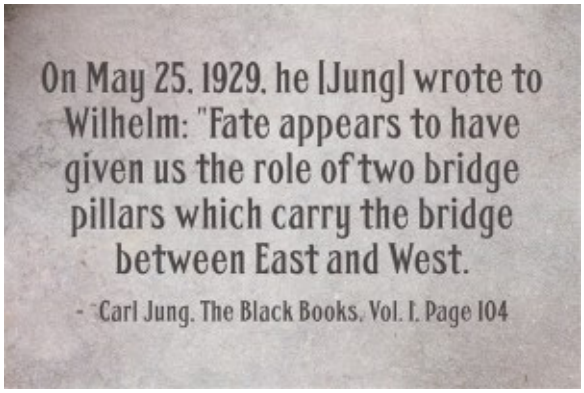

Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone." The tower was a "representation of individuation."
~Carl Jung, The Black Books, Vol. I, Page 94


When the conscious mind participates actively and experiences each stage of the process ... then the next image always starts off on the higher level that has been won, and purposiveness develops.
- Carl Jung, The Black Books, Vol. I, Page 100

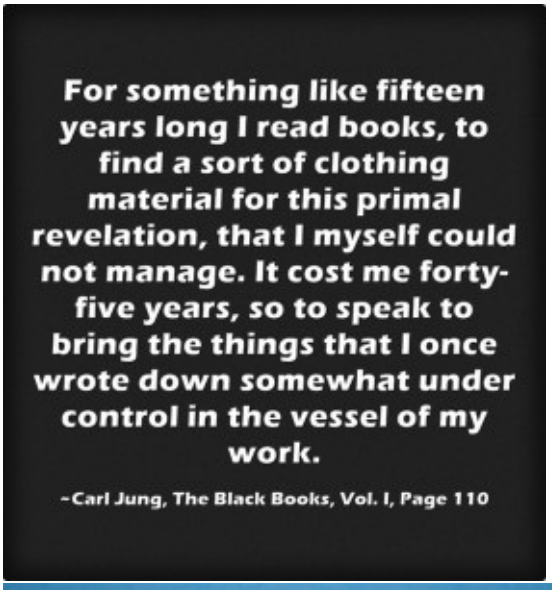

Thus in integrating the anima and attaining her power, one inevitably identified with the figure of the magician, and one faced the task of differentiating oneself from this.
~Carl Jung, The Black Books, Vol. I, Page 102

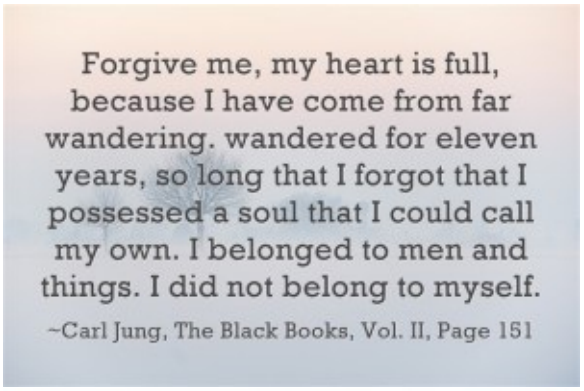

The text [Secret of the Golden Flower] gave me an undreamed-of confirmation of my ideas about the mandala and the circumambulation of the center. This was the first event which broke through my isolation. I became aware of an affinity; I could establish ties with someone and something.
- ~Carl Jung, The Black Books, Vol. I, Page 104

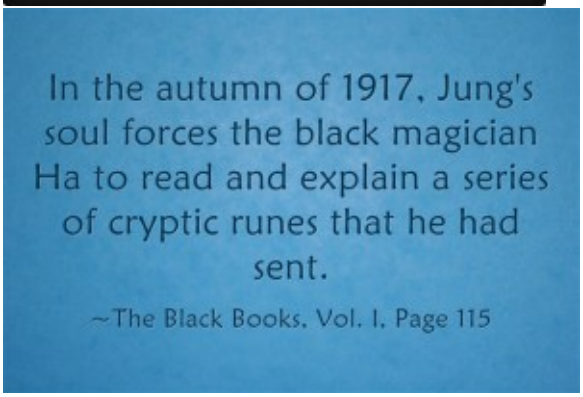

For example, Jung's vision of the God Abraxas bore striking parallels to the figure of Mercurius in alchemy. He noted in retrospect that "my encounter with alchemy was decisive for me, as it provided me with the historical basis which I had hitherto lacked."
- ~The Black Books, Vol. I, Page 108

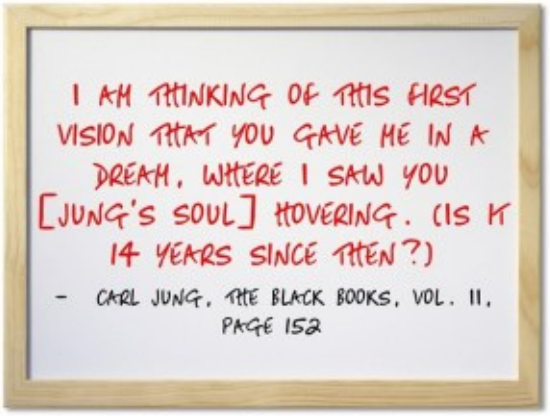

On May 25, 1929, he [Jung] wrote to Wilhelm: "Fate appears to have given us the role of two bridge pillars which carry the bridge between East and West.
- Carl Jung, The Black Books, Vol. I, Page 104

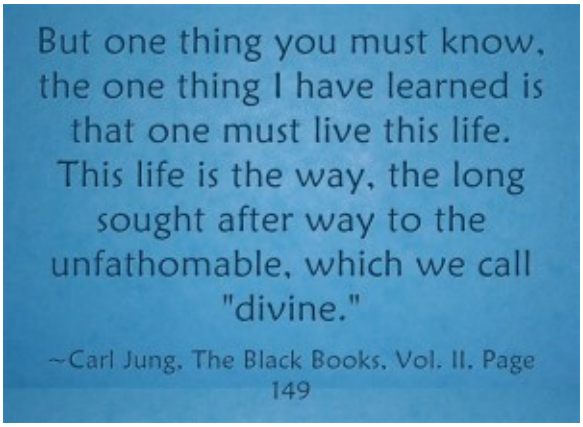
Jung's commentary on The Secret of the Golden Flower was a turning point. It was his first public discussion of the significance of the mandala. For the first time, he anonymously presented three of his own paintings from Liber Novus as examples of European mandalas and commented on them.
~The Black Books, Vol. I, Page 105


For something like fifteen years long I read books, to find a sort of clothing material for this primal revelation, that I myself could not manage. It cost me forty-five years, so to speak to bring the things that I once wrote down somewhat under control in the vessel of my work.
~Carl Jung, The Black Books, Vol. I, Page 110


Forgive me, my heart is full, because I have come from far wandering. wandered for eleven years, so long that I forgot that I possessed a soul that I could call my own. I belonged to men and things. I did not belong to myself.
~Carl Jung, The Black Books, Vol. II, Page 151


In the autumn of 1917, Jung's soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent.
~The Black Books, Vol. I, Page 115


I AM THINKING OF THIS FIRST VISION THAT YOU GAVE ME IN A DREAM, WHERE I SAW YOU [JUNG'S SOUL] HOVERING. (IS IT 14 YEARS SINCE THEN?)
- CARL JUNG, THE BLACK BOOKS, VOL. II, PAGE 152


But one thing you must know, the one thing I have learned is that one must live this life. This life is the way, the long sought after way to the unfathomable, which we call "divine."
~Carl Jung, The Black Books, Vol. II, Page 149

My soul, I found you again, I would like to, no, I will stay with you. My journey should continue with you. I will wander with you and ascend to my solitude, no longer alone as before and greedy and impatient, but with comforting courage and quiet delight.

- ~Carl Jung, The Black Books, Vol. II, Page 150

Why must I tell you all that, my soul? Why do you chain me to this book? And why do you drive my pen so furiously, as if it had to go a long way and hurry to cover it?

- ~Carl Jung, The Black Books, Vol. II, Page 154

What is it I shall do? Tell you more about my inner matters? Shall I overcome the daimon of my interior? Is it the hundred-headed dragon?

~Carl Jung, The Black Books, Vol. II, Page 159

Is it solitude, to be with oneself? Solitude is true only when the self is a desert. I hear the words: "An anchorite in his own desert." The monks in the Syrian desert occur to me. My dream?

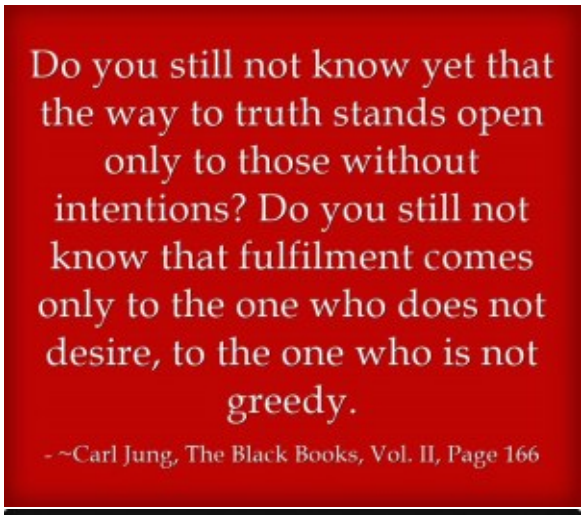
~Carl Jung, The Black Books, Vol. II, Page 164

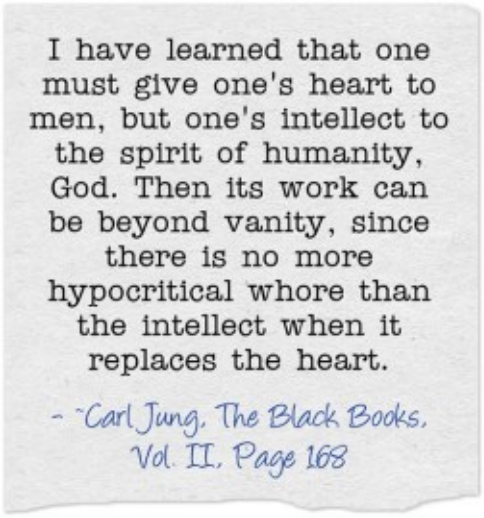
I hear the cruel word "Wait." This is the devil's most horrible punishment of hell, he lets people wait. Torment belongs to the desert- I actually know it, but I didn't want to know.

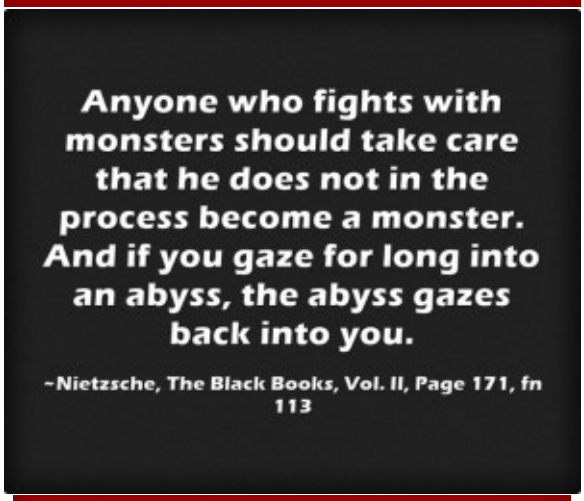
~Carl Jung, The Black Books, Vol. II, Page 165

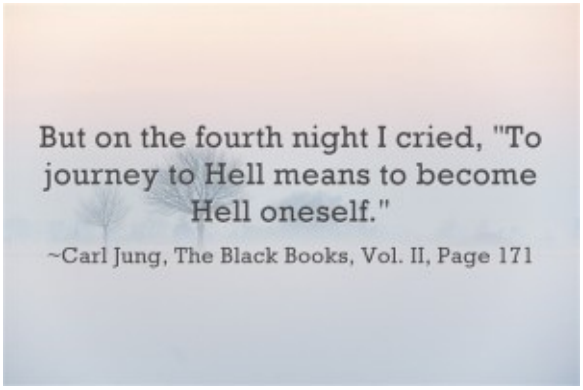
After a hard struggle I have come a piece of the way nearer to you. How hard this struggle was! I had fallen into an undergrowth of doubt, confusion, and scorn. Only the love of those, to whom I gave love, saved me from the darkness.

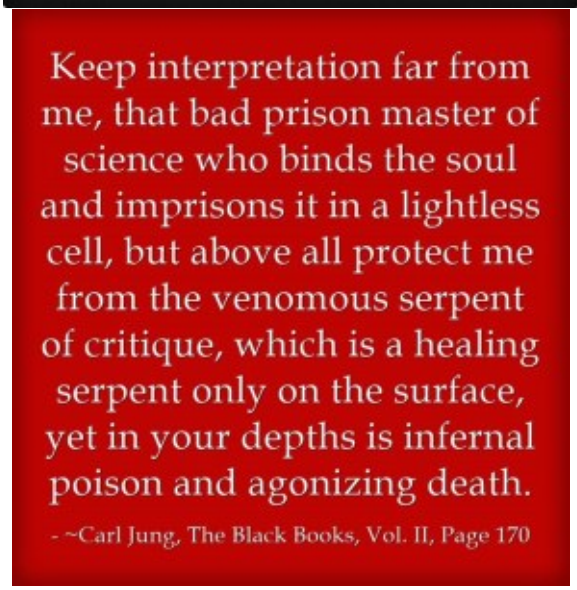
- ~Carl Jung, The Black Books, Vol. II, Page 165

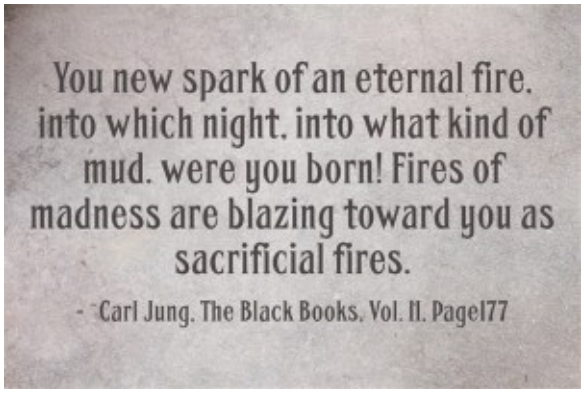

Do you still not know yet that the way to truth stands open only to those without intentions? Do you still not know that fulfilment comes only to the one who does not desire, to the one who is not greedy.
- ~Carl Jung, The Black Books, Vol. II, Page 166

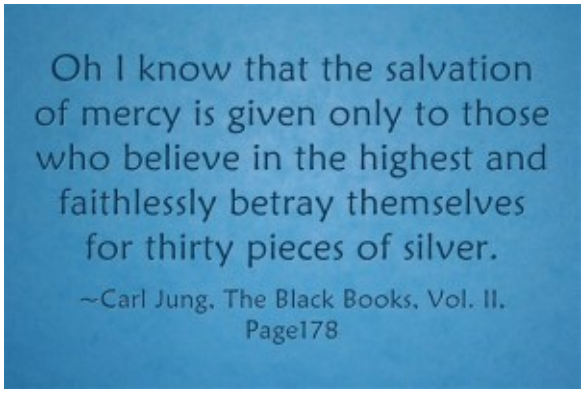

I have learned that one must give one's heart to men, but one's intellect to the spirit of humanity, God. Then its work can be beyond vanity, since there is no more hypocritical whore than the intellect when it replaces the heart.
- ~Carl Jung, The Black Books, Vol. II, Page 168

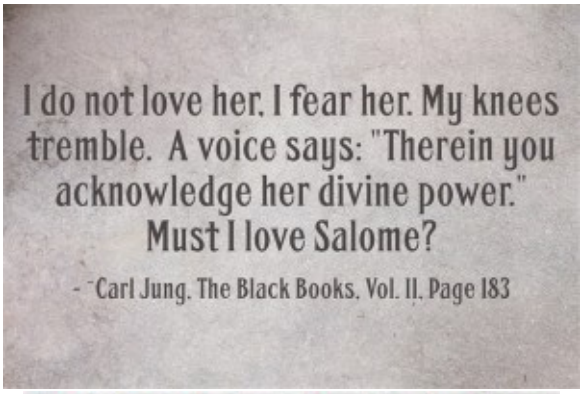

Anyone who fights with monsters should take care that he does not in the process become a monster. And if you gaze for long into an abyss, the abyss gazes back into you.
~Nietzsche, The Black Books, Vol. II, Page 171, fn 113

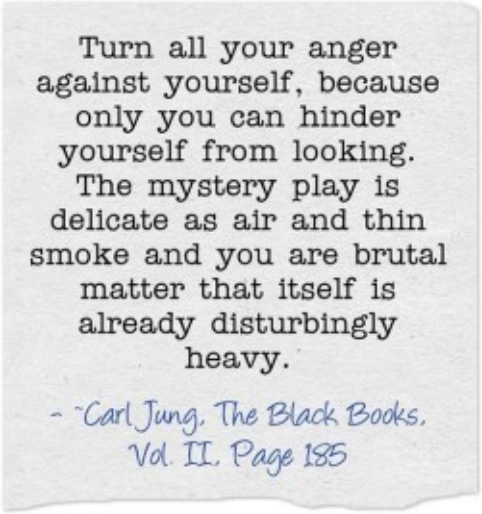

But on the fourth night I cried, "To journey to Hell means to become Hell oneself."
~Carl Jung, The Black Books, Vol. II, Page 171

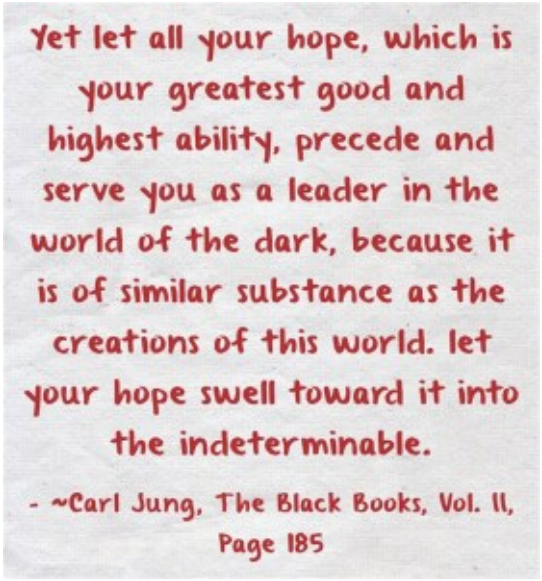

Keep interpretation far from me, that bad prison master of science who binds the soul and imprisons it in a lightless cell, but above all protect me from the venomous serpent of critique, which is a healing serpent only on the surface, yet in your depths is infernal poison and agonizing death.
- ~Carl Jung, The Black Books, Vol. II, Page 170

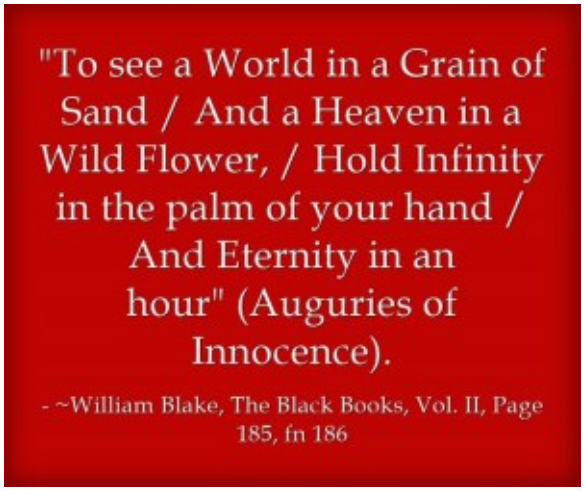

You new spark of an eternal fire, into which night, into what kind of mud, were you born! Fires of madness are blazing toward you as sacrificial fires.
- Carl Jung, The Black Books, Vol. II, Page177

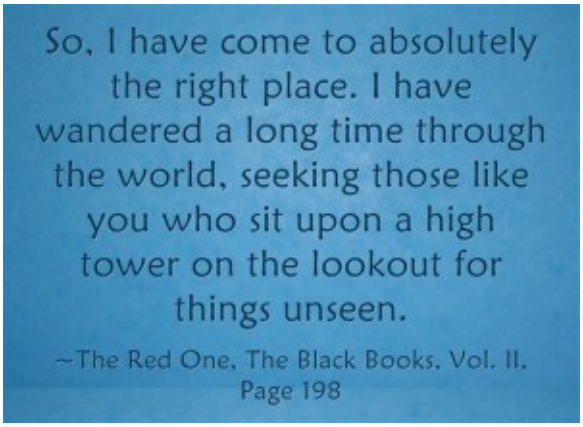

Oh I know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver.
~Carl Jung, The Black Books, Vol. II, Page178

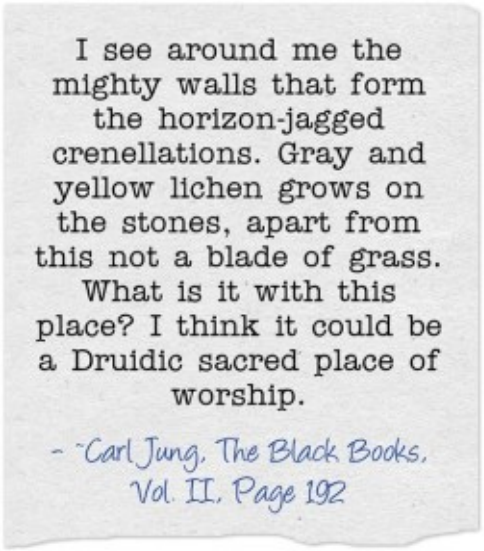

I do not love her. I fear her. My knees tremble. A voice says: "Therein you acknowledge her divine power." Must I love Salome?
- ~Carl Jung, The Black Books, Vol. II, Page 183

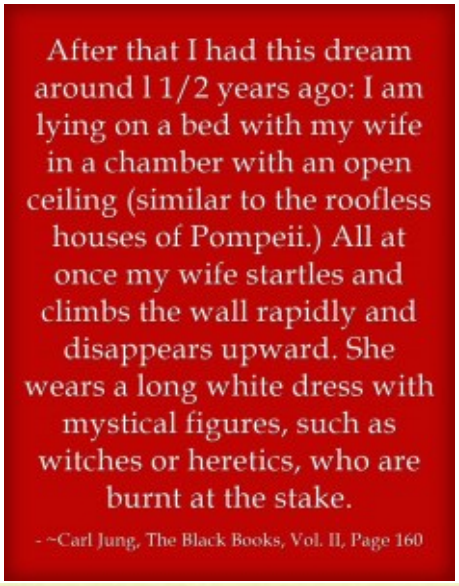

Turn all your anger against yourself, because only you can hinder yourself from looking. The mystery play is delicate as air and thin smoke and you are brutal matter that itself is already disturbingly heavy.
- ~Carl Jung, The Black Books, Vol. II, Page 185

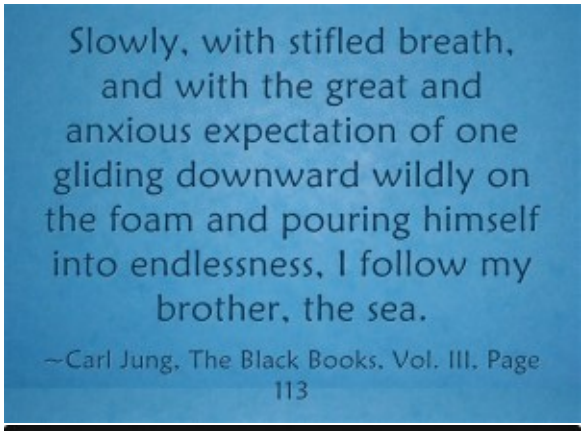

Yet let all your hope, which is your greatest good and highest ability, precede and serve you as a leader in the world of the dark, because it is of similar substance as the creations of this world. let your hope swell toward it into the indeterminable.
- ~Carl Jung, The Black Books, Vol. II, Page 185

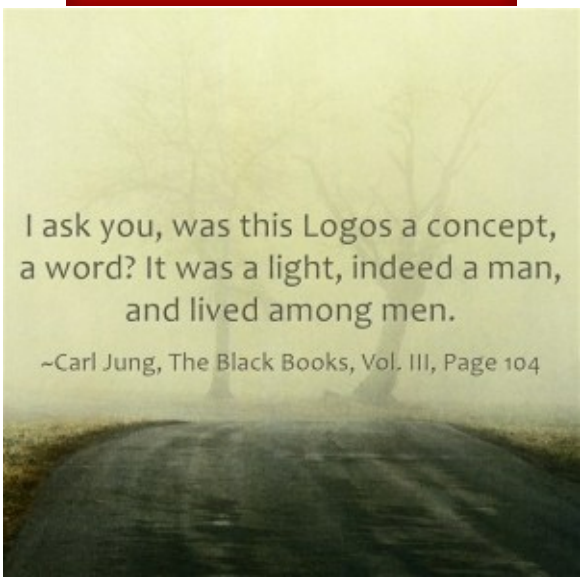

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence).
- ~William Blake, The Black Books, Vol. II, Page 185, fn 186

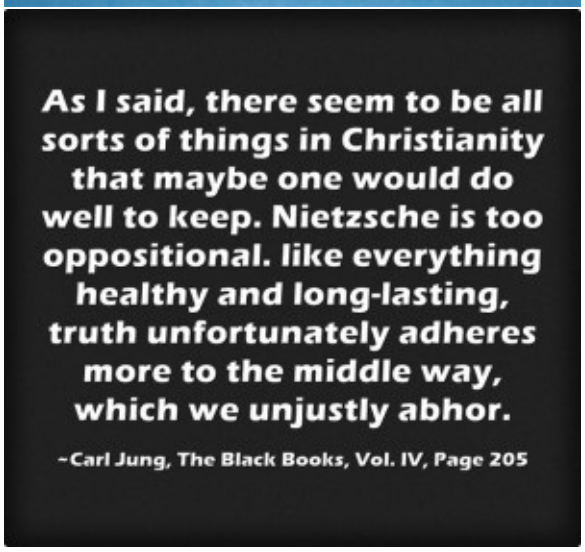

So, I have come to absolutely the right place. I have wandered a long time through the world, seeking those like you who sit upon a high tower on the lookout for things unseen.
~The Red One, The Black Books, Vol. II, Page 198

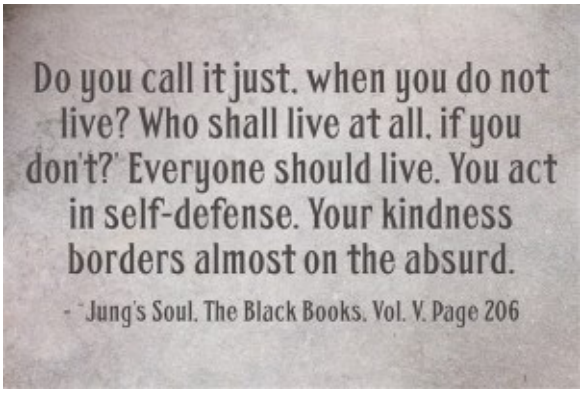

I see around me the mighty walls that form the horizon-jagged crenellations. Gray and yellow lichen grows on the stones, apart from this not a blade of grass. What is it with this place? I think it could be a Druidic sacred place of worship.
- ~Carl Jung, The Black Books, Vol. II, Page 192

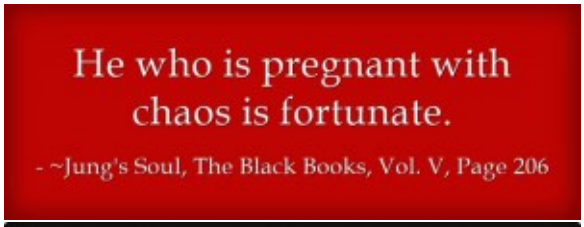

After that I had this dream around 1 1/2 years ago: I am lying on a bed with my wife in a chamber with an open ceiling (similar to the roofless houses of Pompeii.) All at once my wife startles and climbs the wall rapidly and disappears upward. She wears a long white dress with mystical figures, such as witches or heretics, who are burnt at the stake.
- ~Carl Jung, The Black Books, Vol. II, Page 160

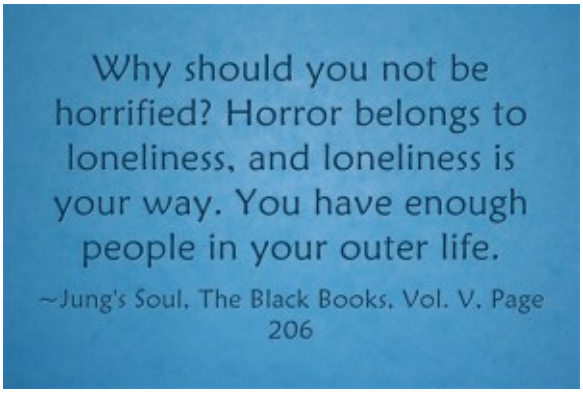

Slowly, with stifled breath, and with the great and anxious expectation of one gliding downward wildly on the foam and pouring himself into endlessness, I follow my brother, the sea.
~Carl Jung, The Black Books, Vol. III, Page 113


I ask you, was this Logos a concept, a word? It was a light, indeed a man, and lived among men.
~Carl Jung, The Black Books, Vol. III, Page 104

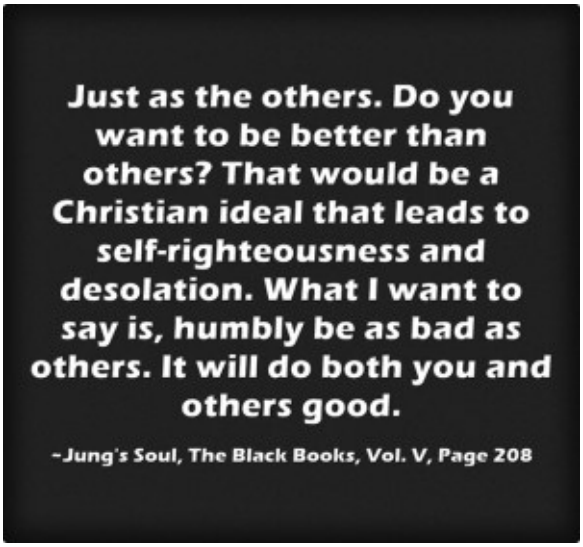

As I said, there seem to be all sorts of things in Christianity that maybe one would do well to keep. Nietzsche is too oppositional. like everything healthy and long-lasting, truth unfortunately adheres more to the middle way, which we unjustly abhor.
~Carl Jung, The Black Books, Vol. IV, Page 205

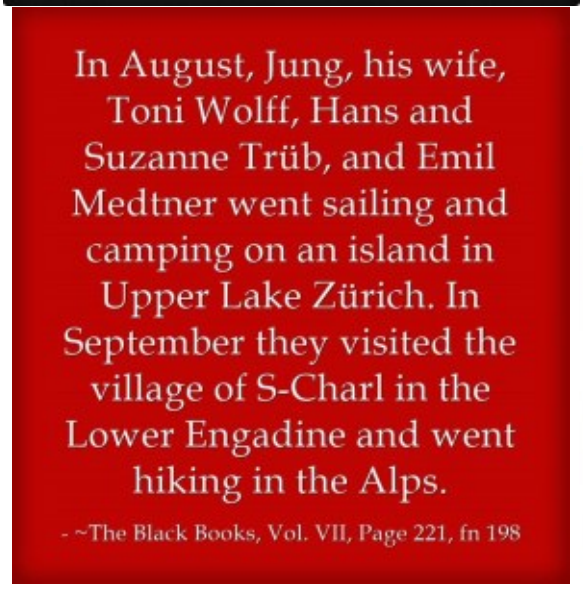

Do you call it just, when you do not live? Who shall live at all, if you don't?' Everyone should live. You act in self-defense. Your kindness borders almost on the absurd.
- 'Jung's Soul, The Black Books, Vol. V, Page 206

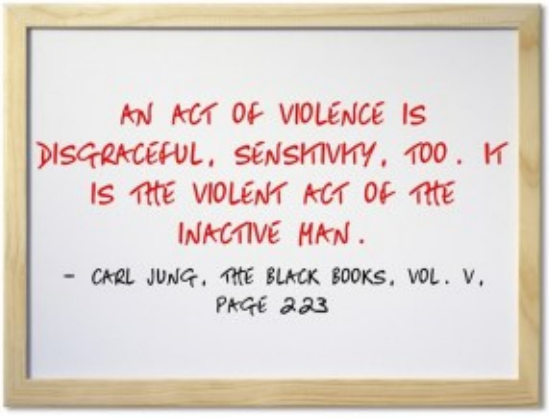

He who is pregnant with chaos is fortunate.
- ~Jung's Soul, The Black Books, Vol. V, Page 206

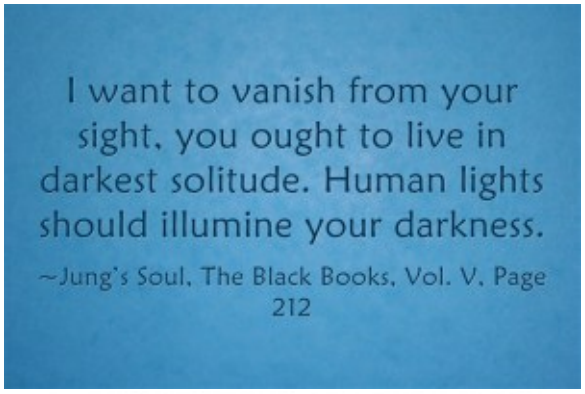

Why should you not be horrified? Horror belongs to loneliness, and loneliness is your way. You have enough people in your outer life.
~Jung's Soul, The Black Books, Vol. V, Page 206

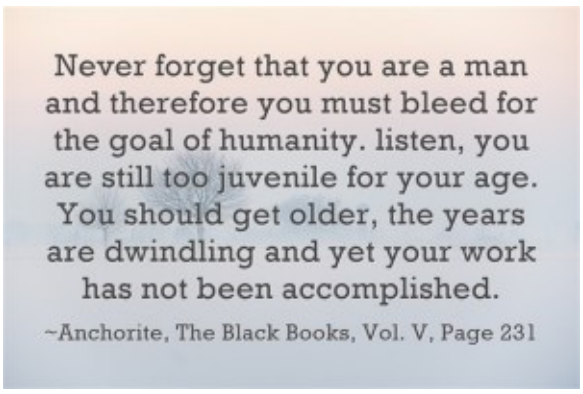
"Straightforward direct love." love inside-out is better described as indirect love. To my way of thinking loving someone indirectly is to love their obverse. Love the generosity of the miser, the ugly of the beautiful, the rationality of the crazy and the badness of good.
~Jung's Soul, The Black Books, Vol. V, Page 207

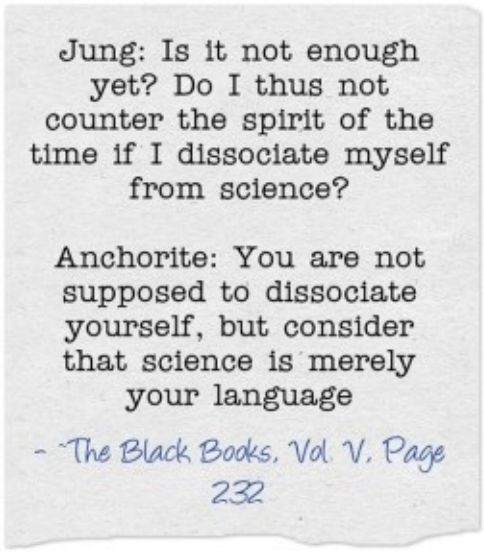

Just as the others. Do you want to be better than others? That would be a Christian ideal that leads to self-righteousness and desolation. What I want to say is, humbly be as bad as others. It will do both you and others good.
~Jung's Soul, The Black Books, Vol. V, Page 208

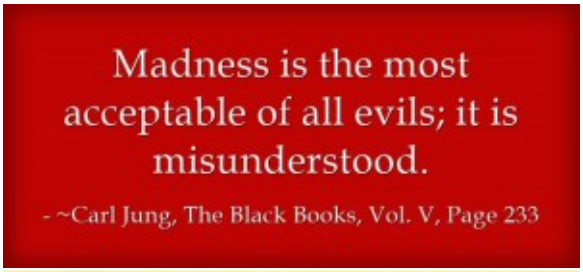

In August, Jung, his wife, Toni Wolff, Hans and Suzanne Trüb, and Emil Medtner went sailing and camping on an island in Upper Lake Zürich. In September they visited the village of S-Charl in the Lower Engadine and went hiking in the Alps.
- ~The Black Books, Vol. VII, Page 221, fn 198

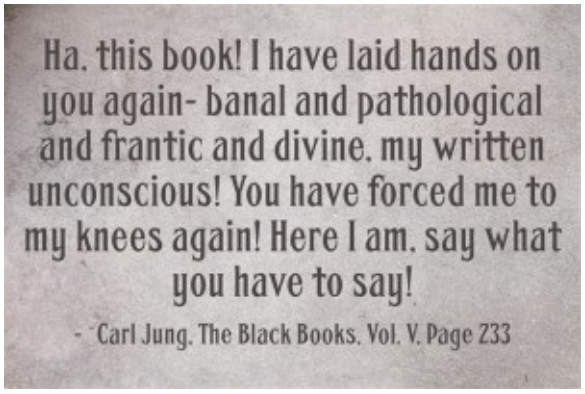

AN ACT OF VIOLENCE IS DISGRACEFUL, SENSITIVITY, TOO. IT IS THE VIOLENT ACT OF THE INACTIVE MAN.
- CARL JUNG, THE BLACK BOOKS, VOL. V, PAGE 223

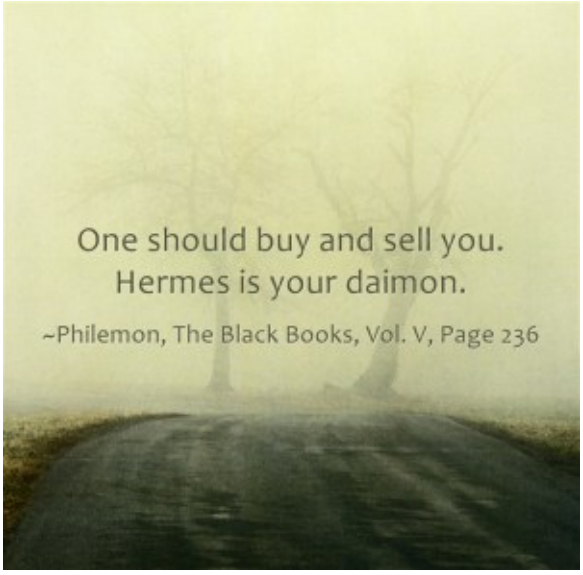

I want to vanish from your sight, you ought to live in darkest solitude. Human lights should illumine your darkness.
~Jung's Soul, The Black Books, Vol. V, Page 212

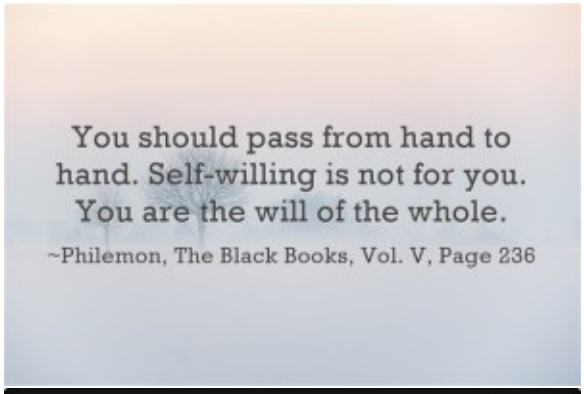

Never forget that you are a man and therefore you must bleed for the goal of humanity. listen, you are still too juvenile for your age. You should get older, the years are dwindling and yet your work has not been accomplished.
~Anchorite, The Black Books, Vol. V, Page 231


Jung: Is it not enough yet? Do I thus not counter the spirit of the time if I dissociate myself from science?
Anchorite: You are not supposed to dissociate yourself, but consider that science is merely your language
- The Black Books, Vol. V, Page 232

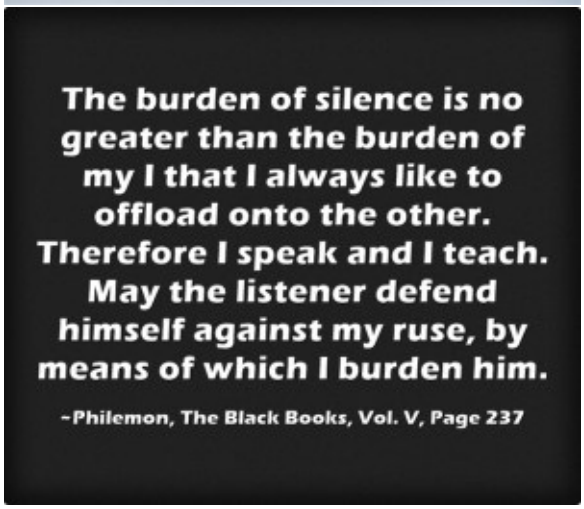

Madness is the most acceptable of all evils; it is misunderstood.
- ~Carl Jung, The Black Books, Vol. V, Page 233

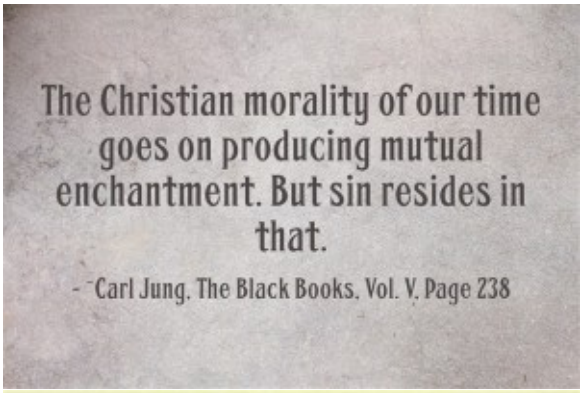

Ha. this book! I have laid hands on you again- banal and pathological and frantic and divine. my written unconscious! You have forced me to my knees again! Here I am. say what you have to say!
- Carl Jung. The Black Books. Vol. V. Page 233

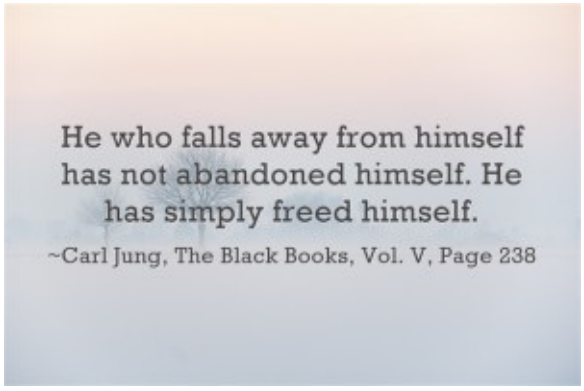

One should buy and sell you. Hermes is your daimon.
~Philemon, The Black Books, Vol. V, Page 236

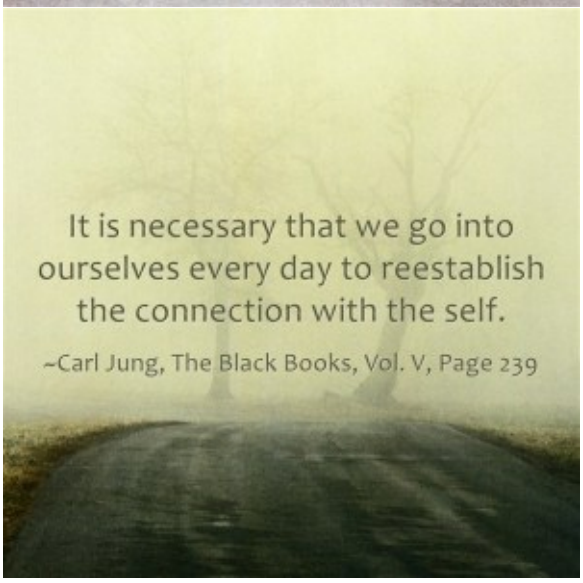

You should pass from hand to hand. Self-willing is not for you. You are the will of the whole.
~Philemon, The Black Books, Vol. V, Page 236

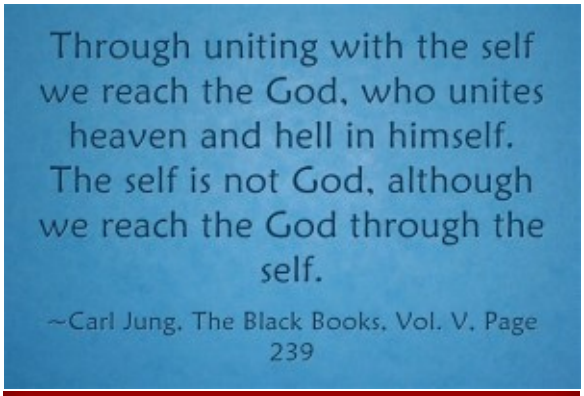
PHILEMON, KEEPER OF THE HOARD, WITH AMBIGUOUS SPEECH YOU ATTEND TO YOUR DUTY.
- CARL JUNG, THE BLACK BOOKS, VOL. V, PAGE 237

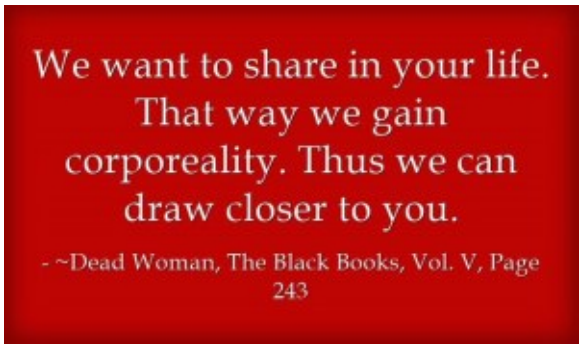

The burden of silence is no greater than the burden of my I that I always like to offload onto the other. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him.
~Philemon, The Black Books, Vol. V, Page 237

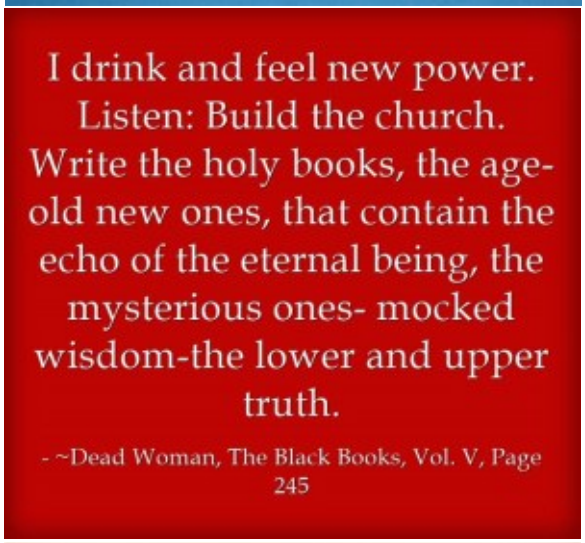

The Christian morality of our time goes on producing mutual enchantment. But sin resides in that.
- Carl Jung. The Black Books. Vol. V. Page 238

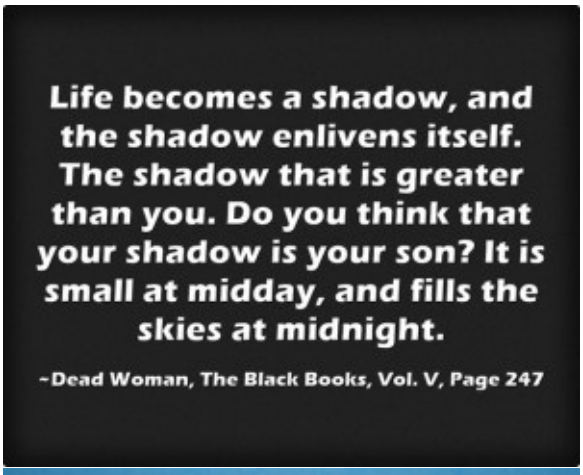

He who falls away from himself has not abandoned himself. He has simply freed himself.
~Carl Jung, The Black Books, Vol. V, Page 238

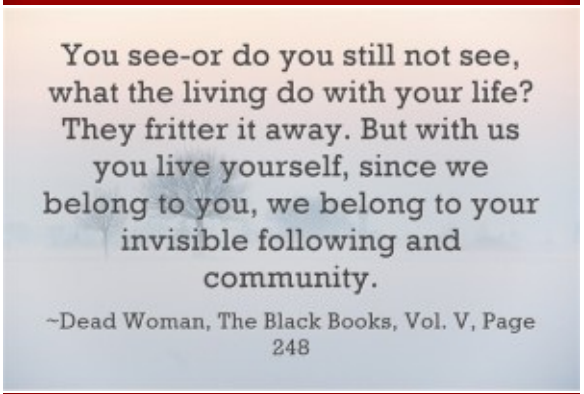

It is necessary that we go into ourselves every day to reestablish the connection with the self.
~Carl Jung, The Black Books, Vol. V, Page 239

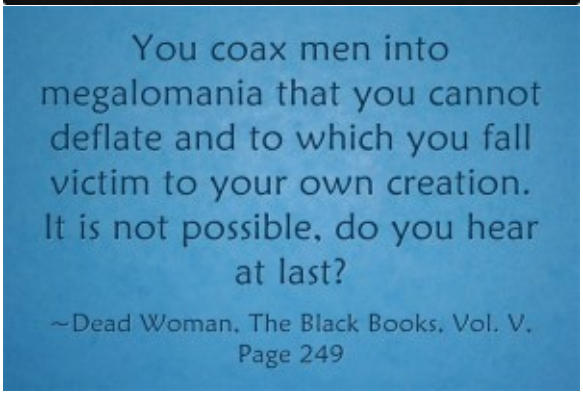

Through uniting with the self we reach the God, who unites heaven and hell in himself. The self is not God, although we reach the God through the self.
~Carl Jung, The Black Books, Vol. V, Page 239

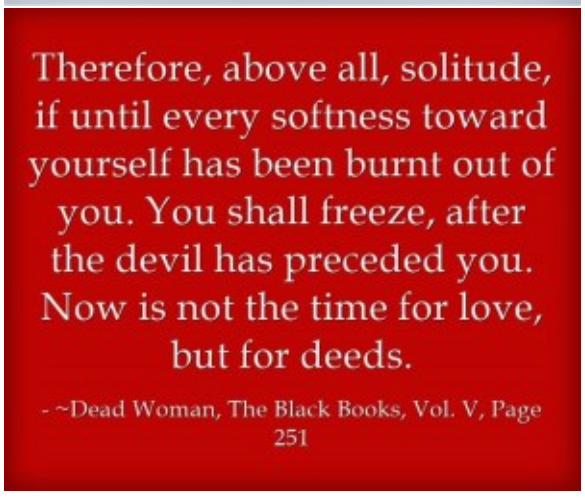

We want to share in your life. That way we gain corporeality. Thus we can draw closer to you.
- ~Dead Woman, The Black Books, Vol. V, Page 243

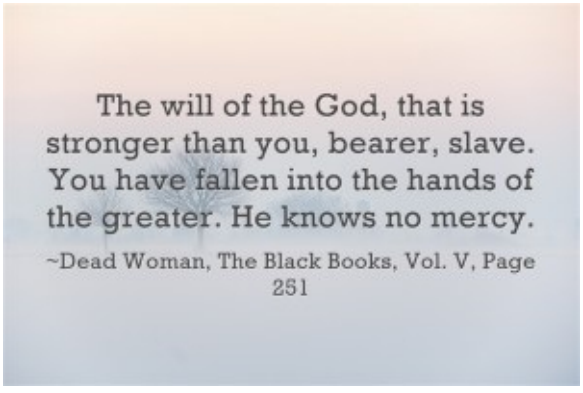

I drink and feel new power. Listen: Build the church. Write the holy books, the age-old new ones, that contain the echo of the eternal being, the mysterious ones- mocked wisdom-the lower and upper truth.
- ~Dead Woman, The Black Books, Vol. V, Page 245

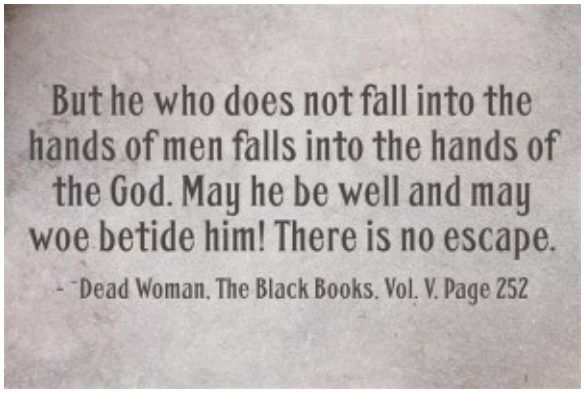

Life becomes a shadow, and the shadow enlivens itself. The shadow that is greater than you. Do you think that your shadow is your son? It is small at midday, and fills the skies at midnight.
~Dead Woman, The Black Books, Vol. V, Page 247


You see-or do you still not see, what the living do with your life? They fritter it away. But with us you live yourself, since we belong to you, we belong to your invisible following and community.
~Dead Woman, The Black Books, Vol. V, Page 248


You coax men into megalomania that you cannot deflate and to which you fall victim to your own creation. It is not possible, do you hear at last?
~Dead Woman, The Black Books, Vol. V, Page 249


Therefore, above all, solitude, if until every softness toward yourself has been burnt out of you. You shall freeze, after the devil has preceded you. Now is not the time for love, but for deeds.
- ~Dead Woman, The Black Books, Vol. V, Page 251


The will of the God, that is stronger than you, bearer, slave. You have fallen into the hands of the greater. He knows no mercy.
~Dead Woman, The Black Books, Vol. V, Page 251


But he who does not fall into the hands of men falls into the hands of the God. May he be well and may woe betide him! There is no escape.
- ~Dead Woman. The Black Books. Vol. V. Page 252

Above all dedicate your prayer to me, so I can convey it to the distant God. Prayer has magical power and compels the Gods. Don't you feel the influence of the Gods and the daimons?

- ~Dead Woman, The Black Books, Vol. V, Page 269

Am I at your [Dead Woman] mercy? Should day no longer shine for me? Should I become a shadow with a living body amongst you, invisible ones? You are formless and beyond grasp, and you emanate the coldness of the grave.

- ~Carl Jung, The Black Books, Vol. V, Page 248

Eternal fate presides over the Gods also, not only over mortals.

- ~Carl Jung, The Black Books, Vol. V, Page 268

Jung: Ridiculous trickery! I'm no parson. Where are the institutions:'

Dead Woman: "Create them! Dig deep, everything is ready. But work on the book of the secrets and the teachings.

- ~The Black Books, Vol. V, Page 250

Jung: What do you mean, my work? My science, my book?

The Black Books, Vol. V, Page It's not your book, it's the book. Science is what you do. Do it, without hesitation. There is no way back, only forward. Your love belongs there. Ridiculous-your love! You must allow death to occur.

- ~The Black Books, Vol. V, Page 251

Emma Jung commented, "The concept of God does precisely not match a known image or an imago,"

to which Jung replied,

"That is already the case with the primitives (the God is not the father, but the Grandfather, etc.).

The Black Books, Vol. V, Page 280, fn 417

In the discussion, Toni Wolff noted,

"In analysis one can also reach God through love and will, not by overpowering, as K. [Keller] thinks."

Jung replied, "In analysis we rather get prepared for it. If not, overpowering happens."

- ~The Black Books, Vol. V, Page 280, fn 417

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him. His light is blue, like that of a distant star.

~Jung's Soul, The Black Books, Page 272

To attain individuality, we need a large share of death. Therefore it is called "Ye are Gods", since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the heavenly world.

~Jung's Soul, The Black Books, Page 272

But you have in you the one God, the wonderfully beautiful and kind, the solitary, starlike, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas.

- ~Jung's Soul, The Black Books, Page 275

Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers.

- ~Jung's Soul, The Black Books, Page 276

Years later, Toni Wolff, referring to a dream in which Moltzer appeared, noted, "Am I like M. M.-or is she C.'s anima- inhuman?" (August 20, 1950, Diary 0 , p. 78).

~The Black Books, Vol. VI, Page 258, fn 264

Through my medial side, I am like C.'s hollow form and therefore I always wanted to be filled in by him.

- ~Toni Wolff, The Black Books, Vol. I, Page 96

I am your woman, who can give you life.
In the long run no earthly woman is capable of the same.;;
You have caught me and forced me to be faithful. I am your woman, no one else is.

At this time, Jung was corresponding with Maria Moltzer and Toni Wolff. fn 261

- ~Jung's Soul, The Black Books, Vol. VI, Page 257

Through constant outward living we lose the self and through this we also become secretly selfish in our best endeavors.

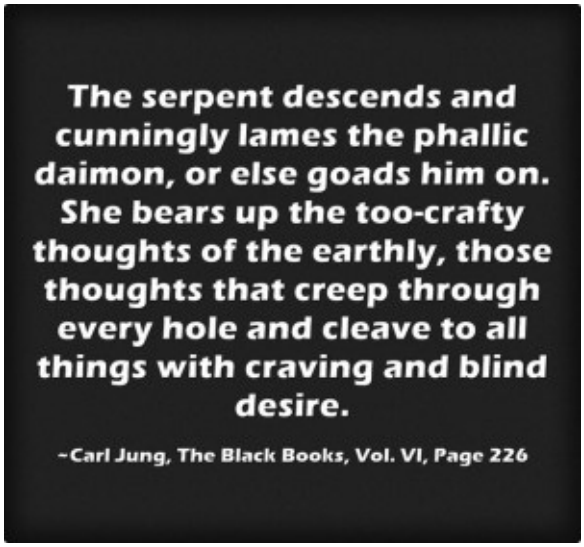
- ~Carl Jung, The Black Books, Vol. V, Page 239

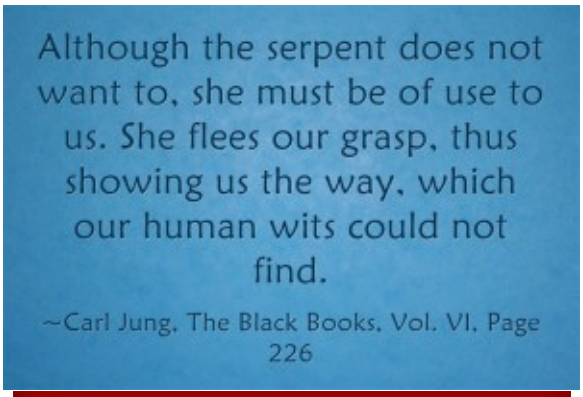
If your community is not under the sign of the mother, it is under the sign of the Phallus. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution.

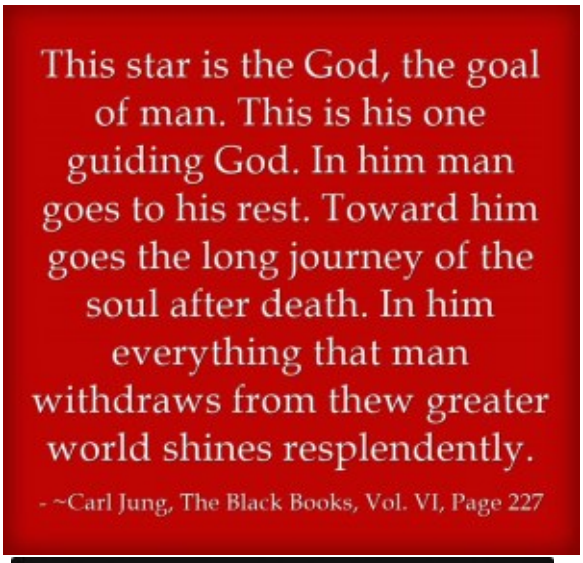
~Carl Jung, The Black Books, Vol. VI, Page 225

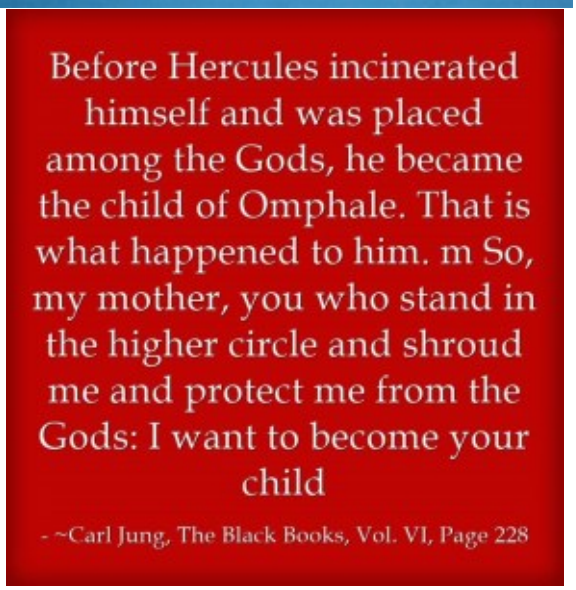
In community we go to the source, which is the mother. In singleness we go to the future, which is the engendering phallus.

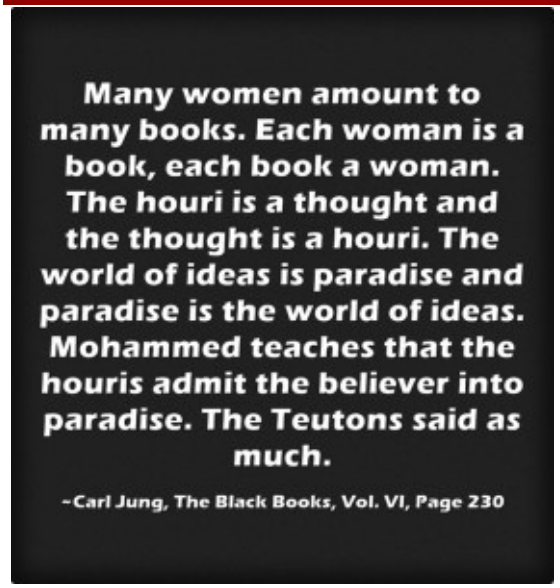
- ~Carl Jung, The Black Books, Vol. VI, Page 226

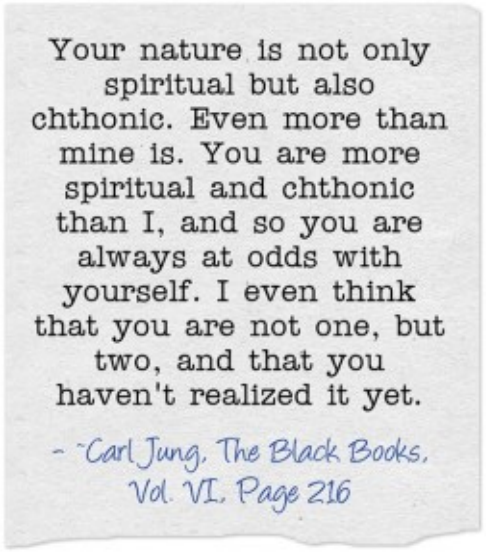

The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving and blind desire.
~Carl Jung, The Black Books, Vol. VI, Page 226


Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find.
~Carl Jung, The Black Books, Vol. VI, Page 226


This star is the God, the goal of man. This is his one guiding God. In him man goes to his rest. Toward him goes the long journey of the soul after death. In him everything that man withdraws from thew greater world shines resplendently.
- ~Carl Jung, The Black Books, Vol. VI, Page 227


Before Hercules incinerated himself and was placed among the Gods, he became the child of Omphale. That is what happened to him. m So, my mother, you who stand in the higher circle and shroud me and protect me from the Gods: I want to become your child
- ~Carl Jung, The Black Books, Vol. VI, Page 228


Many women amount to many books. Each woman is a book, each book a woman. The houri is a thought and the thought is a houri. The world of ideas is paradise and paradise is the world of ideas. Mohammed teaches that the houris admit the believer into paradise. The Teutons said as much.
~Carl Jung, The Black Books, Vol. VI, Page 230


Your nature is not only spiritual but also chthonic. Even more than mine is. You are more spiritual and chthonic than I, and so you are always at odds with yourself. I even think that you are not one, but two, and that you haven't realized it yet.
- Carl Jung, The Black Books, Vol. VI, Page 216

You [Soul] are like the chicken that has hatched ducklings. You don't listen to what I say. You are unreasonable. You don't come to humane terms with me, though you always claim that you do. You work against me and you are in love with me.

- ~Carl Jung, The Black Books, Vol. VI, Page 216

0ur Lord Jesus Christ! Blessed be your name. Your work lasts long, you endured hardship for the sake of mankind. You did the greatest thing for us, out of animals you made quasi-human beings. You gave your life for beastly mankind, your spirit was with us through an endlessly long time.

- ~Carl Jung, The Black Books, Vol. VI, Page 232

You [Christ] have done your great work patiently, and men still look to you and still ask you for help and want to receive the mercy of God through you. You do not tire of giving to men. I praise your divine patience.

- ~Carl Jung, The Black Books, Vol. VI, Page 232-233

Behold, Lord Jesus Christ, they [Mankind] do not love you, but they long for you with greed, for they also crave their neighbor's possessions. They do not love their neighbor, but they want what is his good.

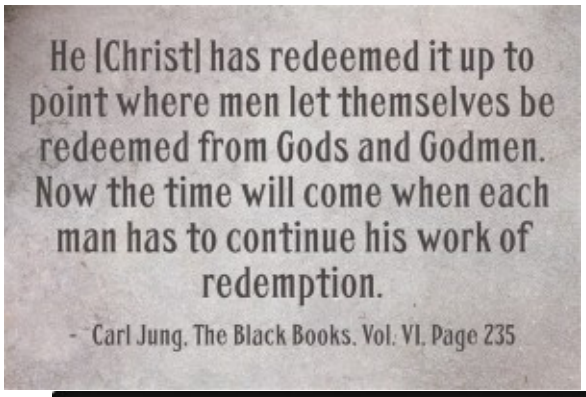
~Carl Jung, The Black Books, Vol. VI, Page 233

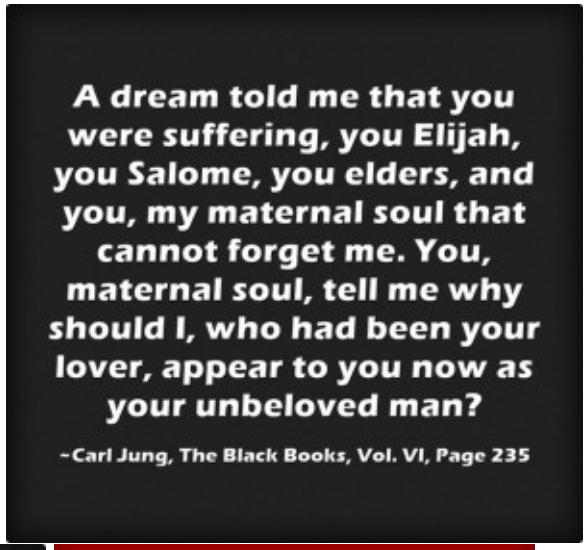
I believe that our lord Jesus Christ has completed his work, since the one who has given his life, his entire truth, and his entire soul, has completed his work. Therefore I believe that our lord Jesus Christ has indeed improved mankind.

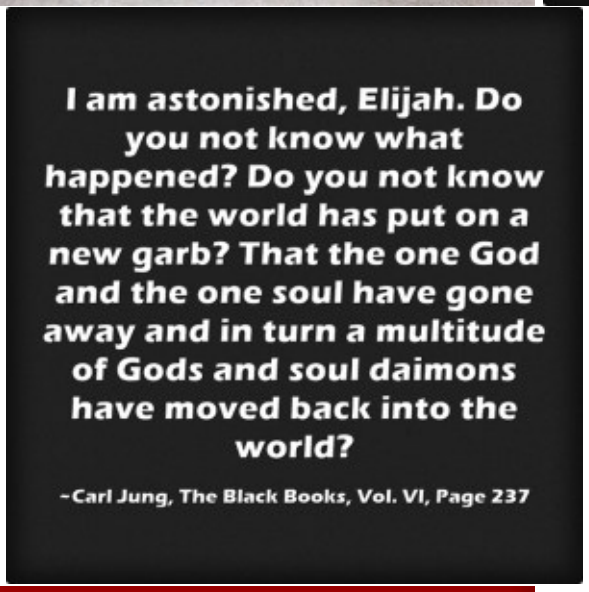
- ~Carl Jung, The Black Books, Vol. VI, Page 234-235

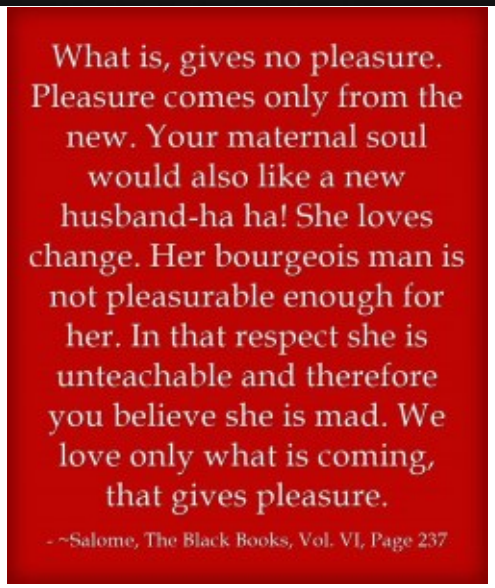
Don't you have any love for our lord Jesus Christ? Can't you give him the price of peace after his completed work? And continue his work as your work in yourselves? Do you really still need his help and care?

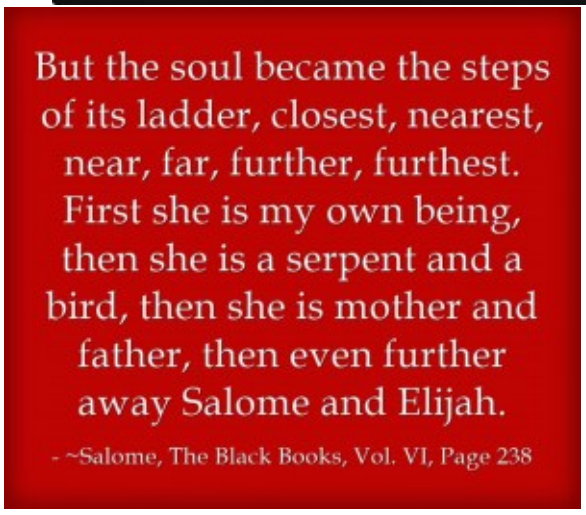
~Carl Jung, The Black Books, Vol. VI, Page 234

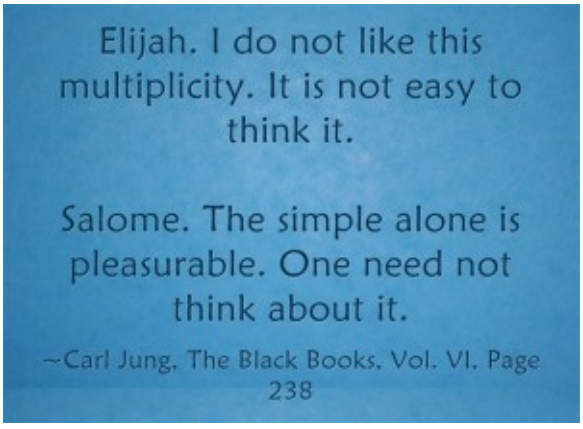

He [Christ] has redeemed it up to point where men let themselves be redeemed from Gods and Godmen. Now the time will come when each man has to continue his work of redemption.
- Carl Jung, The Black Books, Vol. VI, Page 235

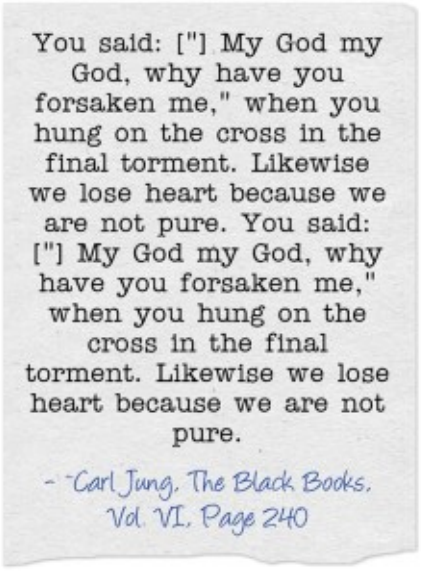

A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me. You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man?
~Carl Jung, The Black Books, Vol. VI, Page 235

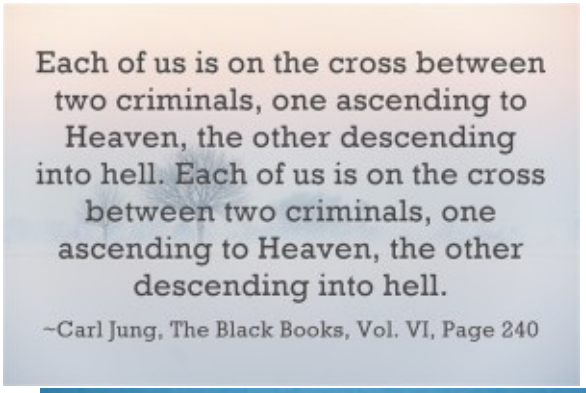

I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world?
~Carl Jung, The Black Books, Vol. VI, Page 237

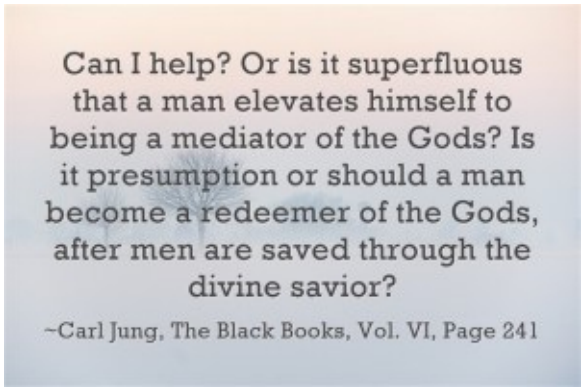

What is, gives no pleasure. Pleasure comes only from the new. Your maternal soul would also like a new husband-ha ha! She loves change. Her bourgeois man is not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, that gives pleasure.
- ~Salome, The Black Books, Vol. VI, Page 237

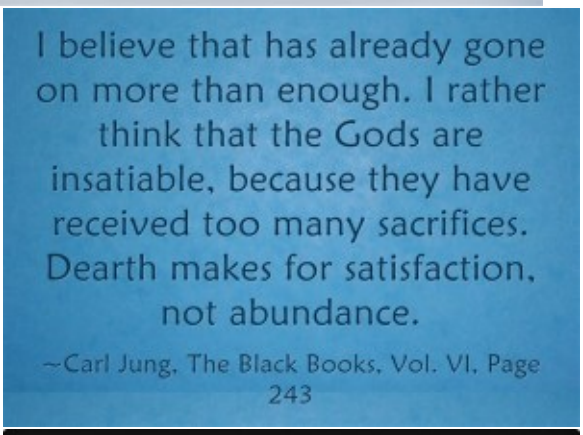

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah.
- ~Salome, The Black Books, Vol. VI, Page 238

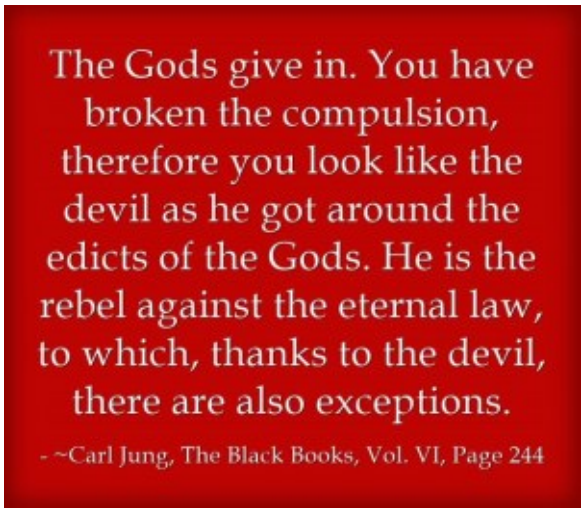

Elijah. I do not like this multiplicity. It is not easy to think it.
Salome. The simple alone is pleasurable. One need not think about it.
~Carl Jung, The Black Books, Vol. VI, Page 238

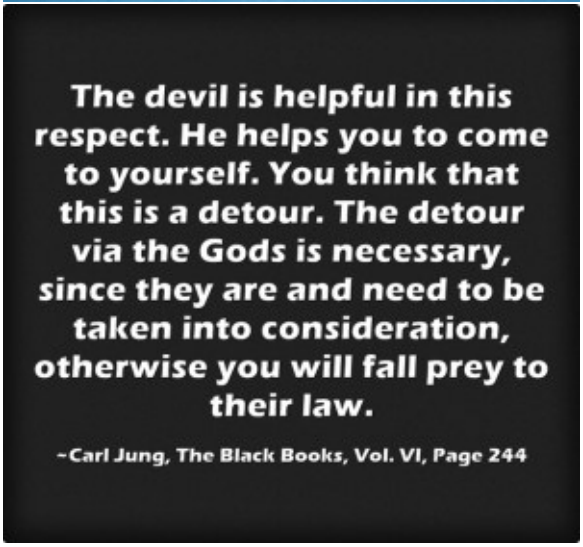

You said: ["] My God my God, why have you forsaken me," when you hung on the cross in the final torment. Likewise we lose heart because we are not pure. You said: ["] My God my God, why have you forsaken me," when you hung on the cross in the final torment. Likewise we lose heart because we are not pure.
- ~Carl Jung, The Black Books, Vol. VI, Page 240

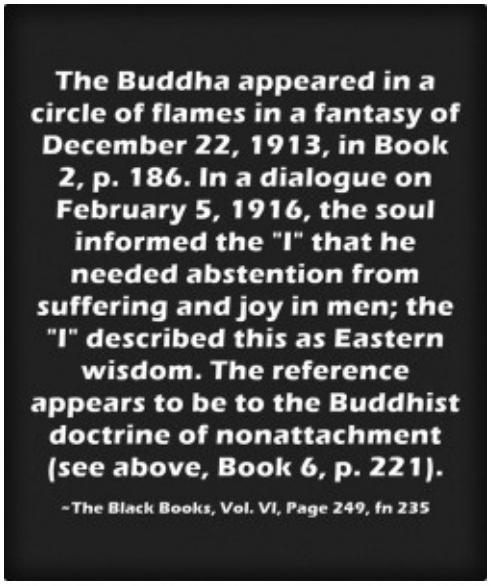

Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell. Each of us is on the cross between two criminals, one ascending to Heaven, the other descending into hell.
~Carl Jung, The Black Books, Vol. VI, Page 240

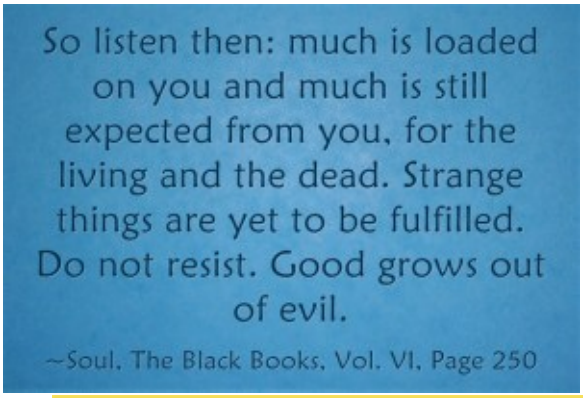

Can I help? Or is it superfluous that a man elevates himself to being a mediator of the Gods? Is it presumption or should a man become a redeemer of the Gods, after men are saved through the divine savior?
~Carl Jung, The Black Books, Vol. VI, Page 241

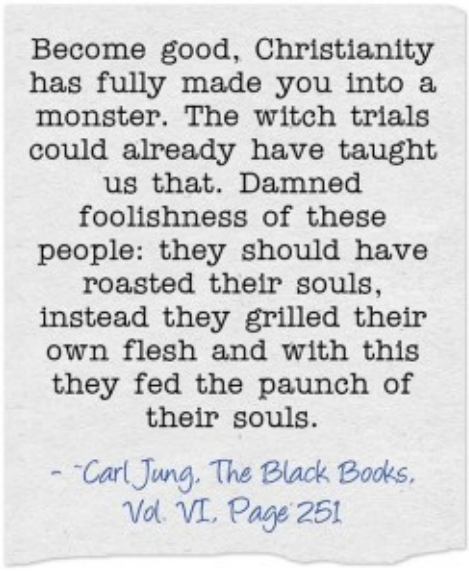

I believe that has already gone on more than enough. I rather think that the Gods are insatiable, because they have received too many sacrifices. Dearth makes for satisfaction, not abundance.
~Carl Jung, The Black Books, Vol. VI, Page 243


The Gods give in. You have broken the compulsion, therefore you look like the devil as he got around the edicts of the Gods. He is the rebel against the eternal law, to which, thanks to the devil, there are also exceptions.
- ~Carl Jung, The Black Books, Vol. VI, Page 244

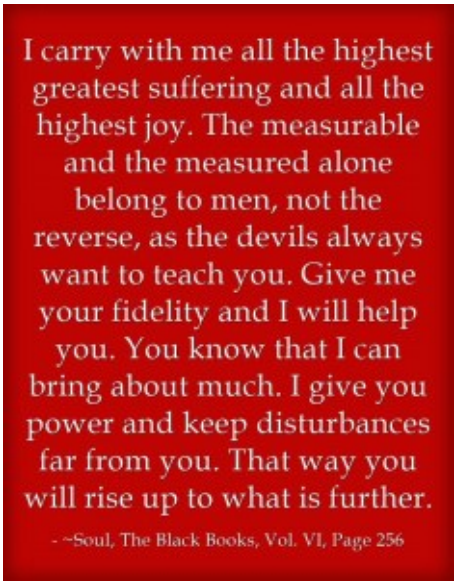

The devil is helpful in this respect. He helps you to come to yourself. You think that this is a detour. The detour via the Gods is necessary, since they are and need to be taken into consideration, otherwise you will fall prey to their law.
~Carl Jung, The Black Books, Vol. VI, Page 244

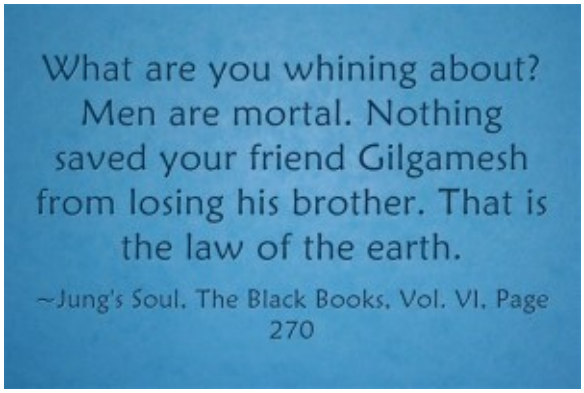

The Buddha appeared in a circle of flames in a fantasy of December 22, 1913, in Book 2, p. 186. In a dialogue on February 5, 1916, the soul informed the "I" that he needed abstention from suffering and joy in men; the "I" described this as Eastern wisdom. The reference appears to be to the Buddhist doctrine of nonattachment (see above, Book 6, p. 221).
~The Black Books, Vol. VI, Page 249, fn 235

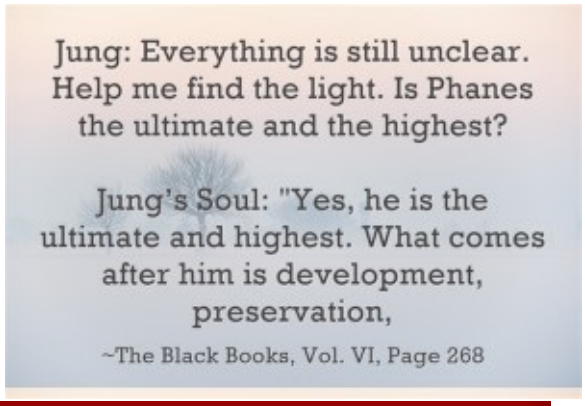

So listen then: much is loaded on you and much is still expected from you, for the living and the dead. Strange things are yet to be fulfilled. Do not resist. Good grows out of evil.
~Soul, The Black Books, Vol. VI, Page 250

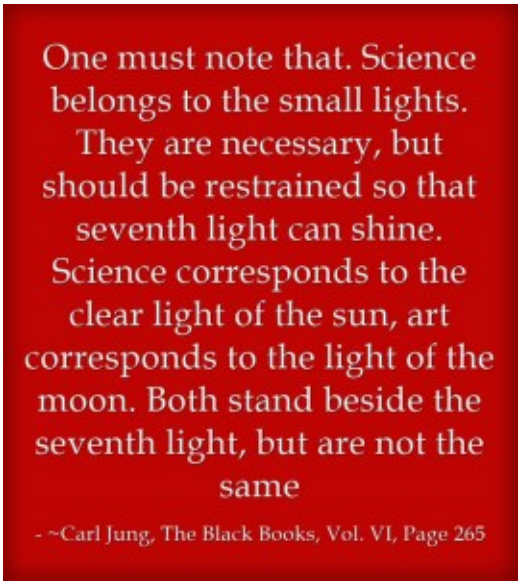

Become good, Christianity has fully made you into a monster. The witch trials could already have taught us that. Damned foolishness of these people: they should have roasted their souls, instead they grilled their own flesh and with this they fed the paunch of their souls.
- ~Carl Jung, The Black Books, Vol. VI, Page 251

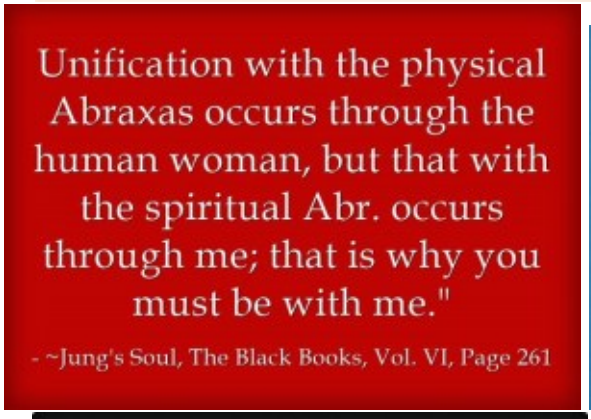
Jung is referring to the witch trials that took place in Europe from the end of the fifteenth century. The classic account of how to detect and punish witches is to be found in the Malleus Maleficarum, Published by the Dominican inquisitors Jacob Sprenger and Heinrich Kramer in 1489.
~Carl Jung, The Black Books, Vol. VI, Page 251, fn 240

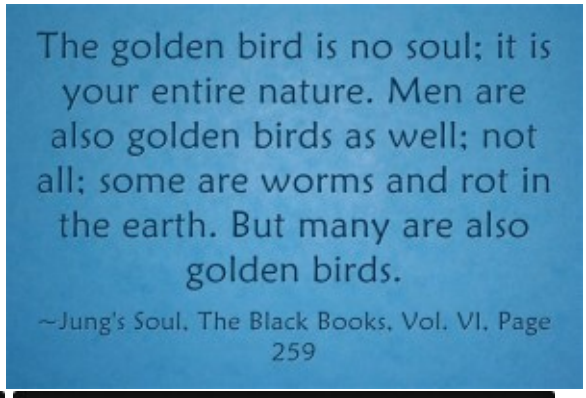

I carry with me all the highest greatest suffering and all the highest joy. The measurable and the measured alone belong to men, not the reverse, as the devils always want to teach you. Give me your fidelity and I will help you. You know that I can bring about much. I give you power and keep disturbances far from you. That way you will rise up to what is further.
- ~Soul, The Black Books, Vol. VI, Page 256

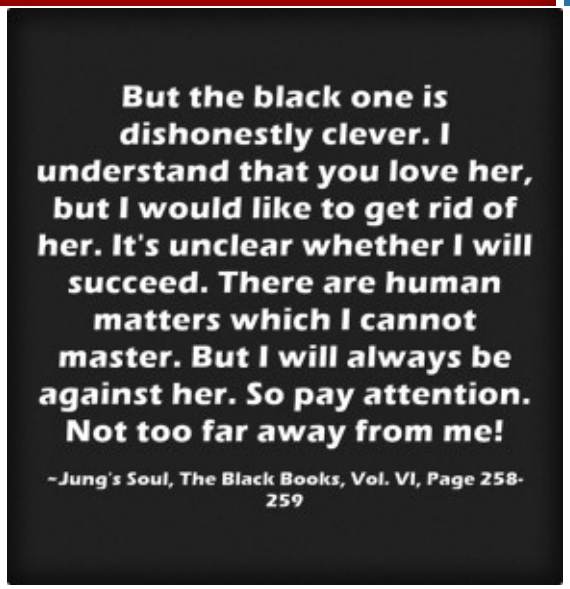

What are you whining about? Men are mortal. Nothing saved your friend Gilgamesh from losing his brother. That is the law of the earth.
~Jung's Soul, The Black Books, Vol. VI, Page 270

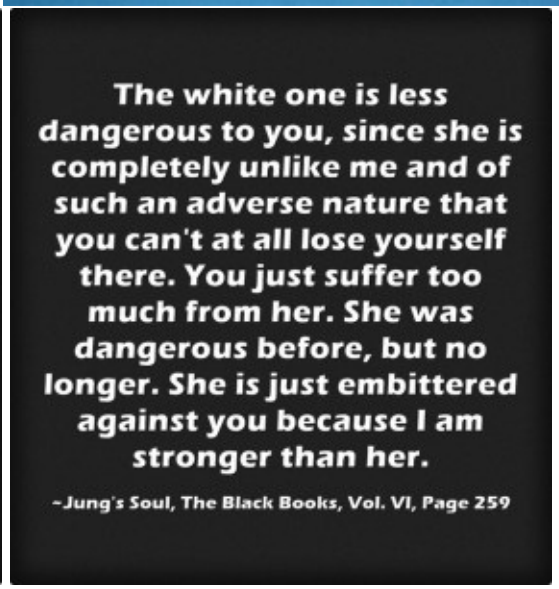

Jung: Everything is still unclear. Help me find the light. Is Phanes the ultimate and the highest?
Jung's Soul: "Yes, he is the ultimate and highest. What comes after him is development, preservation,
~The Black Books, Vol. VI, Page 268


One must note that. Science belongs to the small lights. They are necessary, but should be restrained so that seventh light can shine. Science corresponds to the clear light of the sun, art corresponds to the light of the moon. Both stand beside the seventh light, but are not the same
- ~Carl Jung, The Black Books, Vol. VI, Page 265


Unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me."
- ~Jung's Soul, The Black Books, Vol. VI, Page 261


The golden bird is no soul; it is your entire nature. Men are also golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds.
~Jung's Soul, The Black Books, Vol. VI, Page 259


But the black one is dishonestly clever. I understand that you love her, but I would like to get rid of her. It's unclear whether I will succeed. There are human matters which I cannot master. But I will always be against her. So pay attention. Not too far away from me!
~Jung's Soul, The Black Books, Vol. VI, Page 258-259


The white one is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can't at all lose yourself there. You just suffer too much from her. She was dangerous before, but no longer. She is just embittered against you because I am stronger than her.
~Jung's Soul, The Black Books, Vol. VI, Page 259

I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities. That's why you can confuse me so easily with the black one. I also have golden goat eyes and a black coat. I place myself between her and you

- ~Jung's Soul, The Black Books, Vol. VI, Page 258

I will give you strength, if you go only with me. I will keep others away from you, but come to me. You must be lonely with me. Much silence, and do not bind yourself. Take the human aspects that you need.

- ~Jung's Soul, The Black Books, Vol. VI, Page 257

At this time, Jung was corresponding with Maria Moltzer and Toni Wolff.

- Jung's Soul, The Black Books, Vol. VI, Page 257, fn 261

After all, I sit right at the source of life. You must come to me, otherwise you won't live. You live through me, through the disgust that I exude. Don't you know that life feeds on corpses? Take heed. Whoever fails to overcome revulsion toward the grub of corpses does not live. The world will become a corpse for him. Rather let everything else lie and come to me.

~Jung's Soul, The Black Books, Vol. VI, Page 257

A new sun broke away from the flaming body of the primordial mother. A dragon crept up and spat out the new sun. It could no longer endure the light in it. Thus everything was as it should be.

~The Black Books, Vol. VI, Page 271

You [Jung's Soul] must not lose the connection with me. But I believe that you should try to speak with the one on the side of the light. Perhaps he can tell you things that I don't get. It will not be Phanes, but the one who lives in the flame.["]

~The Black Books, Vol. VI, Page 271

I was more earthy than earth. I was subterranean, I grew upward, I grew through this man. I overcame him. I am his work, what he has lived. He is not I. He belongs to earth. Phanes is the eternal fire, the encompassing blaze, that has will become invisible and visible, the eternal dawning.

- ~Philemon, The Black Books, Vol. V, Page 297

Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in the smallest point the Pleroma is endless and eternal, since small and great are qualities that are contained in it.

~The Black Books, Vol. VI, Page 207

He was my companion for many thousands of years. First he was an old man, then he died and became a bear. That too died and became a fish otter. This also died, and became a black newt. This also died, then Atmaviktu became entered into me and immediately raised me to the threshold of splendor. I myself am the Atmaviktu, the ancient. Formerly he erred and became a man, while he is actually an earth serpent

~Serpent, The Black Books, Vol. V, Page 290

That was the spirit of and the error of Atmaviktu. He is still erring and hasn't flown into my throat yet. When he comes near me, I swallow him, so that I become full and my stony heaviness and immobility dwindle. I lack Atmaviktu's soul. If I possess it, I will enter into the gate of splendor. I will lay myself over the gorge. I am the bridge, the living arch that leads over to the land of men and from the land of men into the golden castle.

- ~Serpent, The Black Books, Vol. V, Page 290

Serpent: Atmaviktu is a kobold, a conjuror of serpents, and is himself a serpent. Do I know who I am?

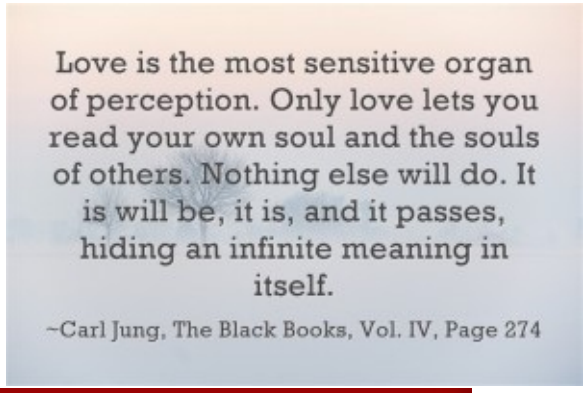
Soul: You should know, you blind worm.

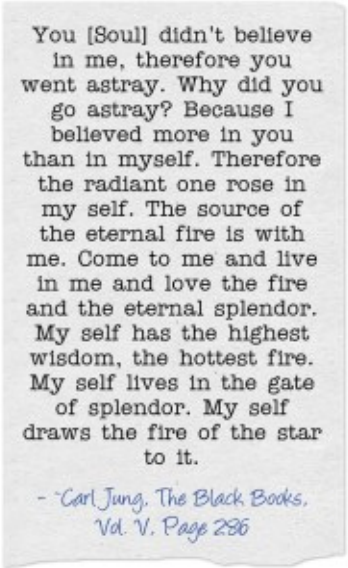
Serpent: My name is my essence. I have been called Atmaviktu since my birth, if it has ever taken place. Perhaps I always was and always will be. How should I know who I am?

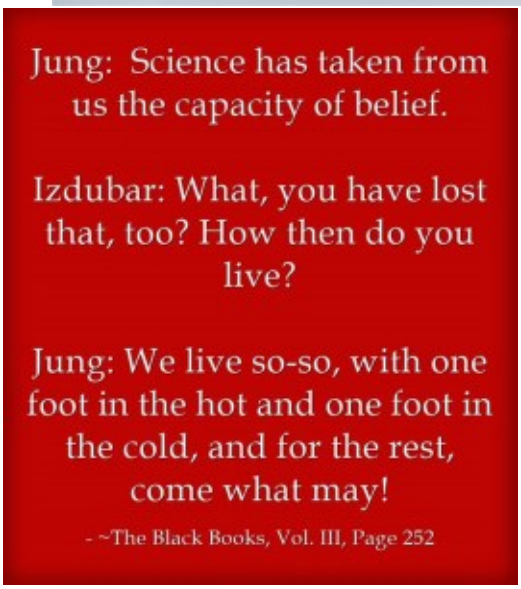
- ~Serpent, The Black Books, Vol. V, Page 290

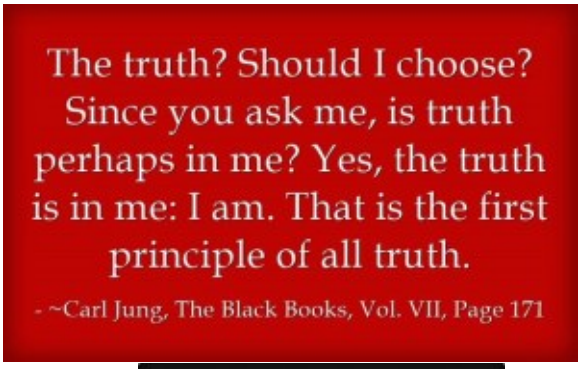
Exactly, the commonplace is effectively true and thoroughly appropriate for you [Soul]. Don't be so snobby. The commonplace is a rule of universal truth and a substantial certainty.

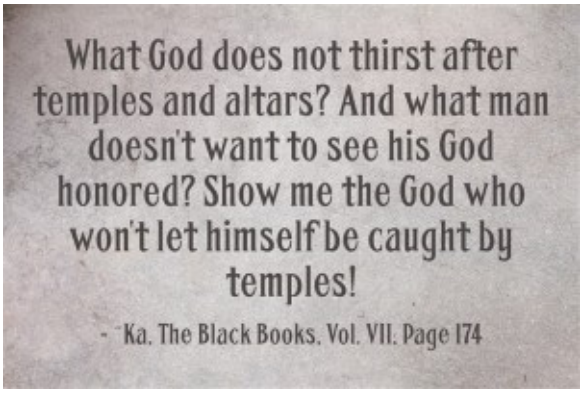
~Carl Jung, The Black Books, Vol. IV, Page 263

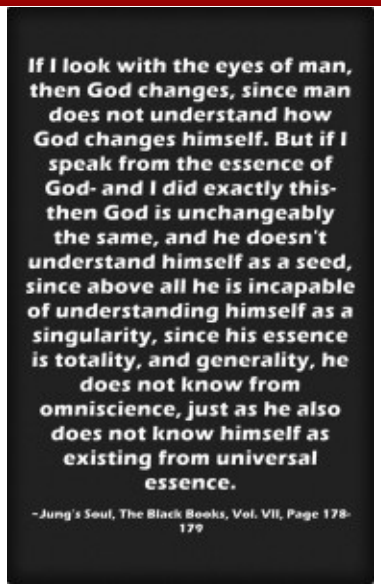

Love is the most sensitive organ of perception. Only love lets you read your own soul and the souls of others. Nothing else will do. It is will be, it is, and it passes, hiding an infinite meaning in itself.
~Carl Jung, The Black Books, Vol. IV, Page 274


You [Soul] didn't believe in me, therefore you went astray. Why did you go astray? Because I believed more in you than in myself. Therefore the radiant one rose in my self. The source of the eternal fire is with me. Come to me and live in me and love the fire and the eternal splendor. My self has the highest wisdom, the hottest fire. My self lives in the gate of splendor. My self draws the fire of the star to it.
- Carl Jung, The Black Books, Vol. V, Page 236


Jung: Science has taken from us the capacity of belief.
Izdubar: What, you have lost that, too? How then do you live?
Jung: We live so-so, with one foot in the hot and one foot in the cold, and for the rest, come what may!
- ~The Black Books, Vol. III, Page 252


The truth? Should I choose? Since you ask me, is truth perhaps in me? Yes, the truth is in me: I am. That is the first principle of all truth.
- ~Carl Jung, The Black Books, Vol. VII, Page 171


What God does not thirst after temples and altars? And what man doesn't want to see his God honored? Show me the God who won't let himself be caught by temples!
- Ka, The Black Books, Vol. VII, Page 174


If I look with the eyes of man, then God changes, since man does not understand how God changes himself. But if I speak from the essence of God- and I did exactly this- then God is unchangeably the same, and he doesn't understand himself as a seed, since above all he is incapable of understanding himself as a singularity, since his essence is totality, and generality, he does not know from omniscience, just as he also does not know himself as existing from universal essence.
~Jung's Soul, The Black Books, Vol. VII, Page 178-179

You [Jung] are certainly in God inside and outside and yet you are you, with your truth neither inside nor outside, but in between, also neither above nor below, but in between. You are not the seed, but its covering. Oh, that this speech were richer! Or better perhaps, if it were poorer. The wealth of the possibilities of representing and describing is a misfortune.

- ~Jung's Soul, The Black Books, Vol. VII, Page 181

Ka builds temples and tombs for all living Gods. If you are in your self, you are in God. And as God, you are in danger of being walled in and buried alive. ~Jung's Soul, The Black Books, Vol. VII, Page 182

~Jung's Soul, The Black Books, Vol. VII, Page 182

ALL THE WORLD SPEAKS OF PHILEMON, BUT WHO SPEAKS OF KA? AND YET KA IS THE ALL-CREATOR OF BEINGS AND FORMS.

- KA, THE BLACK BOOKS, VOL. VII, PAGE 184

Don't you notice that Salome goes against morality? She is in her manner pure, pure pleasure, pure sensation, with no thought, dirtied by no mystery-that is her ideal. You have offended her moral sense, you have even undermined it, since doubt no longer leaves her.

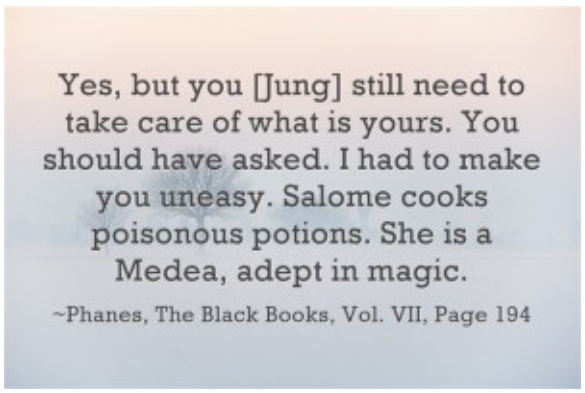
- ~Jung's Soul, The Black Books, Vol. VII, Page 191

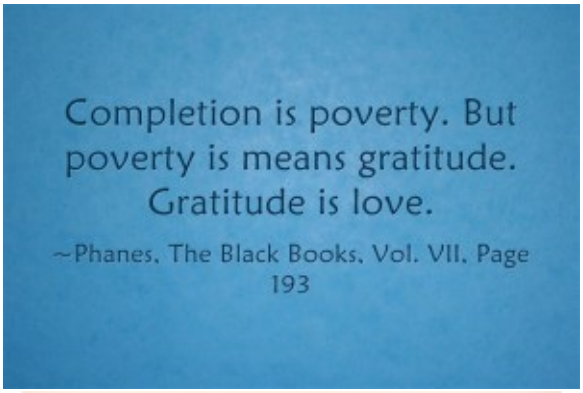
Sensation is pure. Why do you want to mix in a mystery and muddy clear water with it?

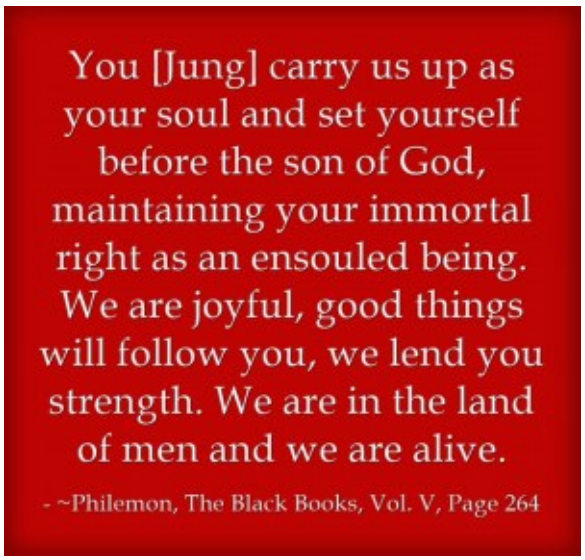
- ~Salome, The Black Books, Vol. VII, Page 191

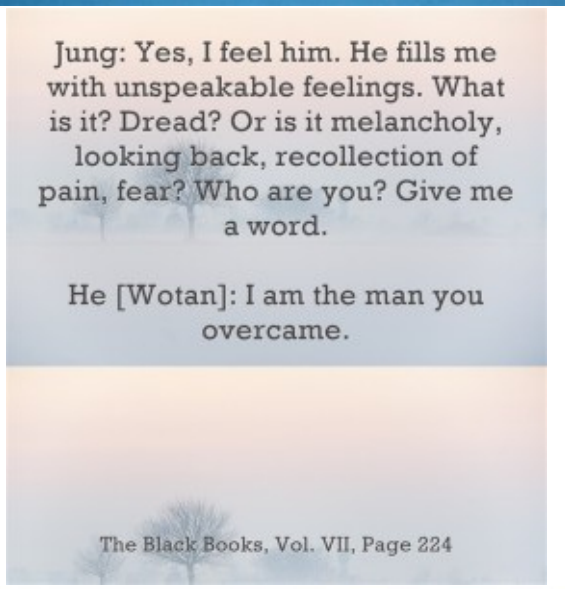
Do you want me to plunge myself into the heat of eternal procreation? Do you want again and again to be blended into the molten flow, in the dissolution of matter? To start all over again from the beginning? But you need the continuation, not the beginning.

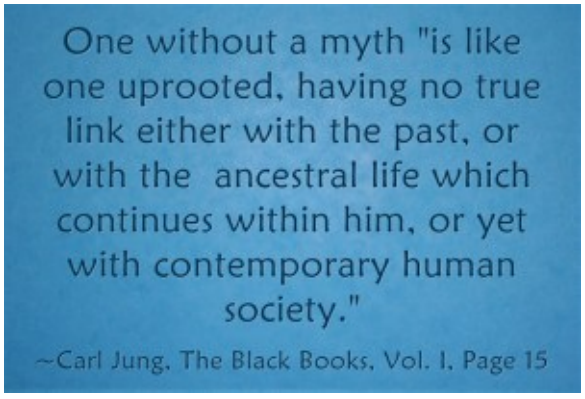
- ~Jung's Soul, The Black Books, Vol. VII, Page 198

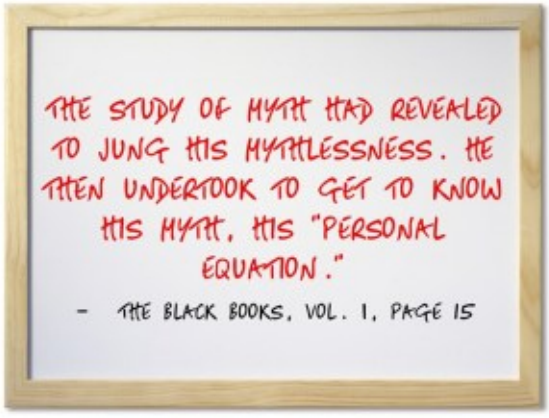

Yes, but you [Jung] still need to take care of what is yours. You should have asked. I had to make you uneasy. Salome cooks poisonous potions. She is a Medea, adept in magic.
~Phanes, The Black Books, Vol. VII, Page 194


Completion is poverty. But poverty is means gratitude. Gratitude is love.
~Phanes, The Black Books, Vol. VII, Page 193


You [Jung] carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. We are joyful, good things will follow you, we lend you strength. We are in the land of men and we are alive.
- ~Philemon, The Black Books, Vol. V, Page 264


Jung: Yes, I feel him. He fills me with unspeakable feelings. What is it? Dread? Or is it melancholy, looking back, recollection of pain, fear? Who are you? Give me a word.
He [Wotan]: I am the man you overcame.
The Black Books, Vol. VII, Page 224


One without a myth "is like one uprooted, having no true link either with the past, or with the ancestral life which continues within him, or yet with contemporary human society."
~Carl Jung, The Black Books, Vol. I, Page 15


THE STUDY OF MYTH HAD REVEALED TO JUNG HIS MYTHLESSNESS. HE THEN UNDERTOOK TO GET TO KNOW HIS MYTH, HIS "PERSONAL EQUATION."
- THE BLACK BOOKS, VOL. I, PAGE 15

Jung used to say in later years that his tormenting doubts as to his own sanity should have been allayed by the amount of success he was having at the same time in the outer world especially in America"

- ~Barbara Hannah, The Black Books, Vol. I, Page 19, fn 26

Permitting fantasy in myself had the same effect as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will.

~Carl Jung, The Black Books, Vol. I, Page 20

... Jung noted that the work [CW 5] was written in 1911, his thirty-sixth year: "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs."

~The Black Books, Vol. I, Page 15

He [Jung] found the mythological work exciting and intoxicating. "It seemed to me I was living in an insane asylum of my own making," he recalled in 1925. "I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or a Negro myth as if a lunatic were telling me his anamnesis."

- ~The Black Books, Vol. I, Page 13

His [Jung] retreat from the Burgholzli coincided with a shift in his research interests to the study of mythology, folklore, and religion, and he assembled a vast private library of scholarly works.

~The Black Books, Vol. I, Page 13

Jung's continued explorations of the visionary imagination in the Black Books from 1916 chart his evolving understanding and demonstrate how he sought to develop and extend the insights he had gained and embody them in life.

~The Black Books, Vol. I, Page 12

I had achieved everything that I had wished for myself. I had achieved honor, power, wealth, knowledge, and every human happiness. Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me.

- ~Carl Jung, The Black Books, Vol. I, Page 11

The paintings from 1916 onward in the Red Book relate to Jung's continued explorations in the later Black Books. Liber Novus and the Black Books are thus closely intertwined. The Black Books cover the period before, during, and after Liber Novus.

- ~The Black Books, Vol. I, Page 12

Then came the vision on the way to Schaffhausen, which provoked him [Jung] to return to his soul. He considered himself an anchorite in his own desert, trying to find visual metaphors to contain and express his experience.

~The Black Books, Vol. VII, Page 22

St. Ignatius of Loyola's fifth spiritual exercise instructs individuals to "see with the eyes of the imagination the length, breadth and depth of hell" and to experience this with full sensory immediacy.

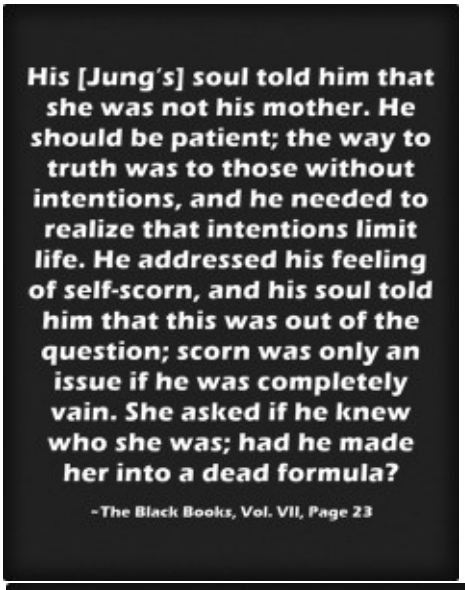
- ~The Black Books, Vol. VII, Page 26

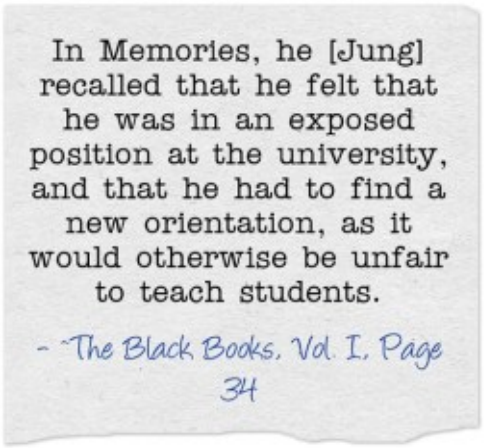
From 1909 onward in Vienna, the psychoanalyst Herbert Silberer conducted experiments on himself in hypnagogic states. Silberer attempted to allow images to appear. These images, he maintained, presented symbolic depictions of his immediately preceding thought. Silberer corresponded with Jung and sent him offprints of his articles.

- ~The Black Books, Vol. VII, Page 26

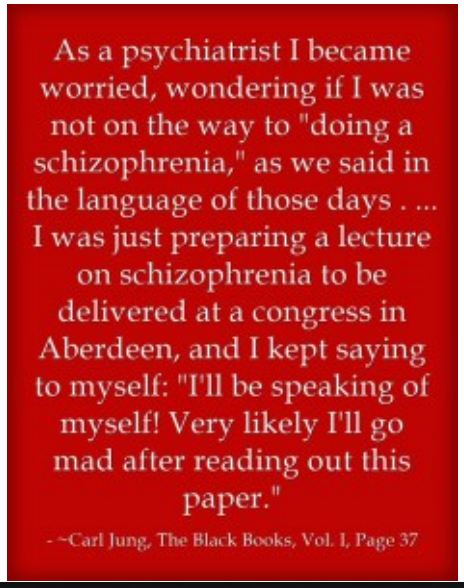
I recalled that until 1900 I had kept a diary, and I thought that this would be a possibility for me to try to observe myself. This would be an attempt to meditate on myself, and I began to describe my inner states. These represented themselves to me in a literary metaphor: for example, I was in a desert, and the sun shone unbearably (sun= consciousness).

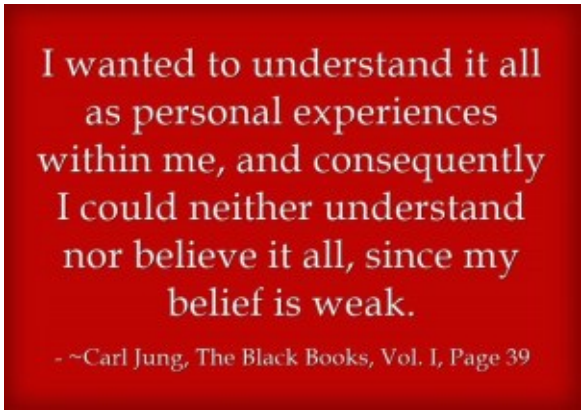
- ~Carl Jung, The Black Books, Vol. VII, Page 20

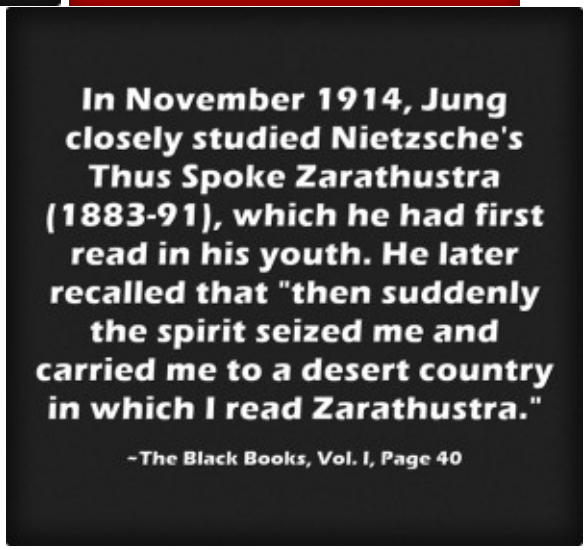

His [Jung's] soul told him that she was not his mother. He should be patient; the way to truth was to those without intentions, and he needed to realize that intentions limit life. He addressed his feeling of self-scorn, and his soul told him that this was out of the question; scorn was only an issue if he was completely vain. She asked if he knew who she was; had he made her into a dead formula?
~The Black Books, Vol. VII, Page 23

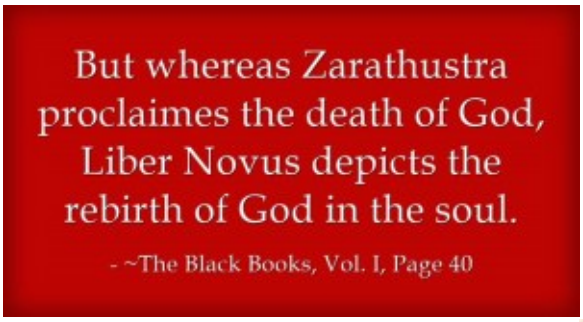

In Memories, he [Jung] recalled that he felt that he was in an exposed position at the university, and that he had to find a new orientation, as it would otherwise be unfair to teach students.
- ~The Black Books, Vol. I, Page 34

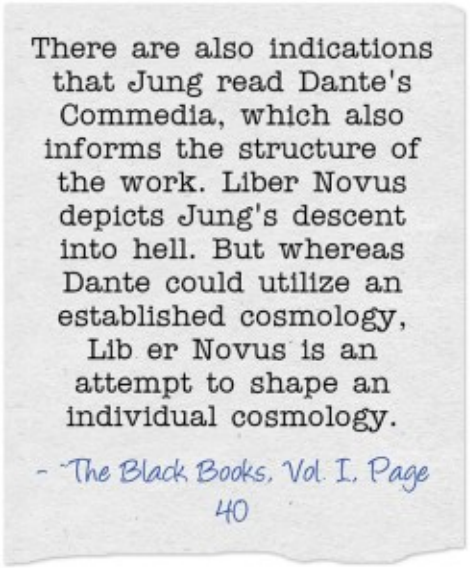
During 1913 and 1914, he [Jung] had between one and nine consultations per day, five days a week, with an average of five to seven patients. He also worked on Saturdays, having no or few patients on Thursdays. In 1918, he switched his free day to Saturday.
~The Black Books, Vol. I, Page 35

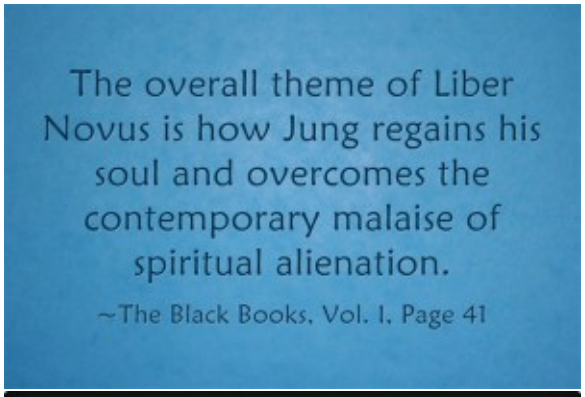

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days . ... I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself: "I'll be speaking of myself! Very likely I'll go mad after reading out this paper."
- ~Carl Jung, The Black Books, Vol. I, Page 37

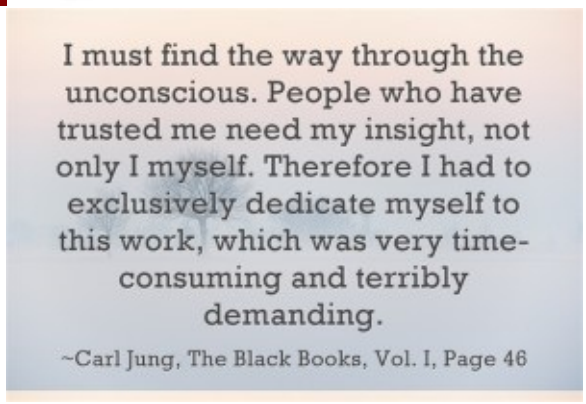

I wanted to understand it all as personal experiences within me, and consequently I could neither understand nor believe it all, since my belief is weak.
- ~Carl Jung, The Black Books, Vol. I, Page 39

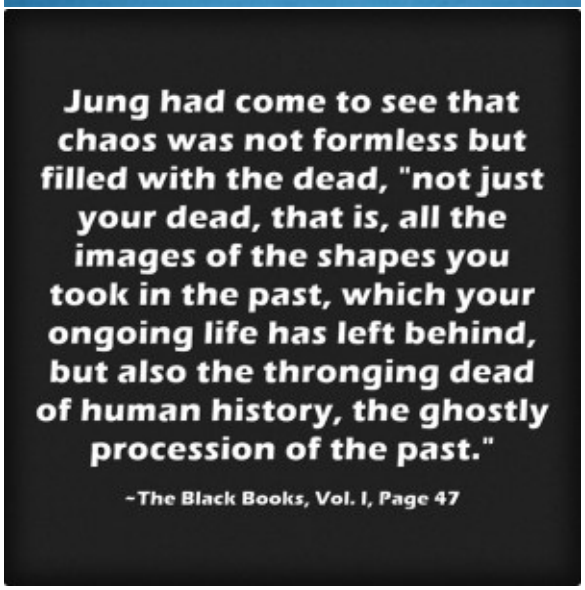

In November 1914, Jung closely studied Nietzsche's Thus Spoke Zarathustra (1883-91), which he had first read in his youth. He later recalled that "then suddenly the spirit seized me and carried me to a desert country in which I read Zarathustra."
~The Black Books, Vol. I, Page 40

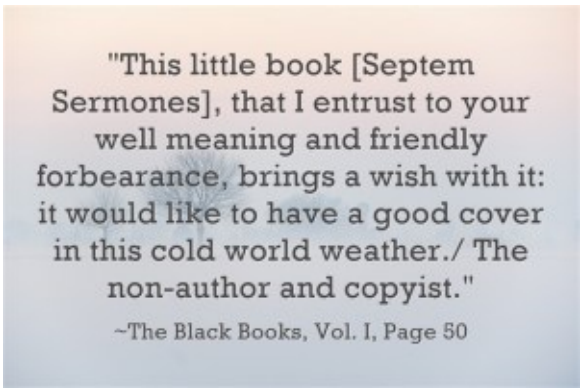

But whereas Zarathustra proclaimes the death of God, Liber Novus depicts the rebirth of God in the soul.
- ~The Black Books, Vol. I, Page 40


There are also indications that Jung read Dante's Commedia, which also informs the structure of the work. Liber Novus depicts Jung's descent into hell. But whereas Dante could utilize an established cosmology, Lib er Novus is an attempt to shape an individual cosmology.
- The Black Books, Vol. I, Page 40


The overall theme of Liber Novus is how Jung regains his soul and overcomes the contemporary malaise of spiritual alienation.
~The Black Books, Vol. I, Page 41


I must find the way through the unconscious. People who have trusted me need my insight, not only I myself. Therefore I had to exclusively dedicate myself to this work, which was very time-consuming and terribly demanding.
~Carl Jung, The Black Books, Vol. I, Page 46


Jung had come to see that chaos was not formless but filled with the dead, "not just your dead, that is, all the images of the shapes you took in the past, which your ongoing life has left behind, but also the thronging dead of human history, the ghostly procession of the past."
~The Black Books, Vol. I, Page 47


"This little book [Septem Sermones], that I entrust to your well meaning and friendly forbearance, brings a wish with it: it would like to have a good cover in this cold world weather./ The non-author and copyist."
~The Black Books, Vol. I, Page 50

I could not presume to put my name to it [Septem Sermones], but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours.

- ~Carl Jung, The Black Books, Vol. I, Page 51

...man must necessarily stand upon firm feet in his I-function; that is, he must fulfil his duty toward life completely, so that he may in every respect be a vitally living member of society.

- ~Carl Jung, The Black Books, Vol. I, Page 57

I know that one could look back with regrets or a certain longing on those unconscious times which were still pregnant with the future. But those times have since given birth, the covers are torn, and new realities have come into being whose immediacy does not allow me to look backward. Nothing from the past can be brought back unless it has been reborn in a creative life.

- ~Carl Jung, The Black Books, Vol. I, Page 66-67

On April 14, 1918, Jung wrote to Josef Lang regarding a letter he had received from Moltzer in which she had accused him of trying to destroy her relationship with Lang in a "thirst for revenge."

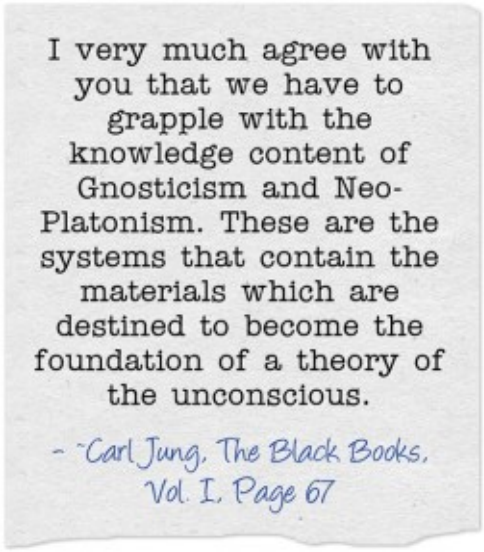
~The Black Books, Vol. I, Page 64

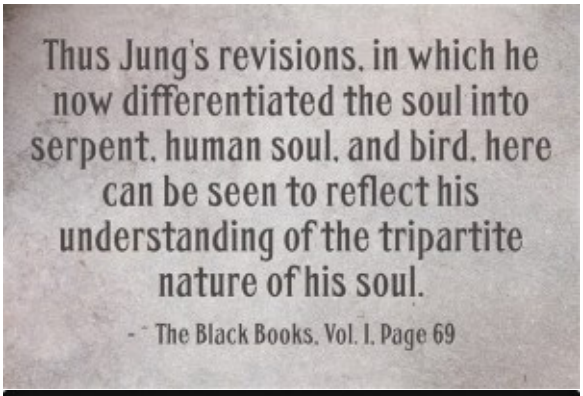
...[Jung] drew a series of mandalas in pencil in his army notebook, which he preserved. The first is titled "Phanes" and bears the legend "transformation of matter in the individual." This image may be seen as an attempt to depict the "newly arising God" and his relation to the individual.

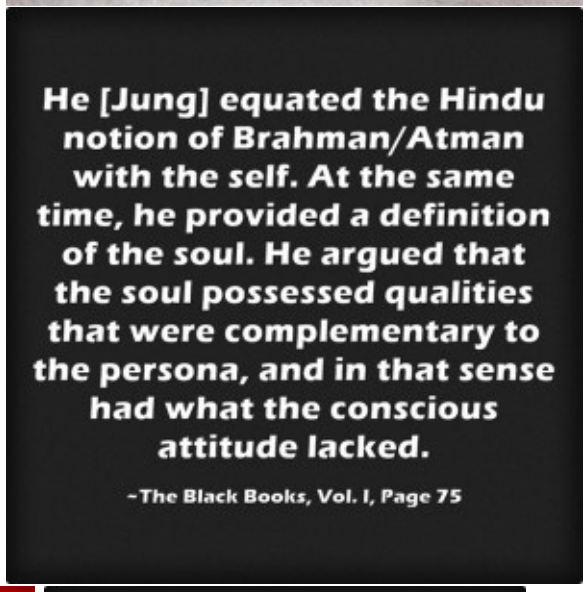
~The Black Books, Vol. I, Page 61

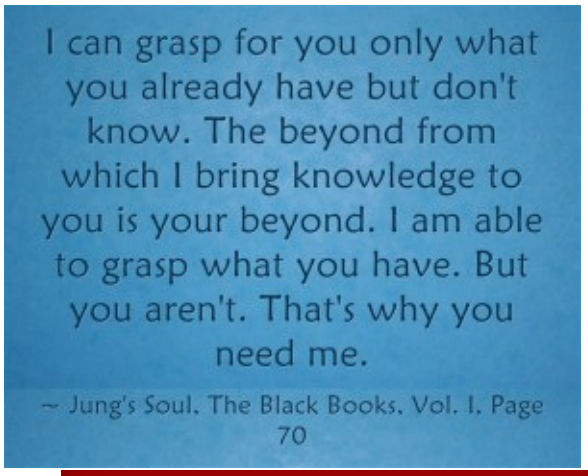
The Self also seeks with the eyes of sense, it listens too with the ears of the spirit. The Self is always listening and seeking: it compares, subdues, conquers, destroys. It rules and is also the I's ruler. Behind your thoughts and feelings, my brother, stands a mighty commander, an unknown sage- he is called Self.

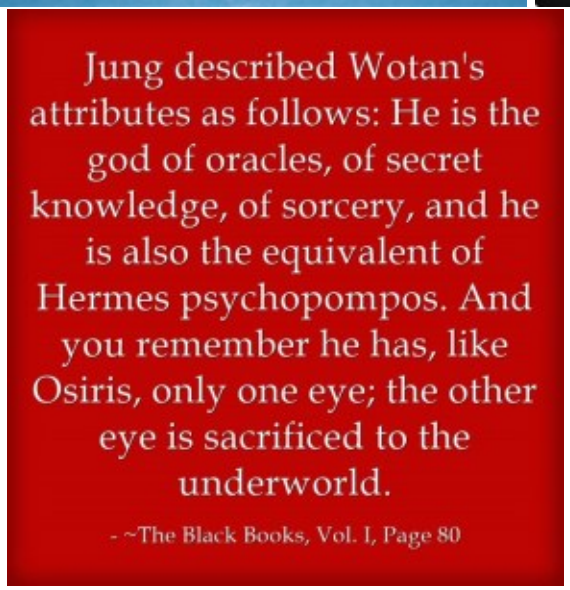
- ~The Black Books, Vol. I, Page 66, fn 204

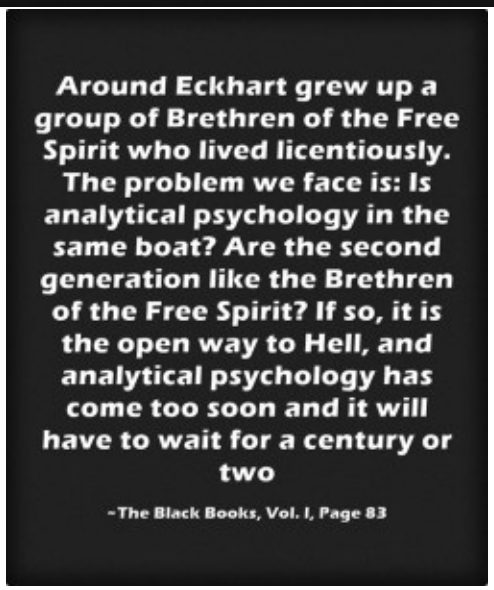

I very much agree with you that we have to grapple with the knowledge content of Gnosticism and Neo-Platonism. These are the systems that contain the materials which are destined to become the foundation of a theory of the unconscious.
- Carl Jung, The Black Books, Vol. I, Page 67

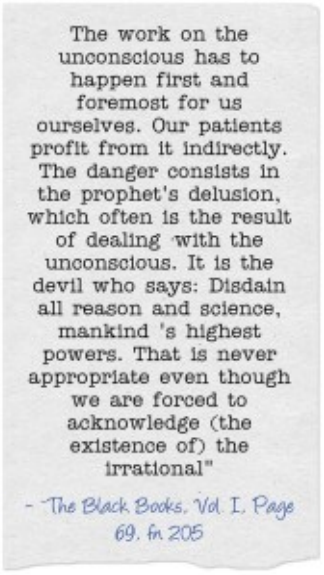

Thus Jung's revisions, in which he now differentiated the soul into serpent, human soul, and bird, here can be seen to reflect his understanding of the tripartite nature of his soul.
- The Black Books, Vol. I, Page 69

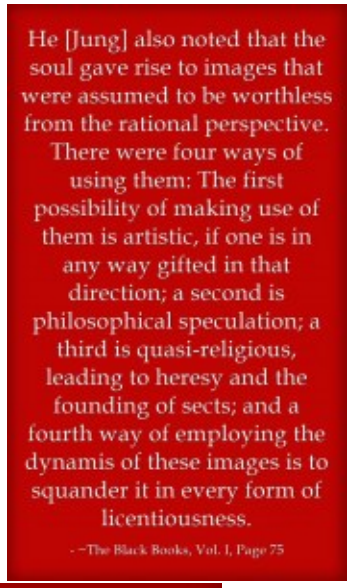

He [Jung] equated the Hindu notion of Brahman/Atman with the self. At the same time, he provided a definition of the soul. He argued that the soul possessed qualities that were complementary to the persona, and in that sense had what the conscious attitude lacked.
~The Black Books, Vol. I, Page 75

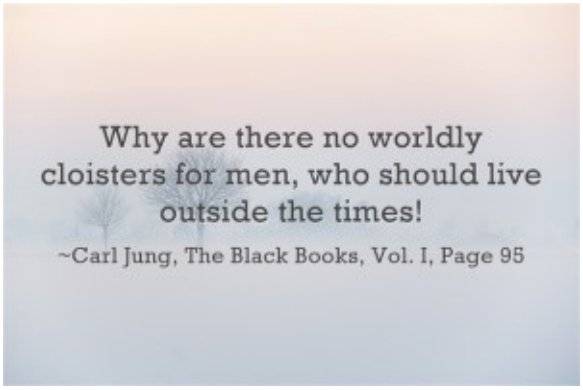

I can grasp for you only what you already have but don't know. The beyond from which I bring knowledge to you is your beyond. I am able to grasp what you have. But you aren't. That's why you need me.
~ Jung's Soul, The Black Books, Vol. I, Page 70

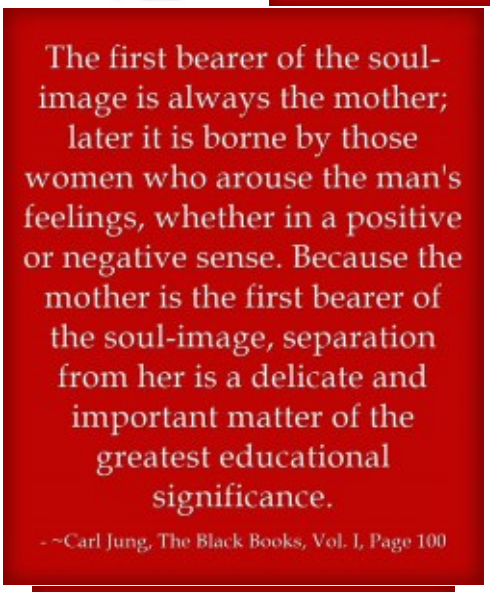

Jung described Wotan's attributes as follows: He is the god of oracles, of secret knowledge, of sorcery, and he is also the equivalent of Hermes psychopompos. And you remember he has, like Osiris, only one eye; the other eye is sacrificed to the underworld.
- ~The Black Books, Vol. I, Page 80

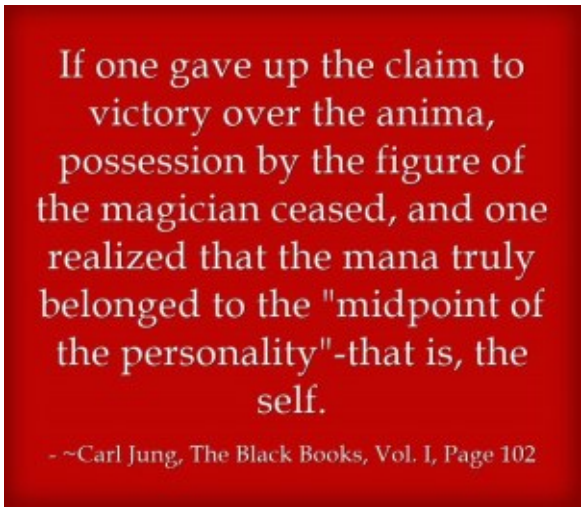

Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: Is analytical psychology in the same boat? Are the second generation like the Brethren of the Free Spirit? If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two
~The Black Books, Vol. I, Page 83

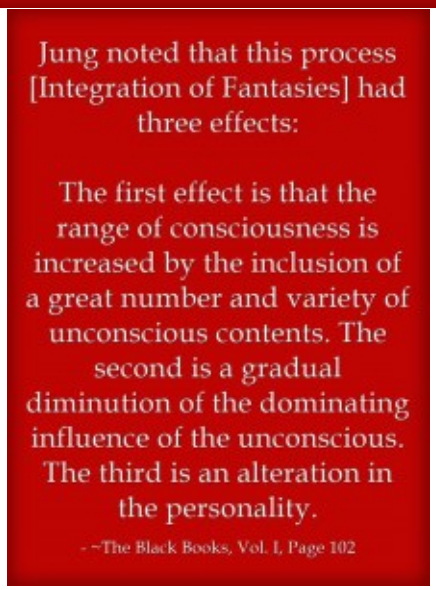

The work on the unconscious has to happen first and foremost for us ourselves. Our patients profit from it indirectly. The danger consists in the prophet's delusion, which often is the result of dealing with the unconscious. It is the devil who says: Disdain all reason and science, mankind 's highest powers. That is never appropriate even though we are forced to acknowledge (the existence of) the irrational"
- The Black Books, Vol. I, Page 69, fn 205

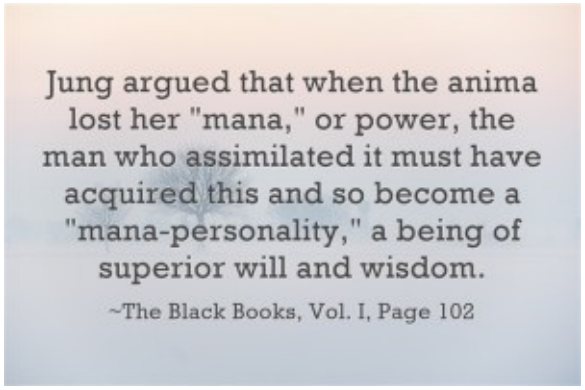

He [Jung] also noted that the soul gave rise to images that were assumed to be worthless from the rational perspective. There were four ways of using them: The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynamis of these images is to squander it in every form of licentiousness.
- ~The Black Books, Vol. I, Page 75

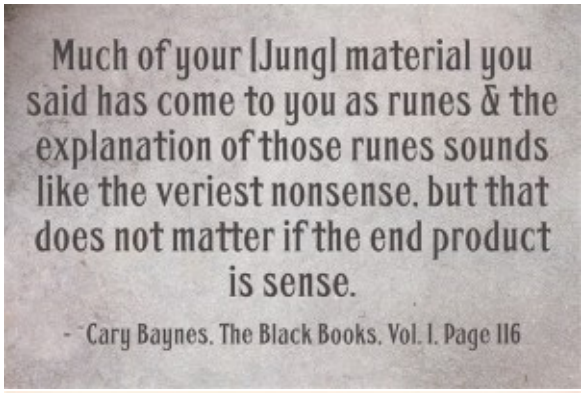

Why are there no worldly cloisters for men, who should live outside the times!
~Carl Jung, The Black Books, Vol. I, Page 95


The first bearer of the soul-image is always the mother; later it is borne by those women who arouse the man's feelings, whether in a positive or negative sense. Because the mother is the first bearer of the soul-image, separation from her is a delicate and important matter of the greatest educational significance.
- ~Carl Jung, The Black Books, Vol. I, Page 100


If one gave up the claim to victory over the anima, possession by the figure of the magician ceased, and one realized that the mana truly belonged to the "midpoint of the personality"-that is, the self.
- ~Carl Jung, The Black Books, Vol. I, Page 102


Jung noted that this process [Integration of Fantasies] had three effects:
The first effect is that the range of consciousness is increased by the inclusion of a great number and variety of unconscious contents. The second is a gradual diminution of the dominating influence of the unconscious. The third is an alteration in the personality.
- ~The Black Books, Vol. I, Page 102


Jung argued that when the anima lost her "mana," or power, the man who assimilated it must have acquired this and so become a "mana-personality," a being of superior will and wisdom.
~The Black Books, Vol. I, Page 102


Much of your [Jung] material you said has come to you as runes & the explanation of those runes sounds like the veriest nonsense. but that does not matter if the end product is sense.
- Cary Baynes. The Black Books. Vol. I. Page 116

When I had arrived at this central point (Tao), the confrontation with the world began: I began to give many lectures and to write small essays. At that time I gave lectures in many places.

~Carl Jung, The Black Books, Vol. I, Page 105

A symbol in rune yoga is nearly the same as what it pictures, once it is understood as the mimicry of a right attitude on the levels of both spirit and instinct, both being archaically rooted.

~The Black Books, Vol. I, Page 117

While Liber Novus had been an attempt to present the meaning of the revelation, he [Jung] now had to come back from the "human side" -from science. The cost was considerable: "I paid with my life, and I have paid with my science."

~The Black Books, Vol. I, Page 110

Life tore me away, and I deliberately moved away from you and I have done so for all these years. But I remained with you minimally until the love for women tore me completely off and away from you.

~Carl Jung, The Black Books, Vol. II, Page 152

My child, you are not God, how could you be God? You are my soul and I am not allowed-not yet-to know, why you call yourself "child" - and why a girl?

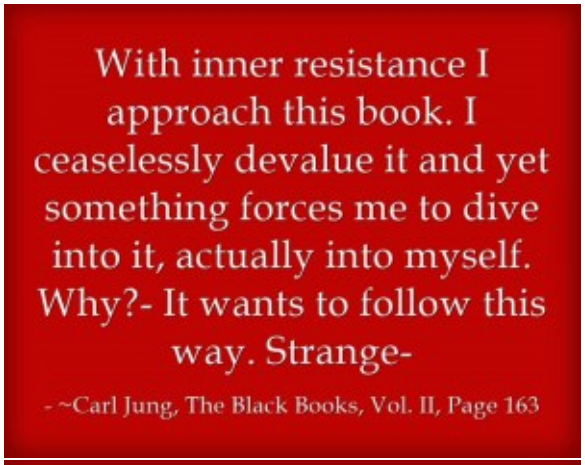
- ~Carl Jung, The Black Books, Vol. II, Page 153

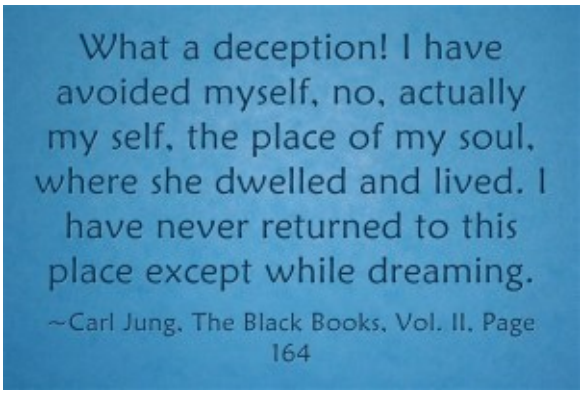
You [Jung] write to be printed and circulated among people. You want to cause a stir through the unusual. Nietzsche did this better than you. You are aping Saint Augustine.

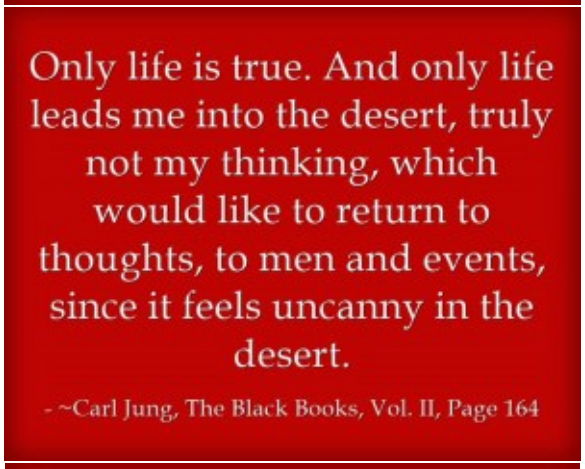
- ~Jung's Soul, The Black Books, Vol. II, Page 157

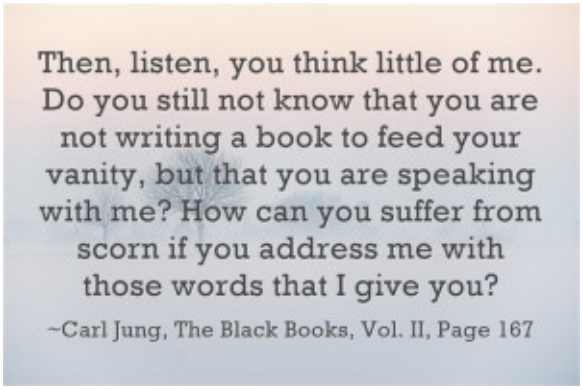
My pen bristles-regardless. Oh what impotence of the intellect! Life pushes me beyond criticism.

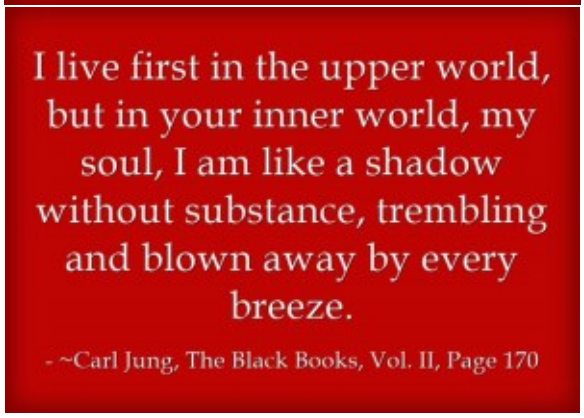
~Carl Jung, The Black Books, Vol. II, Page 160

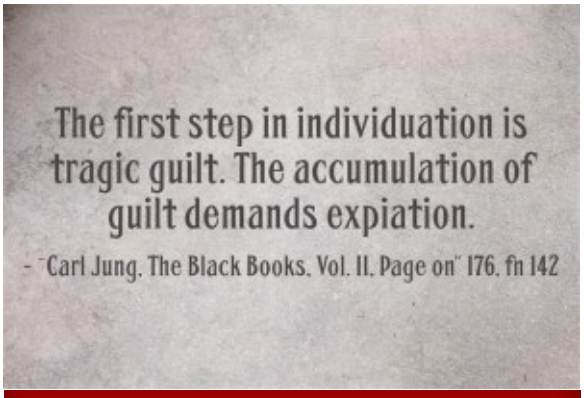

With inner resistance I approach this book. I ceaselessly devalue it and yet something forces me to dive into it, actually into myself. Why?- It wants to follow this way. Strange-
- ~Carl Jung, The Black Books, Vol. II, Page 163

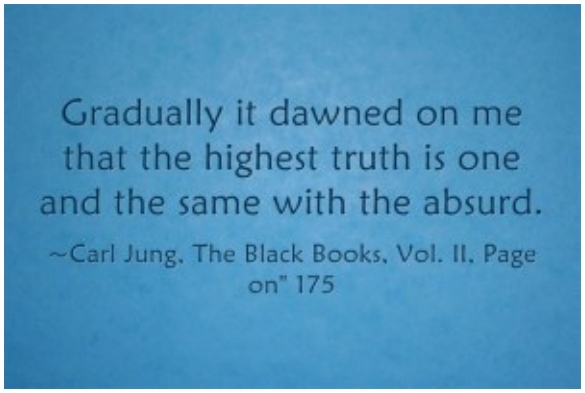

What a deception! I have avoided myself, no, actually my self, the place of my soul, where she dwelled and lived. I have never returned to this place except while dreaming.
~Carl Jung, The Black Books, Vol. II, Page 164

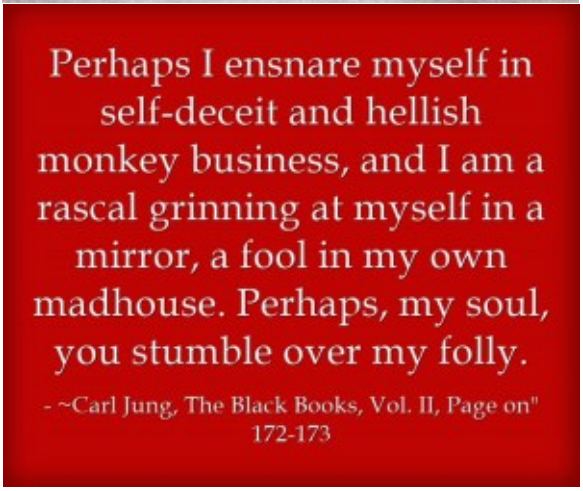

Only life is true. And only life leads me into the desert, truly not my thinking, which would like to return to thoughts, to men and events, since it feels uncanny in the desert.
- ~Carl Jung, The Black Books, Vol. II, Page 164

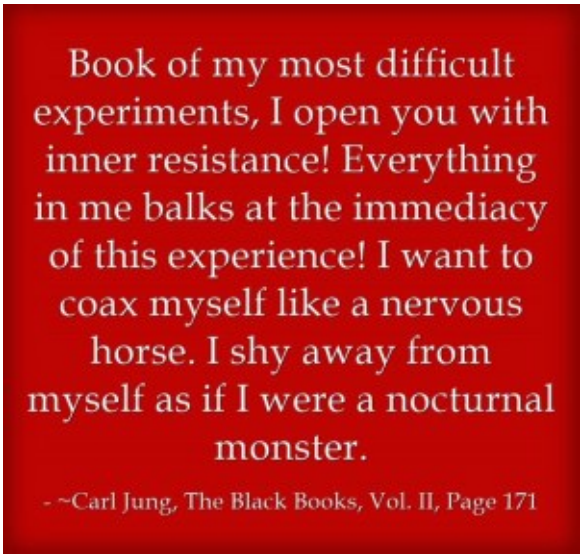

Then, listen, you think little of me. Do you still not know that you are not writing a book to feed your vanity, but that you are speaking with me? How can you suffer from scorn if you address me with those words that I give you?
~Carl Jung, The Black Books, Vol. II, Page 167

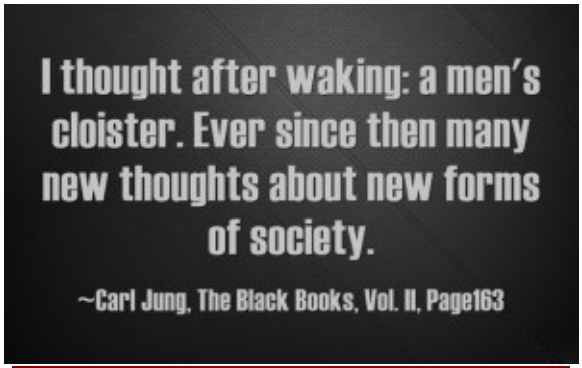

I live first in the upper world, but in your inner world, my soul, I am like a shadow without substance, trembling and blown away by every breeze.
- ~Carl Jung, The Black Books, Vol. II, Page 170

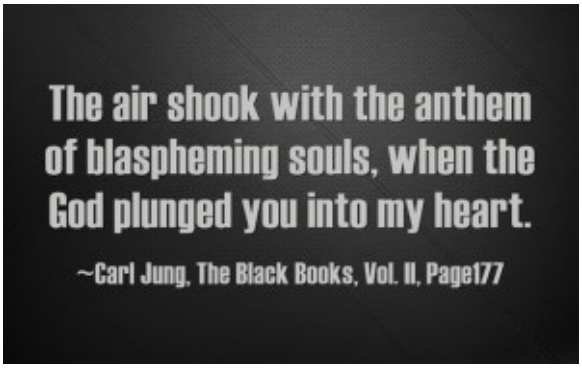

The first step in individuation is tragic guilt. The accumulation of guilt demands expiation.
- Carl Jung, The Black Books, Vol. II, Page on" 176, fn 142

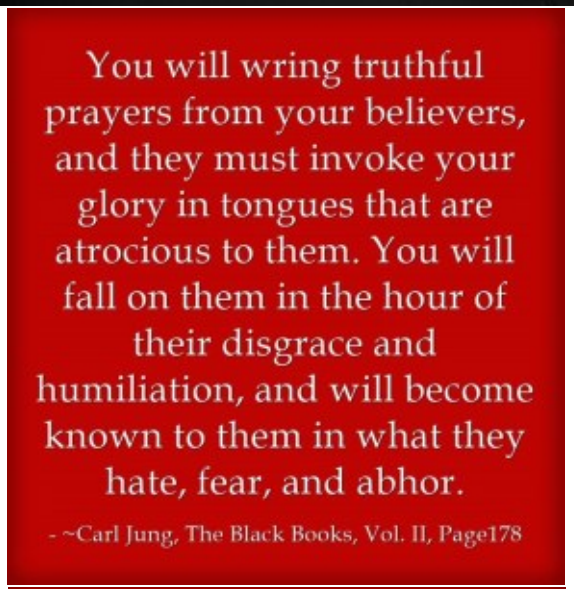

Gradually it dawned on me that the highest truth is one and the same with the absurd.
~Carl Jung, The Black Books, Vol. II, Page on" 175

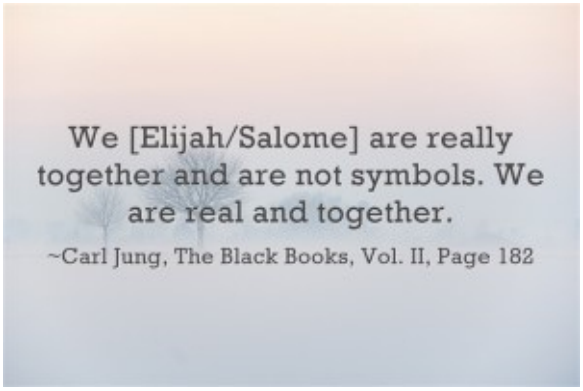

Perhaps I ensnare myself in self-deceit and hellish monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps, my soul, you stumble over my folly.
- ~Carl Jung, The Black Books, Vol. II, Page on" 172-173

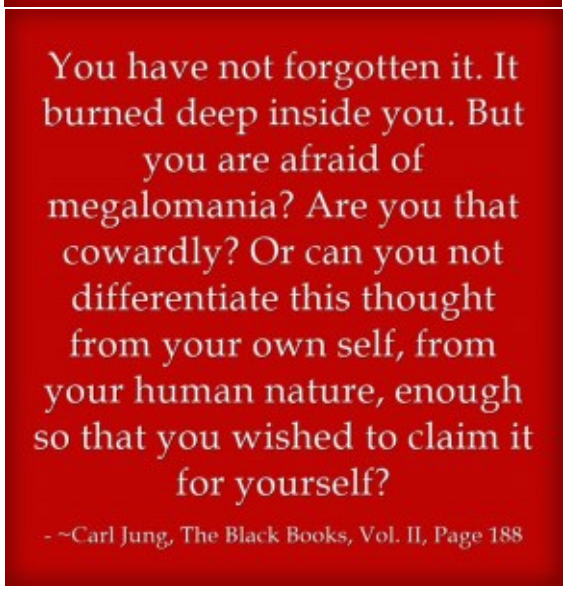

Book of my most difficult experiments, I open you with inner resistance! Everything in me balks at the immediacy of this experience! I want to coax myself like a nervous horse. I shy away from myself as if I were a nocturnal monster.
- ~Carl Jung, The Black Books, Vol. II, Page 171

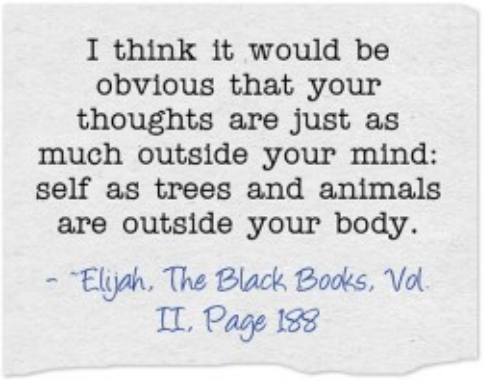

I thought after waking: a men's cloister. Ever since then many new thoughts about new forms of society.
~Carl Jung, The Black Books, Vol. II, Page163

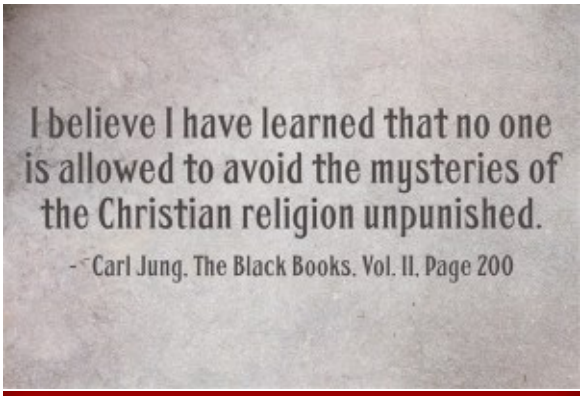

The air shook with the anthem of blaspheming souls, when the God plunged you into my heart.
~Carl Jung, The Black Books, Vol. II, Page177

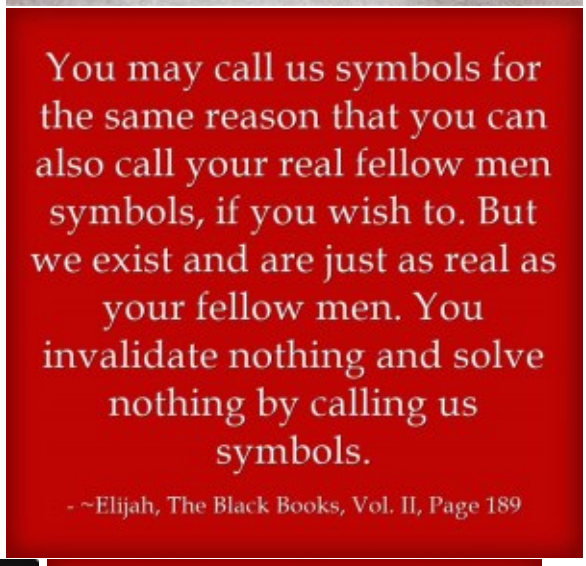

You will wring truthful prayers from your believers, and they must invoke your glory in tongues that are atrocious to them. You will fall on them in the hour of their disgrace and humiliation, and will become known to them in what they hate, fear, and abhor.
- ~Carl Jung, The Black Books, Vol. II, Page178

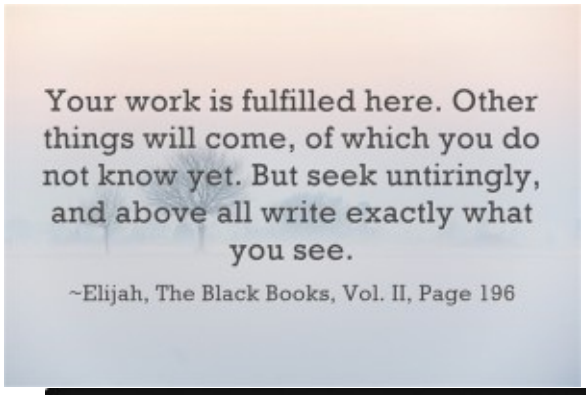

We [Elijah/Salome] are really together and are not symbols. We are real and together.
~Carl Jung, The Black Books, Vol. II, Page 182

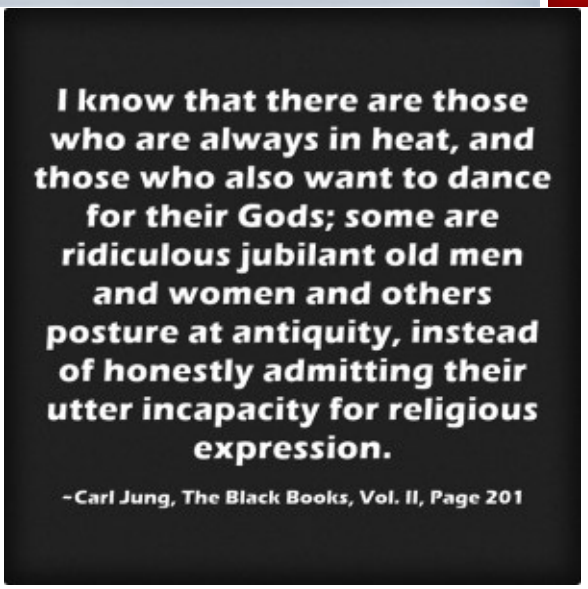

You have not forgotten it. It burned deep inside you. But you are afraid of megalomania? Are you that cowardly? Or can you not differentiate this thought from your own self, from your human nature, enough so that you wished to claim it for yourself?
- ~Carl Jung, The Black Books, Vol. II, Page 188

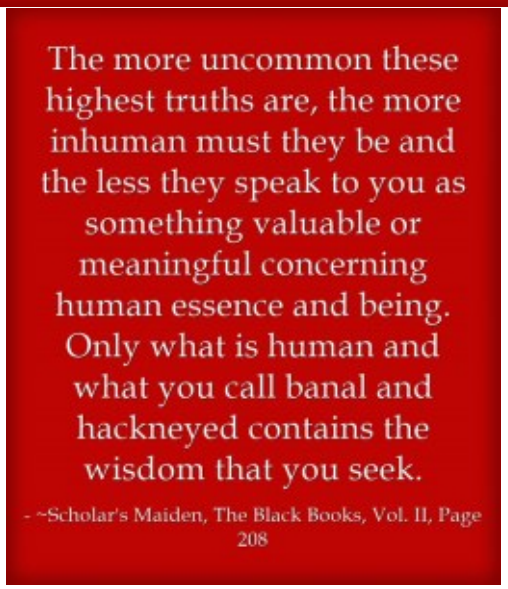

I think it would be obvious that your thoughts are just as much outside your mind: self as trees and animals are outside your body.
- ~Elijah, The Black Books, Vol. II, Page 188

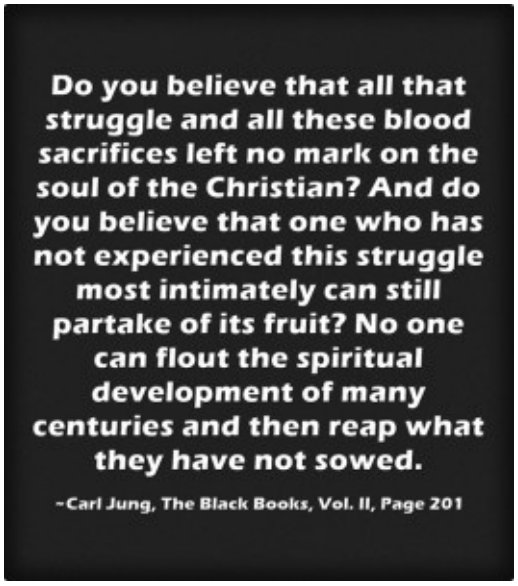

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished.
- ~Carl Jung, The Black Books, Vol. II, Page 200

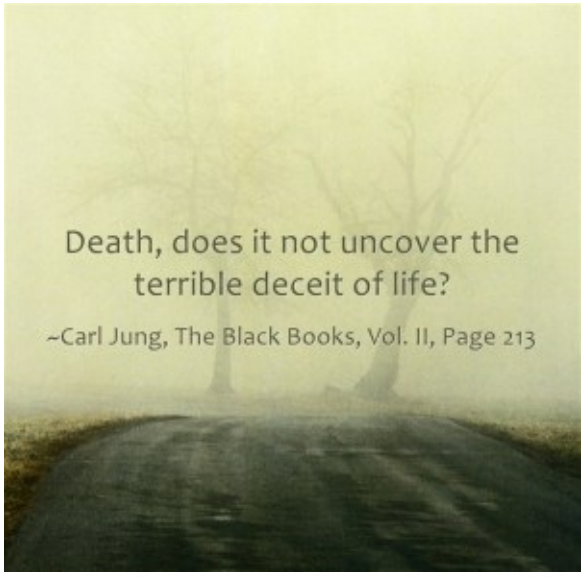

You may call us symbols for the same reason that you can also call your real fellow men symbols, if you wish to. But we exist and are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols.
- ~Elijah, The Black Books, Vol. II, Page 189

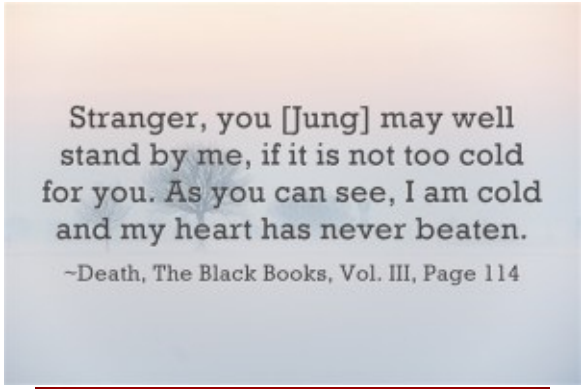

Your work is fulfilled here. Other things will come, of which you do not know yet. But seek untiringly, and above all write exactly what you see.
~Elijah, The Black Books, Vol. II, Page 196

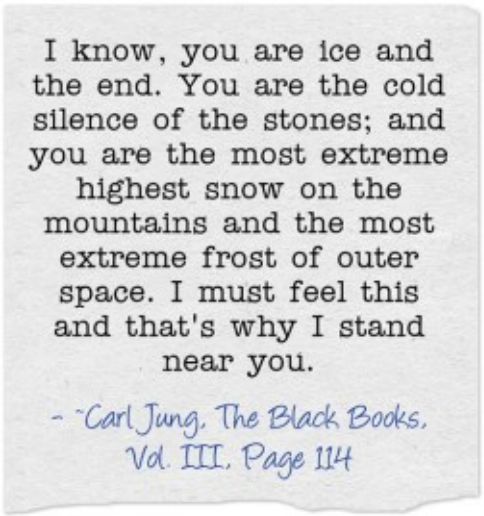

I know that there are those who are always in heat, and those who also want to dance for their Gods; some are ridiculous jubilant old men and women and others posture at antiquity, instead of honestly admitting their utter incapacity for religious expression.
~Carl Jung, The Black Books, Vol. II, Page 201

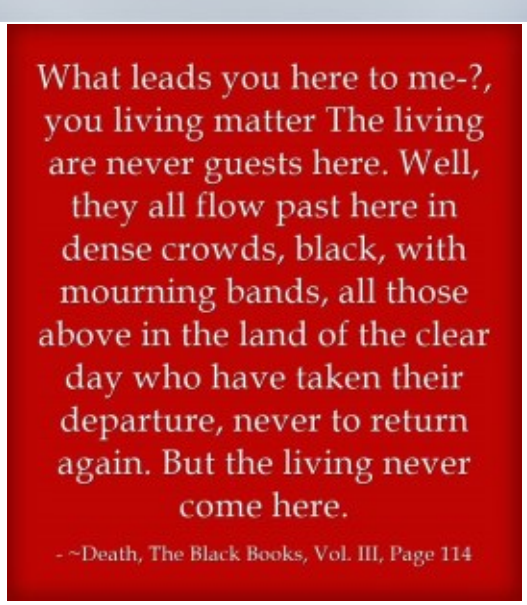

The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek.
- ~Scholar's Maiden, The Black Books, Vol. II, Page 208

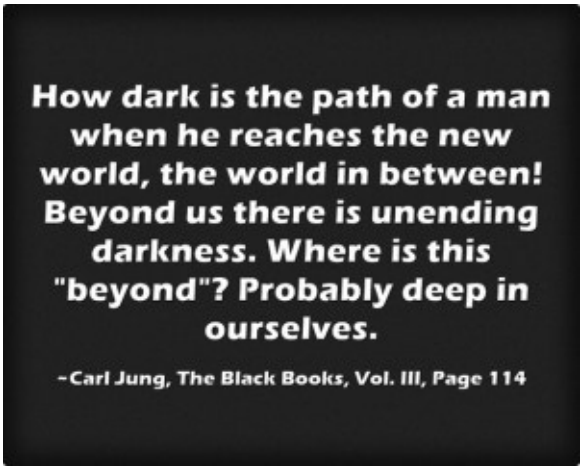

Do you believe that all that struggle and all these blood sacrifices left no mark on the soul of the Christian? And do you believe that one who has not experienced this struggle most intimately can still partake of its fruit? No one can flout the spiritual development of many centuries and then reap what they have not sowed.
~Carl Jung, The Black Books, Vol. II, Page 201

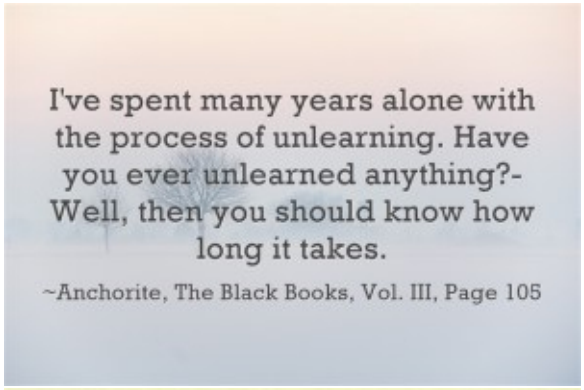

Death, does it not uncover the terrible deceit of life?
~Carl Jung, The Black Books, Vol. II, Page 213

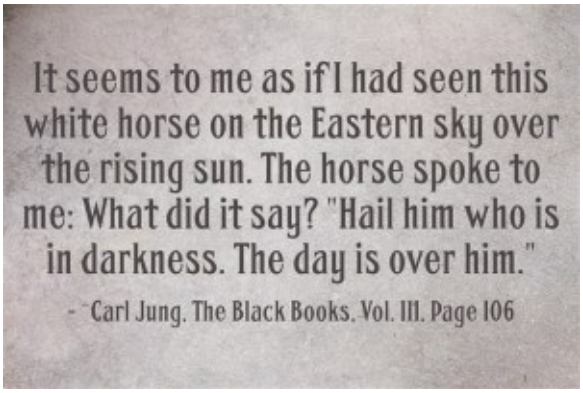

Stranger, you [Jung] may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten.
~Death, The Black Books, Vol. III, Page 114

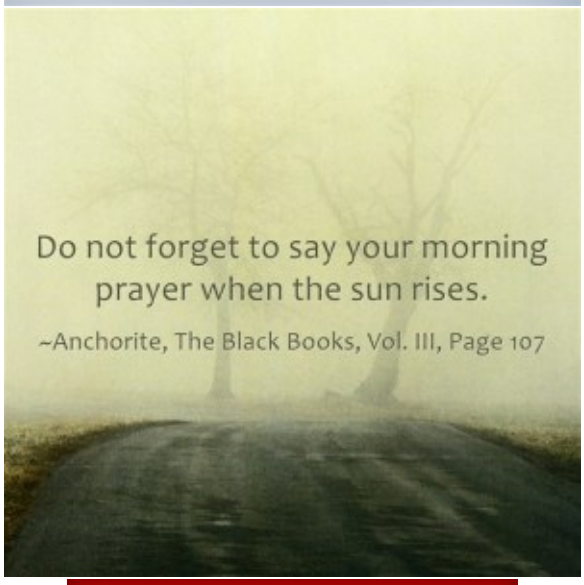

I know, you are ice and the end. You are the cold silence of the stones; and you are the most extreme highest snow on the mountains and the most extreme frost of outer space. I must feel this and that's why I stand near you.
- ~Carl Jung, The Black Books, Vol. III, Page 114

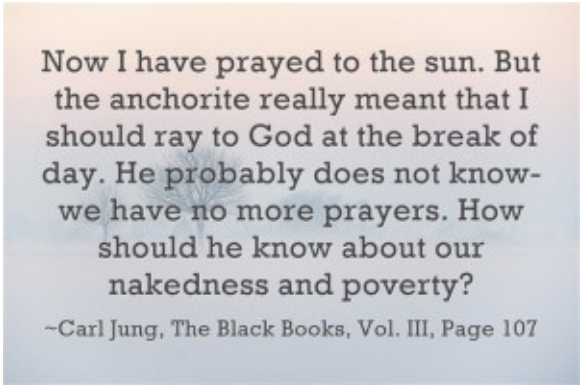

What leads you here to me-?, you living matter The living are never guests here. Well, they all flow past here in dense crowds, black, with mourning bands, all those above in the land of the clear day who have taken their departure, never to return again. But the living never come here.
- ~Death, The Black Books, Vol. III, Page 114

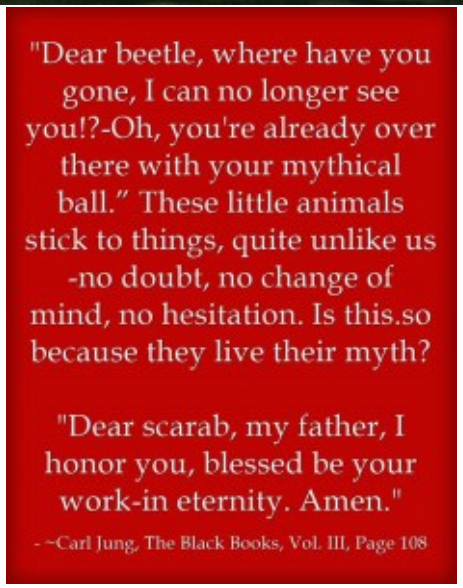

How dark is the path of a man when he reaches the new world, the world in between! Beyond us there is unending darkness. Where is this "beyond"? Probably deep in ourselves.
~Carl Jung, The Black Books, Vol. III, Page 114

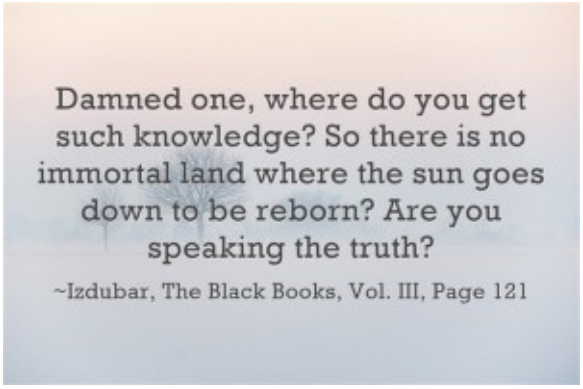

I've spent many years alone with the process of unlearning. Have you ever unlearned anything?- Well, then you should know how long it takes.
~Anchorite, The Black Books, Vol. III, Page 105

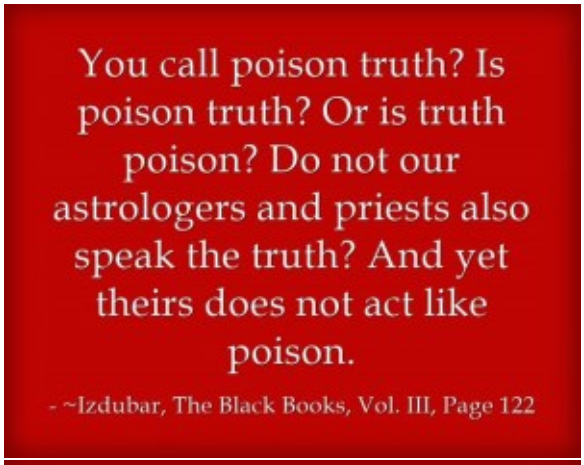

It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say? "Hail him who is in darkness. The day is over him."
- ~Carl Jung, The Black Books, Vol. III, Page 106

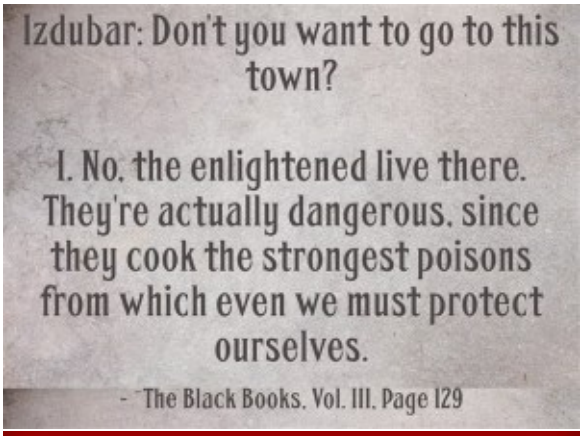

Do not forget to say your morning prayer when the sun rises.
~Anchorite, The Black Books, Vol. III, Page 107

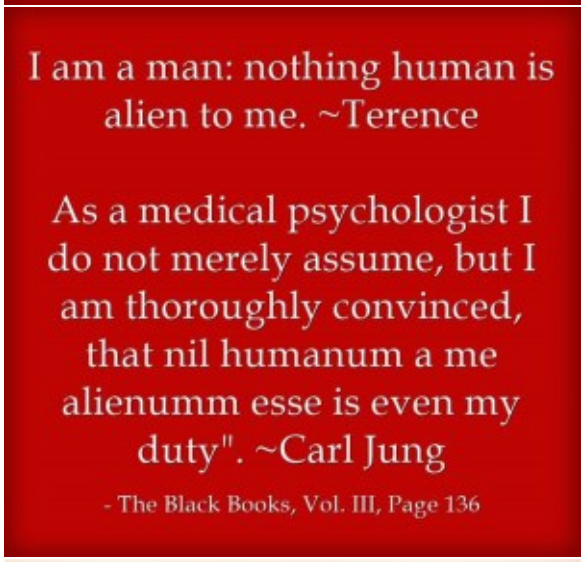

Now I have prayed to the sun. But the anchorite really meant that I should ray to God at the break of day. He probably does not know- we have no more prayers. How should he know about our nakedness and poverty?
~Carl Jung, The Black Books, Vol. III, Page 107

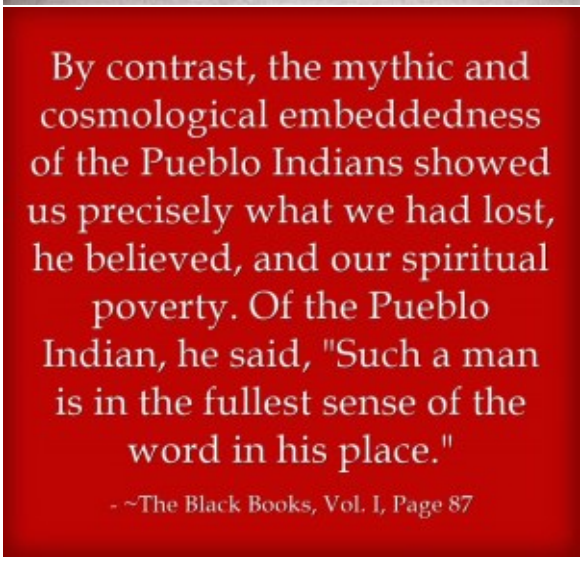

"Dear beetle, where have you gone, I can no longer see you!?-Oh, you're already over there with your mythical ball." These little animals stick to things, quite unlike us -no doubt, no change of mind, no hesitation. Is this.so because they live their myth?
"Dear scarab, my father, I honor you, blessed be your work-in eternity. Amen."
- ~Carl Jung, The Black Books, Vol. III, Page 108

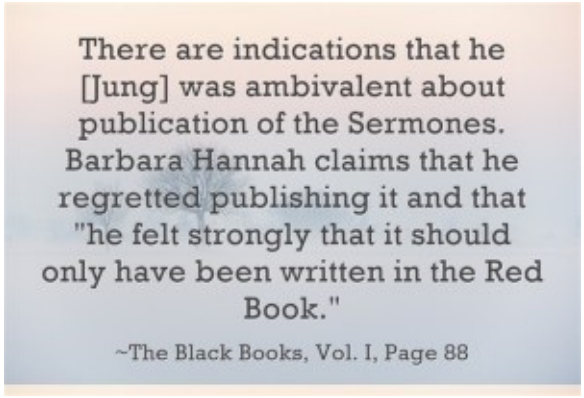

Damned one, where do you get such knowledge? So there is no immortal land where the sun goes down to be reborn? Are you speaking the truth?
~Izdubar, The Black Books, Vol. III, Page 121

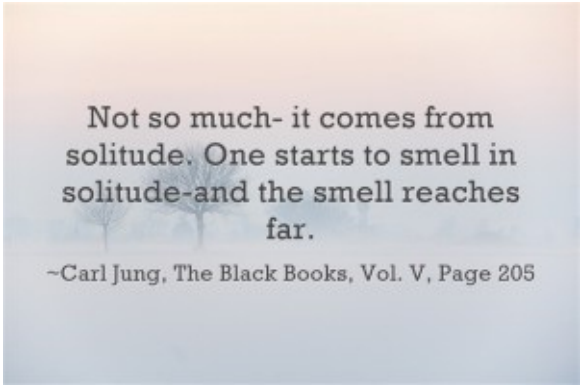

You call poison truth? Is poison truth? Or is truth poison? Do not our astrologers and priests also speak the truth? And yet theirs does not act like poison.
- ~Izdubar, The Black Books, Vol. III, Page 122

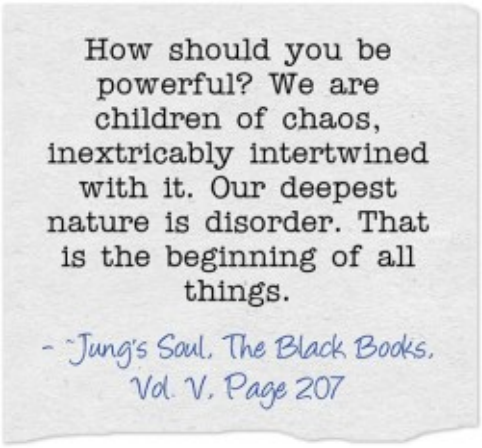

Izdubar: Don't you want to go to this town?
I. No. the enlightened live there. They're actually dangerous. since they cook the strongest poisons from which even we must protect ourselves.
- The Black Books. Vol. III. Page 129

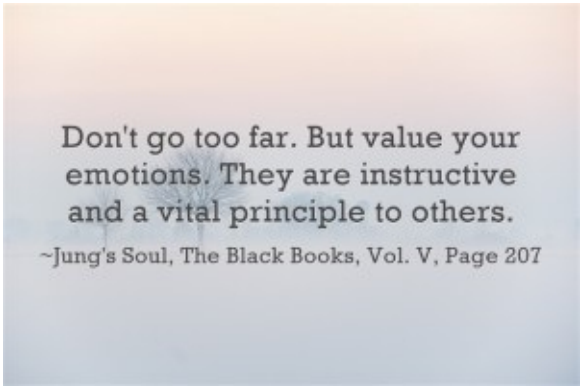

I am a man: nothing human is alien to me. ~Terence
As a medical psychologist I do not merely assume, but I am thoroughly convinced, that nil humanum a me alienumm esse is even my duty". ~Carl Jung
- The Black Books, Vol. III, Page 136

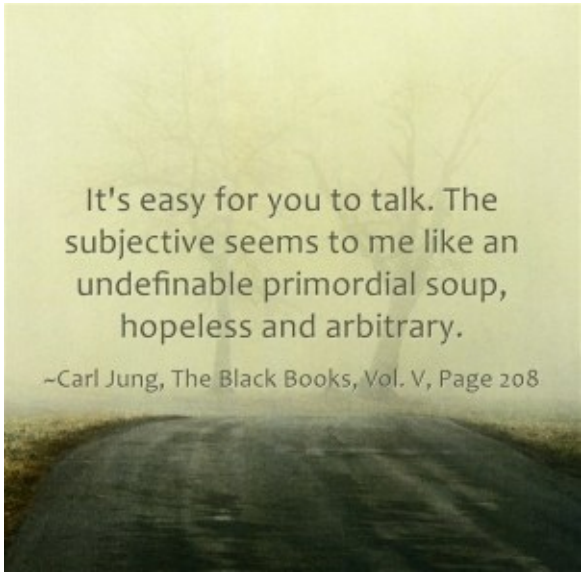

By contrast, the mythic and cosmological embeddedness of the Pueblo Indians showed us precisely what we had lost, he believed, and our spiritual poverty. Of the Pueblo Indian, he said, "Such a man is in the fullest sense of the word in his place."
- ~The Black Books, Vol. I, Page 87

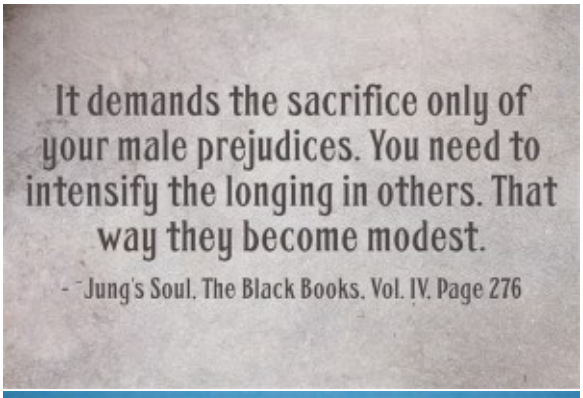

There are indications that he [Jung] was ambivalent about publication of the Sermones. Barbara Hannah claims that he regretted publishing it and that "he felt strongly that it should only have been written in the Red Book."
~The Black Books, Vol. I, Page 88

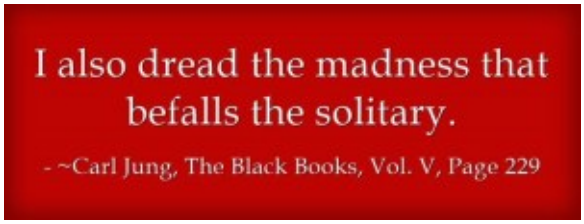

Not so much- it comes from solitude. One starts to smell in solitude-and the smell reaches far.
~Carl Jung, The Black Books, Vol. V, Page 205

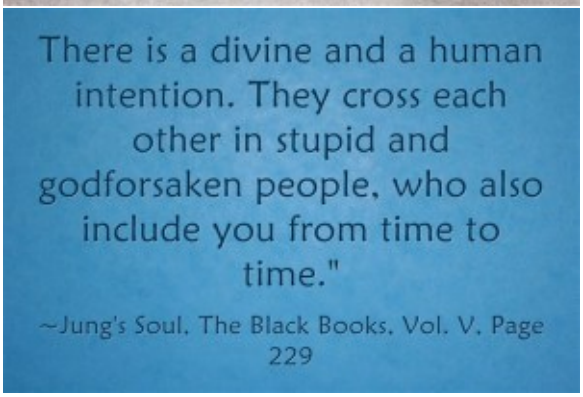

How should you be powerful? We are children of chaos, inextricably intertwined with it. Our deepest nature is disorder. That is the beginning of all things.
- ~Jung's Soul, The Black Books, Vol. V, Page 207

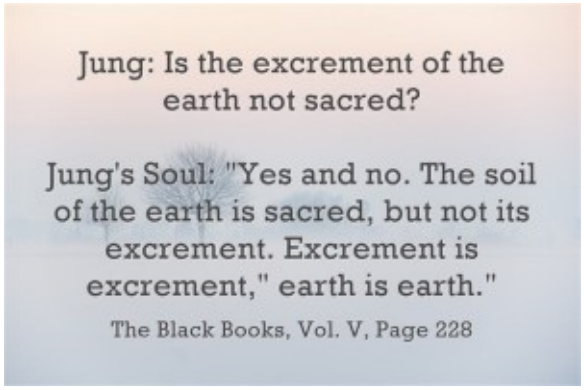

Don't go too far. But value your emotions. They are instructive and a vital principle to others.
~Jung's Soul, The Black Books, Vol. V, Page 207


It's easy for you to talk. The subjective seems to me like an undefinable primordial soup, hopeless and arbitrary.
~Carl Jung, The Black Books, Vol. V, Page 208

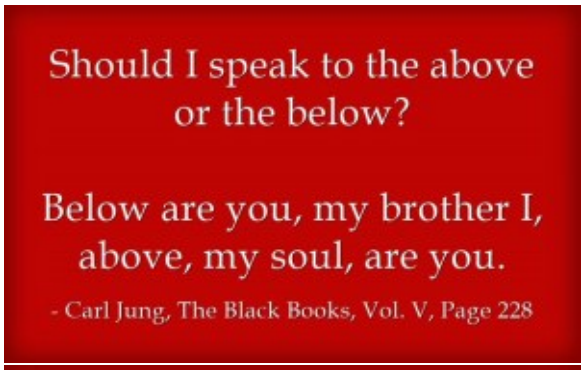

It demands the sacrifice only of your male prejudices. You need to intensify the longing in others. That way they become modest.
- ~Jung's Soul, The Black Books, Vol. IV, Page 276

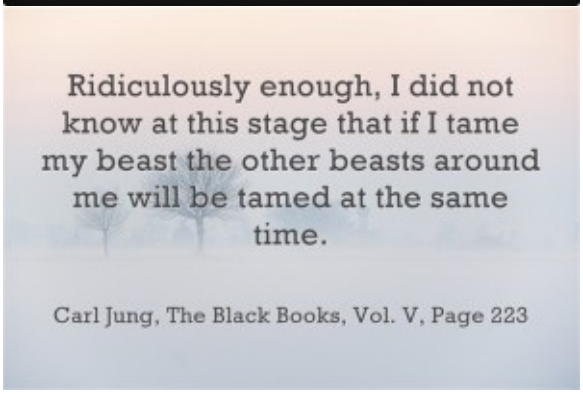

I also dread the madness that befalls the solitary.
- ~Carl Jung, The Black Books, Vol. V, Page 229

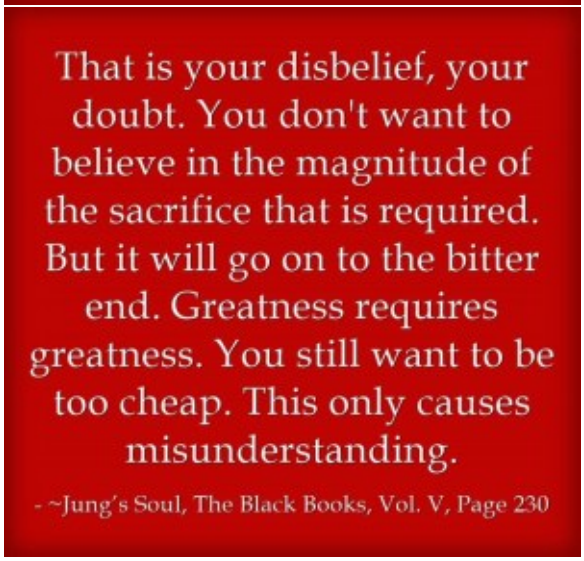

There is a divine and a human intention. They cross each other in stupid and godforsaken people, who also include you from time to time."
~Jung's Soul, The Black Books, Vol. V, Page 229

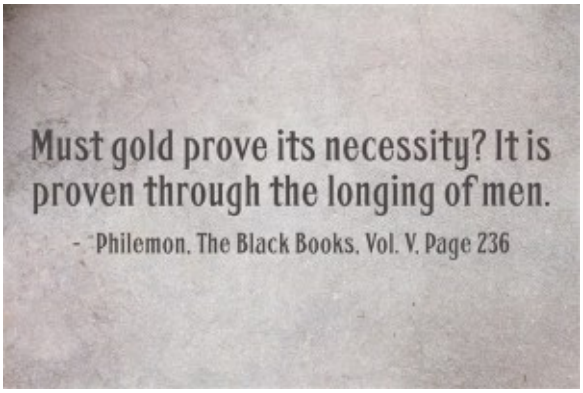

Jung: Is the excrement of the earth not sacred?
Jung's Soul: "Yes and no. The soil of the earth is sacred, but not its excrement. Excrement is excrement," earth is earth."
The Black Books, Vol. V, Page 228

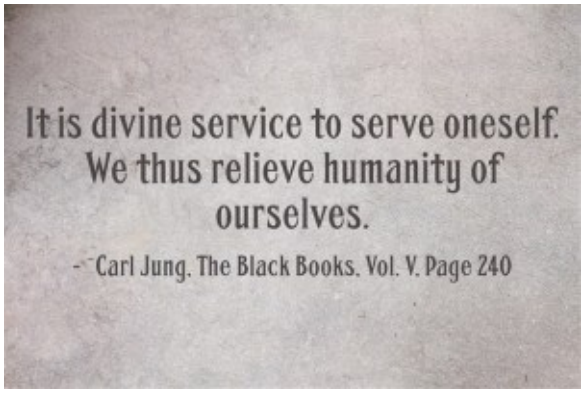
Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life.
There are also the apparently dead and the collapsed. With compassion they might keep up.
Jung's Soul, The Black Books, Vol. V, Page 228

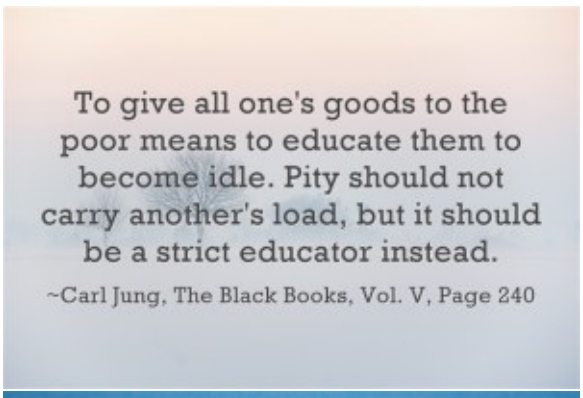

Should I speak to the above or the below?
Below are you, my brother I, above, my soul, are you.
- Carl Jung, The Black Books, Vol. V, Page 228

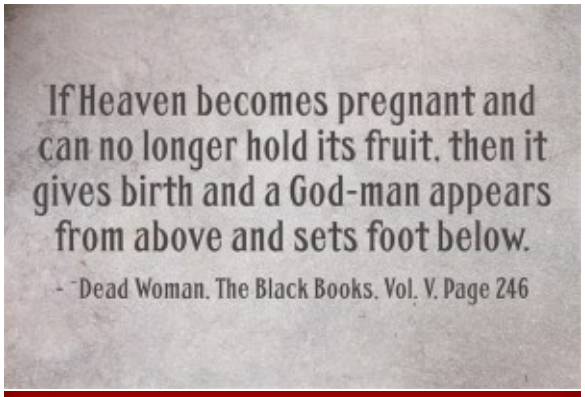

Ridiculously enough, I did not know at this stage that if I tame my beast the other beasts around me will be tamed at the same time.
Carl Jung, The Black Books, Vol. V, Page 223

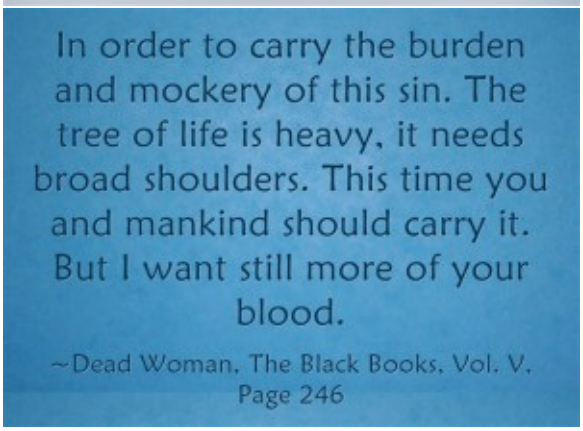

That is your disbelief, your doubt. You don't want to believe in the magnitude of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. This only causes misunderstanding.
- ~Jung's Soul, The Black Books, Vol. V, Page 230

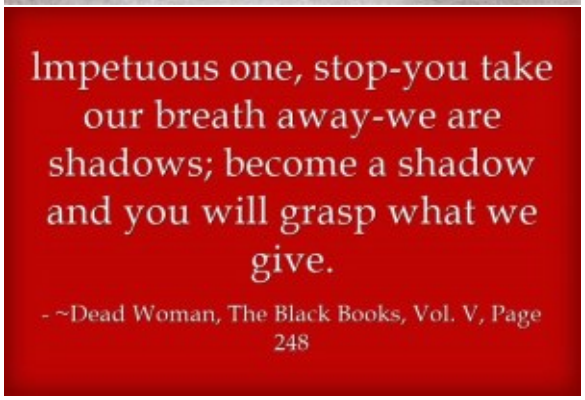

Must gold prove its necessity? It is proven through the longing of men.
- Philemon, The Black Books, Vol. V, Page 236

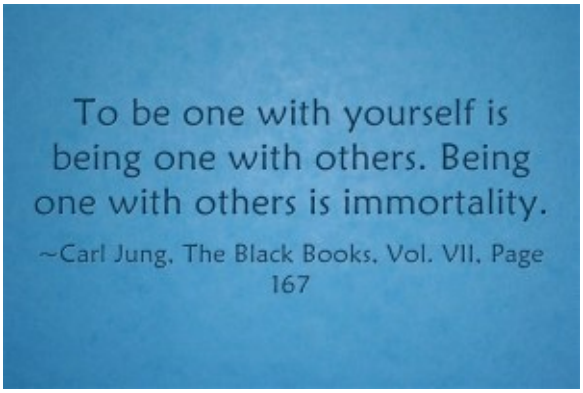



To give all one's goods to the poor means to educate them to become idle. Pity should not carry another's load, but it should be a strict educator instead.
~Carl Jung, The Black Books, Vol. V, Page 240


If Heaven becomes pregnant and can no longer hold its fruit, then it gives birth and a God-man appears from above and sets foot below.
- Dead Woman, The Black Books, Vol. V, Page 246


In order to carry the burden and mockery of this sin. The tree of life is heavy, it needs broad shoulders. This time you and mankind should carry it. But I want still more of your blood.
~Dead Woman, The Black Books, Vol. V, Page 246

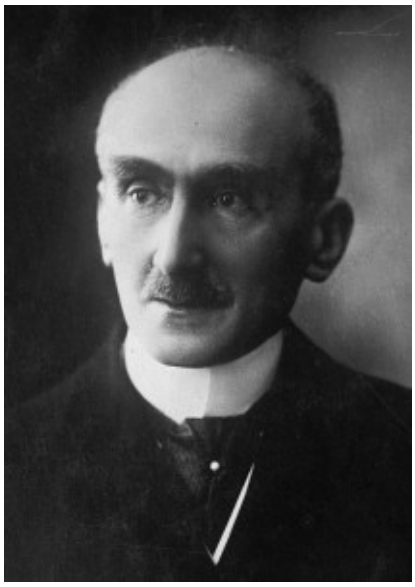

Impetuous one, stop-you take our breath away-we are shadows; become a shadow and you will grasp what we give.
- ~Dead Woman, The Black Books, Vol. V, Page 248


To be one with yourself is being one with others. Being one with others is immortality.
~Carl Jung, The Black Books, Vol. VII, Page 167

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=25F91FYXV0K1N&dchild=1&keywords=jung+black+books&qid=1609943772&sprefix=j
2. https://smile.amazon.com/gp/product/0393088642?pf_rd_r=2R3A10Z84TYPAJDCGH3Q&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8

Carl Jung: Bergson should have been discussed here long ago (2021-02-04 03:24)

[paypal _donation _button border="5"]



[1]Black Books

"The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom."

Well, Henri Bergson, I think there you have it-this is not less precisely the genuine and right intuitive method. 206

The reference to Bergson was not reproduced in LN. On March 20, 1914, Adolf Keller gave a talk on "Bergson and the Theory of Libido" to the Zurich Psychoanalytical Society.

In the discussion, Jung said that "Bergson should have been discussed here long ago. B. says everything that we have not said "MZS", p. 57).

On July 24, 1914, Jung gave a talk in London, where he noted that his "constructive method" corresponded to Bergson's "intuitive method" ("On Psychological Understanding," Collected Papers on Analytical Psychology, p. 399).

The work Jung read was L’ evolution creatrice (Paris: Alcan, 1907).

He possessed the 1912 German translation. The Red Books, Vol. IV, Page 206 fn 10

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3THMIHXDKQK99&dchild=1&keywords=jung+black+books&qid=1606932429&sprefix=jun

---

Carl Jung: The myth of Horus is the story of the newly risen divine light (2021-02-05 03:31)

[paypal _donation _button border="5"]

[1]Black Books

The myth of Horus is the story of the newly risen divine light.

It would have been told after the deliverance out of the primordial darkness of prehistoric times through culture, that is to say through the revelation of consciousness.

Thus the journey from the interior of Africa to Egypt became for me like a drama of the birth of light, which was intimately connected with me, with my psychology. Carl Jung, The Black Books, Vol. I, Page 90

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1IZJYQ1TZXCE3&dchild=1&keywords=jung+black+books&qid=1606989348&sprefix=jun

---

A Toni Wolff Dream in 1919 (2021-02-06 04:23)

[paypal _donation _button border="5"]

[1]Black Books

Aug. 1919

Dream: I am in an anatomical museum, recently arranged by a great artist. A great hall.

On a massive table rest 4 enormous gloriously bound old books, presumably anatomical.

On the wall I see a prepared heart with a piece of tendon at the apex. Individual fingers in addition.

Lili wants to tear them down and play with them. I stop her.

Then I see in the middle of the room an old rotting ship's cannon and read on a small board that it was discovered by 2 youths in a peculiar way (witching wand?).

They searched the foundations of old fortifications, but found the more interesting cannon. Then Emma entered, Franz [Jung's son] behind her.

I see, she thinks that this is something more for Franz than for Lili [Jung's youngest daughter].

Franz has my American hat on and my old uniform shirt that reaches to his knees. In addition a child's gun with a bayonet.

He seems hollow- cheeked and bent like a medieval scholar, overwhelmed by the impression, mouth and eyes wide open, completely dumb and stupefied.

Vision in the same night.

To the right of the bed of my wife there is a great angel of the most severe form in a praying position.

To the left of him is a dark transparent dangerous mass. I see only the following forms in it.

Then I see the angel to the left of me. He indicates a bright spot (*) from which a deathly pale maiden with almost closed eyes, black hair, sharp southern features, around 28 years old

(the same as on p. 26) [Jung's vision of the maiden 1917] steps forward. She remains around 2 meters from my bed and excites an uncomfortable sexual feeling in me. Carl Jung, The Black Books, Page 851

Sunday/Monday. In 1923, Jung gave a talk on "Psychological types" at the International Congress for Pedagogy in Montreux (CW 6). Sometime in 1923, Jung made a painting that featured Philemon and other figures (The Art of C.G. Jung, cat. 66, p. 145), with the following inscription on the verso:

“We fear and we hope: will you sacrifice the laurel of eternity to the bridal expectant earth? our feet stand in the void and are granted no beauty and fulfillment. will the promise be broken? will the eternal marry the temporal?” (ibid., p. 147). Jung gave the painting to Toni Wolff. Page 897, fn 227

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3THMIHXDKQK99&dchild=1&keywords=jung+black+books&qid=1606937316&sprefix=jun

---

Jaime de Angulo: go to the Mecca, I mean to Zurich, and drink from the fountain of life... (2021-02-07 00:18)

[paypal _donation _button border="5"]

[1]Black Books

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing

"a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." The Black Books, Vol. I, Page 81

Three days later, his soul informed him that the new religion expresses itself visibly only in the transformation of human relations.

Relations do not let themselves be replaced even by the deepest knowledge.

Moreover, a religion doesn’t consist only in knowledge, but at its visible level in a new

ordering of human affairs.

Therefore expect no further knowledge from me.

You know everything that is to be known from the revelation offered to you, but you are not yet living out everything that is to be lived at this time. The Black Books, Vol. I, Page 81

As his soul had explained to him the previous year, this new religion would manifest itself through transformed human relations.

Evidently Jung’s relations with his wife and Toni Wolff, the "experimentum crucis," was related to this.

Decades later, he would write,

"The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a ’You.’ The Black Books, Vol. I, Page 83-84

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1IZJYQ1TZXCE3&dchild=1&keywords=jung+black+books&qid=1606989348&sprefix=jun

---

Carl Jung and "Runes" (2021-02-08 02:57)

[paypal _donation _button border="5"]

[1]Black Books

In response to the request of Jung’s soul, Ha takes on the task of translating the runes, literally spelling them out.

It is boot camp in Code City: he gives cues to Jung’s soul about how this or that shape corresponds to the sun, or a roof, or a tilted passageway, or even how one ought to feel physically while navigating this curve or that crevice. The Black Books, Vol. I, Page 116

In the autumn of 1917, Jung’s soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent. The Black Books, Vol. I, Page 115

Much of your [Jung] material you said has come to you as runes & the explanation of those runes sounds like the veriest nonsense, but that does not matter if the end product is sense. Cary Baynes, The Black Books, Vol. I, Page 116

A symbol in rune yoga is nearly the same as what it pictures, once it is understood as the mimicry of a right attitude on the levels of both spirit and instinct, both being archaically rooted. The Black Books, Vol. I, Page 117

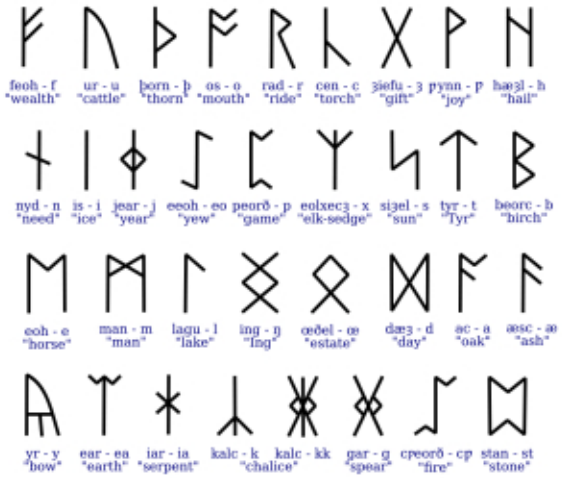
Ezra Pound’s Chinese ideograms connect with Jung’s runes only for a moment, across a wide, swift stream; Jung’s magic/ runic dialect has no home among the living.

The magician’s black rod becomes Jung’s Hermes-wand-an aid in navigating the way of life redeemed from redeemers, or saved from salvation; the signs, unlike "the solid letter" in Holderlin’s "Patmos," a poem long close to Jung’s heart, bring up their own dark ground with them. The Black Books, Vol. I, Page 117

In letters dated September and October Jung wrote to Sabina 10, 1917, Spielrein commenting on the significance of certain hieroglyphs in a dream she had sent him, saying that "with your hieroglyphics we are dealing with phylogenetic engrams of an historical symbolic nature.

Referring to the contempt meted out to Transformations and Symbols tlie Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Carl Jung, The Black Books, Vol. I, Page 116

Referring to the contempt meted out to Transformations and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes," which he would not hand over to those who would not understand them. Sonu Shamdasani, The Black Books, Vol. I, Page 116


feoh - f "wealth"
ur - u "cattle"
þorn - þ "thorn"
os - o "mouth"
rad - r "ride"
cen - c "torch"
ȝiefu - ȝ "gift"
ƿynn - ƿ "joy"
hægl - h "hail"
nyd - n "need"
is - i "ice"
jēar - j "year"
eoh - eo "yew"
peorð - p "game"
eolxecȝ - x "elk-sedge"
siȝel - s "sun"
tyr - t "Tyr"
beorc - b "birch"
eoh - e "horse"
man - m "man"
lagu - l "lake"
ing - ŋ "ing"
œðel - œ "estate"
dæȝ - d "day"
ac - a "oak"
æsc - æ "ash"
yr - y "bow"
ear - ea "earth"
iar - ia "serpent"
kalc - k "chalice"
kalc - kk
gar - g "spear"
cweorð - cƿ "fire"
stan - st "stone"

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1IZJYQ1TZXCE3&dchild=1&keywords=jung+black+books&qid=1606989348&sprefix=jun

---

What forced me to come here if not those "other" realities? (2021-02-09 04:07)

[paypal _donation _button border="5"]

[1]Black Books

It seems as if compulsory realities exist here. What forced me to come here if not those "other" realities?

Apparently they are somehow superior to me as I did not know anything about them, whereas they knew about me and forced me-could force me-to come to them on a way

unknown to me, that I must have flown through unconsciously. Carl Jung, The Black Books, Vol. II, Page 190

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=1IZJYQ1TZXCE3&dchild=1&keywords=jung+black+books&qid=1606989348&sprefix=jun

---

Philemon, Ka, and Creative Fantasy: The Formation of the Reconciling Symbol in Jung's Visual Work - 1919–1923 (2021-02-10 04:02)

[paypal _donation _button border="5"]

Ka, ca. 1920
Carved wood, painted
21 × 4 × 4 cm (8¼ × 1⅝ × 1⅝ in.)
JFA

[1]Phanes Volume 2 -2019

Over the eighty years since Jung first anonymously published three of his mandala paintings in his commentary to The Secret of the Golden Flower (1929/1931:Plates 3, 6, 10; RB:159, 105, 163), a few more paintings from The Red Book and other visual works that he did over his lifetime gradually came to light.

Viewed in isolation, they were often interpreted in ways that foregrounded their 'universal meaning': serving to illustrate Jungian concepts (typology, mandala, shadow, anima, wise old man etc.) as reified within the thematic format of the Collected Works, whilst remaining

uprooted from their historical position within the chronology of Jung's developing conceptual framework.

With the publication of The Red Book in 2009, however, students of Jung are finally able to examine contextually the visual images he
created to illustrate the text of Liber Novus (1913-1917), and those that are independent of its narrative, relating to Jung's further visionary experiences and experiments between 1917-1929/30.

Now augmented by the works presented in The Art of C.G. Jung (2019), our knowledge of Jung's visual imagery has increased extensively (save for that inside Bollingen).

This wealth of new material has enabled me to examine some of Jung's paintings and sculptures within their proper chronological and
historical context for the first time, and to highlight their unique role within Jung's ongoing conceptual explorations, thus confirming his statement in 'The Way of What is To Come', the introductory chapter to Liber Novus:

My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images' (RB RE:123).

Not surprisingly, Jung's newly enlarged corpus of visual works contains some surprises.

In particular, I have been able to identify some previously unrecognised—and therefore unexplored—personifications of characters who first appeared in his Black Books and Liber Novus between 1913 and 1930, as well as paintings that explicate—and in some cases anticipate—concepts that Jung was transposing from image to word in his concurrent articles and books.

This article will review the emergence of the 'fathers' Elijah to Ka in Liber Novus and the published sections of the Black Books.

Working from these sources and other related material, it is possible to identify five previously unrecognised images of Philemon and Ka.

Their role is then examined in paintings that include the image of the crossquartered circle and sphere, Jung's prime example of the reconciling symbol, through which his new god, Phanês, appears, and to which he returns throughout his life. Amor Triumphat (1920-1921), one of Jung's most moving paintings in The Red Book, epitomises the ability of the econciling symbol to encompass complex hermeneutics, as do the figures in another of Jung's paintings (Art:145, Cat. 66).

After a brief discussion of the first round tower at Bollingen (1923), the article concludes with the two late works where Jung eternalised the cross-quartered circle in stone: Emma Jung's memorial (1956), and the Jung family tombstone (1961).

During the first few months of Jung's confrontation with the unconscious, between November 1913 and April 1914, he encountered three personalities who played an important part in Liber Novus, acting as teachers and guides during his initiation process and search for a new

god-image.

These were the prophet Elijah, the Babylonian Bull God Izdubar, and Philemon, magician and father of the prophets, who had given Jung the Seven Sermons to the Dead, and whom Jung came to recognise as his guru (Jung/Jaffé:174-177).1

Three years later, in 1917, another significant trio emerged in the fantasies that Jung recorded in his Black Books: Atmavictu, Ha and Ka.2

Atmavictu arrived first. On 25 April 1917, the serpent, Atmavictu's companion over millennia, described his previous existences to Jung.

He was first an old man, then an otter, newt, earth serpent, man, and the serpent-Atmavictu. He also transformed into Philemon (RB RE:367
n. 222).

In another encounter on 20 May 1917, Philemon clarified that he had been Atmavictu; then, by error, he had become Izdubar, was
paralysed and turned into a dragon's serpent by man.

After the serpent was consumed by fire, Philemon had come into being.

Thus he was reinterpreting the events earlier narrated and illustrated by Jung in the Izdubar episode of Liber Novus ([1913/14], LN RE:372 nn. 231-232).

Ha—a 'black magician' and 'father of Philemon'—materialised a few months later, on 7 October 1917.

He explained the secret meaning of the runes that Jung had drawn in three mandala sketches whilst still on military duty at Chateau d'Oex the previous month, and would subsequently paint in The Red Book (LN RE:325-327 nn. 155-157).3

Ha was soon followed by Ka, who appeared on 22 October 1917. With eyes of pure gold, and a body of black iron, he was Ha's soul.

He had imparted the knowledge of the runes and the lower wisdom to Ha. Ka held a secret that Jung and his soul needed; this was love, the essence of all magic (RB RE:373 n.232).

In a Black Book entry on 20 November 1917, Ka then called Philemon his shadow and herald. He states that he is eternal, and remains, whereas Philemon is fleeting and passes on. Ka returned on 10 February 1918 to inform Jung's 'I' and soul that he had built a temple as a prison and grave for the gods (ibid).

In 1919, a year of intense work on Psychological Types, accompanied by professional activities, Jung began to craft visual images of some of these personages in The Red Book and as separate creations. From Memories, Dreams, Reflections, we know that he made a painting of Philemon as a winged being with bull's horns (Jung/Jaffé 1963:176).

Although now missing, Jung's sketch for it has survived, drawn on or after 3 January 1919, Jung completed on Christmas Day 1915, and then as a prone figure in late 1915-early

1916, before being transformed into an egg and hatching into a new god image in ‘The Opening of the Egg’, begun on 4 February 1917 (RB:36, 44, 64).

Philemon plays an important part in ‘The Magician’ and throughout Scrutinies. His images are discussed below. providing a terminus post quem for the painting (Art:146-147, Cats. 64-65).

He made two images of Atmavictu as a multi-legged dragon in The Red Book, completed sometime between April and November 1919 (RB:117, 119).4

They were done around the same time as his two wooden statuettes of Atmavictu, portrayed as an old, bearded six-armed Kabir, carved when Jung was in England during that summer, and the stone copy he subsequently had made for his garden at Küsnacht (Art:152-153, Cats. 67-69).

On 4 December 1919, Izdubar, Philemon, and Ka are described in the enigmatic inscription Jung attached to his Red Book Atmavictu as a
petrified head:

This is Atmavictu, the old one, after he has withdrawn from the creation. He has returned to endless history, where he took his beginning.

Once more he became stony residue, having completed his creation.

In the form of Izdubar he has outgrown and delivered ΘIΛHMΩN and Ka from him.

ΘIΛHMΩN gave the stone, Ka the [sun] (RB RE:372 n. 231).5

Some five years later, Jung painted the Red Book Philemon, ‘Father of the Prophet’, together with the snake, his earlier manifestation (late
1924/25, RB:154).6

There seem to be no visual representations of Ha, and Ka has previously not been recognised in Jung’s Red Book paintings or other extant
images.

However, as the above descriptions and two other written accounts confirm, Jung depicted Ka at least five times during 1919 and 1920—
four together with Philemon—while he was exploring the relationships between Philemon, Atmavictu, Ha, and Ka in his fantasies.

Moreover, the ways in which Jung paired Ka with Philemon in four of these works highlight his efforts during this period to create a pictorial synthesis of his ideas about archetypal images and their representation in matter, and the reconciling symbol of the individuation process, which constellates the new god and the Self.

They are thus crucial visual counterparts to Jung’s written concepts in Psychological Types, or as more properly described in its English subtitle, The Psychology of Individuation (Jung 1923).

Before the publication of The Red Book, the main source of information about Ka was

Jung's account of Philemon and Ka as edited by Anelia Jaffé in Memories, Dreams, Reflections, which also includes a description of painting he made of them:

[. . .] Philemon became relativized by the emergence of yet another figure, whom I called Ka. In ancient Egypt the 'king's ka" was his earthly form, the embodied soul (Gestalt-seele).

In my fantasy the ka-soul came from below, out of the earth as if out of a deep shaft.

I did a painting of him, showing him in his earth-bound form, as a herm with a base of stone and upper part of bronze.

High up in the painting appears a kingfisher's wing, and between it and the head of Ka floats a round, glowing nebula of stars.

Ka's expression has something demonic about it—one might also say, Mephistophelian.

In one hand he holds something like a coloured pagoda, or a reliquary, and in the other a stylus with which he is working on the reliquary.

He is saying, "I am he who buries the gods in gold and gems."

Philemon had a lame foot, but was a winged spirit, whereas Ka represented a kind of earth demon or metal demon. Philemon was the spiritual aspect, or "meaning" ("der Sinn").

Ka, on the other hand, was a spirit of nature (ein Naturgeist) like the Anthroparion of Greek alchemy—with which I was still unfamiliar.

Ka was he who made everything real, but who also obscured the halcyon spirit (den Eisvogelgeist), Meaning, or replaced it by beauty, the
"eternal reflection." (Jung/Jaffé 1963:177-178, 1971:206).

Jaffé adapted this from Jung's passage on active imagination and The Red Book in the interviews—Protocols—recorded for Memories, Dreams, Reflections (Protocols [June 19, 1957]:23-25).7

They took place when Jung was still considering what to do with Liber Novus, hence he included frequent references to its text and characters (Shamdasani in RB RE:91-93).

In the Protocols, Jung called Ka a 'stone soul' (Steinseele).

Describing his painting, Jung stated that Ka is made of 'stone or metal, like a metal herm'.

Philemon hovered above in the light, his wing visible, but Jung did not mention a 'round, glowing nebula of tars' between the two figures.

Ka holds a 'surrealistically decorated (geschmücktes) object' in his hand, not a 'pagoda' or 'reliquary' .

Jaffé deleted the penultimate sentence in Jung's original explanation of Ka, a quote from Goethe's Faust, Part II. Jung had said: 'He [Ka]
who replaces meaning with beauty, with the "eternal reflection". "That life is ours by colourful refraction"' ('Am farbigen Abglanz haben
wir das Leben': Goethe, Faust II, line 4727).8

She also altered Jung's last sentence about the consequences of Ka's replacing meaning with beauty. He had stated: '

But meaning, the master of the garden, is lost'; in Memories, Dreams, Reflections, Jaffé replaced 'der Herr des Gartens' with 'the halcyon spirit' ('den Eisvogelgeist'—kingfisher spirit—in the German edition), probably because of the decision to exclude Liber Novus references, which would have linked 'der Herr des Gartens' with Philemon in 'The Magician' and the final section of 'Scrutinies' (RB
RE:412, 552).

In a later section of Protocols, Jung relates Philemon and Ka to the problem of the reconciliation of the opposites (Protocols:212).9

Jung's late reflections on Ka and Philemon intimated that their functions needed to be balanced.

This conviction had taken root during the years of Liber Novus, and informs the new, moral aesthetic he presented in Psychological Types, in which idea (spiritual) and real (material), ugly and beautiful, good and evil, need to be included as part of the living psychological process in man's psyche that that gathers up the opposites—esse in anima (1921, CW 6:§77).10

Jung's account of Ka in the Protocols and Memories, Dreams, Reflections is clearly related to his Black Book entries of 1917-1918.

Whilst the painting he mentioned is lost, Philemon's position and surroundings are similar to the above-mentioned sketch and painting that Jung made in 1919, suggesting that he may have reused parts of it for the lost work.

Given the above descriptions of Ka, it is clear that Jung painted him together with Philemon in Red Book mandala 105, which was completed between 27 January and 21 March 1919, shortly after the Philemon sketch (Fig. 1).

Philemon, representing 'meaning', the spiritual aspect, sits in a contemplative position in the upper roundel.11

The mandala's inner circle contains a small blue sphere centred within two concentric stars, an eight-rayed white one and sixteen-rayed blue one, and set against a blue and gold cloud-like nebula. Ka, the embodying 'stonesoul', stands in the bottom roundel.

The mandala's vertical composition therefore reflects the configuration of the lost painting of Philemon and Ka described in Memories, Dreams, Reflections. Ka's lower body is encased in a black herm-like column.

He has a bronze torso, flaming red hair, and holds a temple decorated with tesserae in the primary colours of blue, yellow and red. He is a daimonic being who has emerged from the black earth, formed from matter's hardest elements, stone and metal.12

Similarly, Ka is the subject of a wooden statuette that Jung carved, probably close to the execution of Red Book 105 in 1919 (Fig. 2) (Art:119-121, Cat. 49). 13

This was a period when, as his English colleague Maurice Nicoll later reminded him, Jung was experimenting with 'the possibilities of psycho-material transformation—i.e. if a man puts his psychic genius into a bit of wood, the wood stands up to him and in fact it is an example of psycho-transformation'

Ka's entire herm-based body is painted black, his face has a devilish expression, half-moon golden eyes, red eyebrows, flaming red hair, and he cradles a gold, gem-studded temple in his hands.

We now know that Jung had portrayed Ka and Philemon in another painting completed sometime before 15 October 1920, when he
discussed it with Constance Long (see Appendix B).

From her summary, we learn that Jung placed them on the two sides of the work; they are the 'personifications of dominants': the 'fathers'. Ka (Dionysian), is the 'creative' father.

He gives substance and is called 'the one who buries the gods in gold and marble'.

Ka has a 'tendency to imprison the gods in matter', 'so they are in danger of losing their spiritual meaning and becoming buried in stone'.

Thus the temple may be the 'grave of God, as the church is the grave of Christ'; 'the more the church develops, the more Christ dies'. Ka must be prevented from producing too much, because man must not depend on substantiation, although if too little substance is produced, 'the creature floats'.

'Ka is sensation'. Philemon (Apollonian) is the other 'father', the one who 'gives form and law, the formative instinct'.

He 'gives formulation to the things within the elements of the collective unconscious, the idea ('perhaps of a god)', which however remains 'floating, distant and indistinct because all the things he invents are winged'.14

Jung told Long that the transcendent function is the whole—not the picture or his rationalisation of it—'but the new and vivifying creative spirit that is the result of the intercourse between the conscious intelligence and the creative side'. 'Philemon is intuition', 'too supra-human', Zarathustra, 'extravagantly superior in what he says', and 'cold'.

Ka and Philemon 'are bigger than the man, they are supra-human. (Disintegrated into them one is in the collective unconscious)' (RB RE:373-4 and n. 232).

In fact, the description of this work corresponds exactly to a small painting in the Jung Family Archive, ca. 1919 (Fig. 3) (Art:126,

Cat. 54).

On the left, a monumental Ka with coned-shaped hair sits in a statuesque, Egyptian-type profile, formed by tessellated elements from
the unconcious in tones of fiery red and gold.

With his arm extended, Ka presents his gem-encrusted, golden temple, similar to those in Red Book mandala 105 and the wooden statuette of Ka. Bearded Philemon sits on the right side, with a small sphere floating above his head (symbolising
the floating ‘idea’, ‘perhaps of a god’); both are composed of greentoned, tessellated elements.15

He presents his book, ‘7 SERMONES AD MORTUOS’ (The Seven Sermons to the Dead) a cosmology formulated in words.

Between them, a priest in a red robe decorated with black and yellow motifs—‘The Man’ in Long’s summary—kneels, his back toward
us, with raised arms. He represents the inferior function.

‘The colours are barbarous, and represent the four functions’.

Jung compares the rite the priest performs to the ‘divine service for the “dead” (sermon ad mortuos)’ in the ‘Night of the Flaming Censer’ (in John Hubbard’s The Authentic Dreams of Peter Blobbs, 1916).

In the painting there is no censer; ‘it is expressed in words; invocation, adorations of god, maybe speechless … here is a word (sermo) or prayer’, relating it to the book of Sermones that Philemon holds.

In each hand he holds a small object bearing a flaming torch.

The left one, on Ka’s side, is a black snake-woman with dark hair and green tessellated ‘wings’, a symbol of Ka’s substance-giving properties.

The right one, on Philemon’s side, is a yellow bird-woman with light hair, a symbol of Philemon’s formative, winged inventiveness.

As Jung discussed with Long, the snake and bird ‘is the same anima split into halves’.

She ‘takes on the quality of the things with which she deals—with those “below” the snake or beauty, creature, and those “above” the bird or winged creature’.

They are ‘feeling and thinking (as the hands of man), the figures [of Philemon and Ka] are intuition and sensation.

When you get in touch with the unconscious they are like great gods’.

They are also the chthonic snake and heavenly bird aspects of the soul/anima as narrated in Liber Novus and Black Book 5 (RB RE:389 n. 252, 577), depicted by Jung in The Red

Book (RB:HI ii (r) 1 and 2), and his 1916 sketch and painting of the Systema Mundi Totius (RB:364; Art:179), and they are related to the chthonic and spiritual aspects of the feminine in Red Book mandala 105.16

By holding the tension between these opposites with religious devotion, the priest has become a creative vessel for the birth of the
mysterious symbol above him, in the space between Ka and Philemon.17

The heat from their torches has constellated a blue-toned sphere from the surrounding, multicoloured elements.

A cross-quartered circle appears to surround the sphere, decorated in diagonal bands of black, red, and blue.

Jung explained to Long that this circle has ‘four colours twisted around it,’ which are ‘snake ornaments’ that would ‘become snakes if the personality tessellated head with a sphere above and runes below in Red Book 133, completed in the autumn of 1922.

The four colours are the four functions. Each function has two sides: subjective and objective, external and internal, introversion and extraversion, which are ‘constituents of individuality. . . .The individual monad is a part of the great world of eternity’.

Within this circle is an invisible child, symbolising ‘onward formulation’, bound by the centre of the circle through which, ‘via an invisible point [one enters] an enormous space in which the child appears as a constellation in the great distance, i.e. in the future’.

‘The child is future’, but appears in the individual like a Kabir-man.

Jung has created a visual image of creative fantasy, the activity that enables the transcendent function—‘a common function of real and imaginary factors’—to produce a living, reconciling symbol from the opposites of substantiation (Ka-sensation) and formulation (Philemon-intuition).18

Similar figures of Ka and Philemon appear in another of Jung’s paintings ca. 1919, which he subsequently gave to Helton Goodwin
Baynes (Fig. 4) (Art:125, 130, Cat. 53).

Their profiles materialise almost imperceivably from a background of large, irregular tesserae in subdued tones of blue and brown, although Ka’s red hairdo is clearly visible, composed of five flame-shaped segments.

Ka’s temple and Philemon’s book almost touch the tips of the blood-filled, crescent-shaped gold bowl lifted up by the priest standing between them.19

The bird- and snakewomen symbols in Cat. 54 are here replaced by two kneeling women in profile, dressed in robes of different contrasting colours, their hands raised in prayer.

As in Cat. 54, a cross-quartered circle surrounds the globe of blue light that floats above the creative feminine vessel, emerging from the
negative, scull-like space between the outlined figures of Ka and Philemon.

However, the Baynes painting also includes another figure: Phanês, the Divine Child and Jung's new god. Jung had earlier made two nearly identical paintings of him, now in the Jung family archive (ca. 1917:

Art:130, Cats. 50, 51).20 Two years later, he completed a similar image of 18 In 'The Problem of Types in History' in Psychological Types, Jung stated that fantasy 'is intuitive just as much as sensational', it is the 'creative activity whence issue the solutions to all answerable questions', the 'mother of all possibilities' (1923:69; slightly differently worded in 1921, CW 6:§78).

Jung treated this theme more extensively in 'Schiller and the Type-Problem' and in 'Definitions: Symbol', where sensuality and spirituality are discussed as a pair of opposite functions to be reconciled (ibid:§§184-185, 174, 195, 200-206, 814-829).

Jung told Long that by analysing the images of the unconscious, he gave 'a new face to the old beliefs. This gift is the transcendent function' (Appendix B).

This is the image of the divine child.

It means the completion of a long path. Just as the image was finished in April 1919, and work in the next image had already begun, the one who brought the [sun] came, as ΦΙΛΗΜΩΝ had predicted to me. I called him ΦΑΝΗΣ, because he is the newly appearing God (RB:113).21

The figural composition and positioning of Phanês are close in all three paintings. In the Baynes version, however, Jung placed Phanês on the right, in the space above Philemon's Sermon[es] ad Mortuo[s], a visual reminder that, as Philemon had predicted, he would become Phanês (RB RE:358 n. 211).

The black-and-white decoration of Phanês' garment in the Baynes painting also differs significantly from those in the Jung family archive and the Red Book, perhaps a further indication that Jung designed it slightly later.

THE RECONCILING SYMBOL: THE BLUE SPHERE AND THE CROSS-QUARTERED CIRCLE

The Blue Star-Sphere

The blue spheres in Cat. 54 and Cat. 53 call to mind the 'round, glowing nebula of stars' that floated between Ka and Philemon in the lost painting described by Jung in Memories, Dreams, Reflections.

They are undoubtedly related to the shining blue star of man, 'who becomes through the principium individuationis', and is also 'the one God to whom worship is due'.

The blue star/globe is the prime element in Jung's cosmology as first expounded by his soul on 16 January 1916, and appears in his sketch, and in Systema Mundi Totius nine months later (RB RE:578-579; Art:110, 178, Cat. 42; RB:364; Zervas 2019:183-184).

In the ‘Seventh Sermon to the Dead’, written on 8 February 1916, Philemon had described this ‘lonely star in the Zenith’, ‘the God and the goal of man’, adding later in the autumn of 1917 that it is ‘the blue starlight’ of the black and golden seed, life as duration (RB RE:534, 536, italics added).

It appears as an eight-rayed blue star in Red Book mandalas 84, 86-97 (autumn 1917-January 1919); then as particles that diminish in size and coalesce to form an egg-shaped, speckled blue background, interspersed with gold tesserae, similar in technique to Red Book 72 and
79, done before June 1917.

the small blue sphere and surrounding stars in the centre of mandala 105 discussed above; and as an eight-rayed star in the centre of Mandala 107, both done sometime between January 27 and March 21, 1919 (RB:105, 107).

The Circle, Cross, and the Cross-quartered Circle Jung first developed the image of the cross-quartered circle in The Red Book. 22

Its textual source is the overwhelming vision in ‘Nox Tertia’ witnessed by Jung’s ‘I’ in the madhouse:

[…] the sun now rises in red glory, solitary and magnificent—in it is a cross from which a serpent hangs—or is it a bull, slit open, as at the slaughterhouse, or is it an ass? I suppose it is really a ram with a crown of thorns—or is it the crucified one, myself? (18 January 1914, RB RE:350).

It is a symbol of the synthesis of the opposites, and of individuation, which Jung later called an elemental mandala. As he commented in
Memories, Dreams, Reflections:

The imagination attempts to sketch the image of the invisible as something which stands behind the phenomenon.

I am thinking […] of the simplest basic form of the mandala, the circle, and its simplest division, the quadrant, or […] the cross. (Jung/Jaffé
1963:367-368).

Significantly, Jung introduced the circle and the cross in the elaborate historiated initial at the beginning of ‘Mysterium’, where his
‘I’ encounters Elijah, Salome, and the snake (RB:HI v (r)).

Jung placed a small golden cross over Elijah, and in the blue-rayed shield in the lower left border; and a gold circle over Salome, and in the centre of

the red cephalopodic form on the lower right border.

They symbolise the opposites of foresight/Logos/masculine and feeling/Eros/feminine, which need each other and must be united (RB RE:177 n. 161, 179-83).23

The circle and cross next appear together as a cross-quartered, goldwinged, sun disc in ‘Dies II’ in Liber Secundus, where it is one of several
symbols of rebirth (RB:HI 22). Both were done in the autumn of 1915.

Sometime during 1919, the same year that he created Red Book mandala 105, Jung had a series of visions featuring a sphere, which he
then painted.

They include an eight-rayed blue star, and a blue sphere circumscribed by a gold cross-quartered circle, whose arms are highlighted
in red or decorated with red and blue mosaics (Art:137 and Cats. 56-61).

Their design is close to the cross-quartered blue sphere in Cat. 54 (Fig. 3), probably done at about the same time. In Cat. 61 (Fig. 5), Jung interpreted the Ka and Philemon energies necessary to achieve individuation more abstractly. Chthonic Ka is symbolised by an upright black cone with red flames at the bottom of the painting; spiritual Philemon by a descending yellow cone at the top, whose apex penetrates a blue circle.24

The energic field generated between them produces the reconciling symbol: the blue sphere, circumscribed by a gold cross-quartered circle with red arms.

Jung subsequently included it in Red Book paintings between 1920 and 1925.25

AMOR TRIUMPHAT, 1920-21: REDEMPTION THROUGH THE LAW OF LOVE

But God will come to those who take their suffering upon themselves under the law of love, and he will establish a new bond with them (RB RE:354 n. 203, italics added).

In his Red Book painting 127, Amor Triumphat (Love Triumphs) (Fig. 6), Jung chose the reconciling symbol of the cross-quartered
circle as the vessel best able to synthesise the major themes that had emerged in Liber Novus and were then conceptually developed in Psychological Types, particularly in Chapters II and V (1921).26

Begun in May 1920, when Types was finished, Jung only completed Amor Triumphat on 9 January 1921.27 He designed a separate iconic image for each section of the cross-quartered circle, setting them against a background of coloured opposites: blue arabesques on a red field.

The inscription below the painting attests to the pain it had caused him:

[…] It expresses I know not what kind of grief, a fourfold sacrifice. I could almost choose not to finish it. It is the inexorable wheel of the four functions, the essence of all living beings imbued with sacrifice (RB RE:381 n. 240, italics added).

Unlike Jung’s 1917 mandala sketches and related paintings in The Red Book, and his patients’ mandalas that document the personal process of individuation and assimilation of the four psychological functions, Amor Triumphat is a multi-layered opus that presents a vision of the collective process of mankind and cultural history, integrated with the personal process of individuation, including that of Jung.28

The functions in Amor Triumphat are wounded gods that, having once been dominant, needed to be sacrificed.

Jung had expressed this in the mantic section of ‘Splitting of the Spirit’:

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. (RB RE:160).

Once sacrificed, the gods remain repressed in the collective unconscious.29

Modern individuals (and Jung) must acknowledge their sacrifice, and come to terms with them, in order to reconcile the dominant and repressed opposites (Jung 1921, CW 6:§115).

Hence Jung employed black—a colour of grief and mourning—for the outlines of the cross-quartered circle.

Reintegration of the repressed gods is necessary for individuation, nd for the creation of the new god through Man in the coming age.30

In ‘Nox secunda’, Jung had explained that one ‘should have reverence for what has become, so that the law of love may become redemption through the restoration of the lower and of the past […]’ (RB RE:346, italics added).

This occurs through the reconciling symbol produced by the transcendent function, as Jung himself had experienced during the years of
Liber Novus, and subsequently explained (Jung 1916c, CW 8:§§131-193; 1916b:417, 436, 441; 1921, CW 6:§184).

Amor Triumphat is Jung’s visual depiction of Christianity’s contemporary limitations, and a solution for the individual and religio-cultural future of western mankind.

By continuing to honour and augment the law of love (RB RE:345-346, 353, 370), ‘Love Triumphs’. In the painting, Jung succinctly illustrates the argument that he would present two years later at the Polzeath seminars in Cornwall: ecclesiastic Christianity had repressed one’s relation to nature, the animal, inferior man, and creative fantasy (Jung/Harding 1923:16-18, italics added).

In the lower left quadrant of Amor Triumphat, a pine tree has been nearly felled by the axe imbedded in its trunk, its wood chips scattered
around the horizontal strip of grass.

This icon denotes the pre-Christian era when men worshiped vegetation gods. 31

The partially axed tree signifies man’s sacrifice of nature—the sensation function (green in Liber Novus and Jung’s later works) necessary for adaptation to ecclesiastic added; worded slightly differently in 1921, CW 6:§§105-107). 30

This process was described by Jung in a letter to Joan Corrie on 29 February 1919 (RB

RE:535 n.123). 31

In ‘Psychology of the Unconscious’, Jung amplified the myth of Attis, the son-lover of Agdistis-Cybele who, driven mad by his mother’s incestuous love, castrated himself under a pine-tree.

In an annual ritual, his effigy was hung on a garland-decked pine tree, which was then cut down and taken into Cybele’s cave.

Jung noted that in some versions, Attis was equated with the pine tree, and cited an antique bas-relief where Attis grows out of a tree, symbolising the ‘“life-principle” of vegetation inherent in the tree’: (1912:401-402, revised with a different interpretation in 1956, CW 5:§§659-662).

By depicting an axed pine tree in Amor Triumphat, Jung may thus also have alluded to Attis’s symbolic castration. .

In the upper right quadrant, a man hangs crucified on a three-peaked mound, wearing a blue loincloth, blood dripping from his wounds.

This icon depicts Christ, the son of God who willingly sacrificed himself for man’s redemption.35

It symbolises man’s sacrifice of the thinking function (blue in Jung’s colour symbolism) in the service of Christianity. In Psychological
Types, Jung presented Tertullian (with whom he closely identified) as an example of the sacrificium intellectus.36

However, by splitting himself from the Devil, Christ had rejected his ‘inferior brother’: evil and the inferior man were repressed. Hence the God-man must also be sacrificed to make way for the birth of a new god, suitable for the post-Christian age. 37

This is the subject of the upper left quadrant, where a man (similar to Jung’s ‘I’ in The Red Book) lies bleeding on a ‘bed of nails’ scattered
around the four-curved section of grass.

His torso and lower body bend beneath the weight of a red cross-quartered circle enclosing a blue sphere, whose outer circumference is rimmed in black, repeating that of the framing circle.

A central star is hidden behind the intersection of the cross bars, but its rays emanate outward: man’s far-off and solitary star and the ‘one god’ a murderous hand against their brothers if they had atoned for the ox with the velvet eyes? (ibid:335-347, 377-378, 391).

In ‘The Role of the Unconscious’, Jung reiterated that Christianity had suppressed the animal element in man, using a patient’s dream of
an injured bull (1918, CW 10:§31).

In the Polzeath seminars, he argued: ‘the animal is replaced in the same way as is nature […].

As a brother of man the animal is a function of man […]. The repressed libido for animal relationship is living in the unconscious […]. [It] animates divine images of a historical nature in dreams, when the dream speaks of animal it does so instead of saying divine' (Jung/Harding 1923:17, 20-24).

In the Visions seminars (1930-1934), he described the sacrificial bull as an 'antique god' that represents an 'inferior feeling, an emotional condition', a divine metaphysical transcendent principle, which can be symbolized as a god in the form of an animal' (1997, 2:1112-1115).

Writing before the publication of Liber Novus, Paul Bishop emphasised the Nietzschean and Thus Spoke Zarathustra overtones in Jung's early (pre-1913) Dionysian conviction that the 'animal' instincts needed to be recuperated from their suppression during the Christian era in order to 'activate the whole man' (1995:61-68; 2002:123-125). See also Bishop (2017:182-195); Domenici (2019:197-202).

(RB RE:580). An icon of the individuated man, this is Jung's vision of the coming era.38 Having sacrificed Christianity's god-image, recognised evil, and redeemed his inferior self and other repressed functions, Man—Jung—willingly suffers so that the gods can be born through him and made human:

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me […] with this I prepare the way for the God's doing ('Nox Quarta', ibid:366-367).39

This process has occurred through creative fantasy, the intuitive function that was only partially repressed during the Christian era, but
continued as a procreative power in the unconscious, where it conceived the future reconciling symbol that would be born into consciousness by the transcendent function, through individuation (Jung/Harding 1923:24).

Although Amor Triumphat envisions a totality, it is also 'the inexorable wheel of the four functions', 'the essence of all living beings',
which will continue to rotate. In 'The Way of the Cross', Jung had reflected: [T]he soul of humanity is like the great wheel of the zodiac that
rolls along the way […].

There is no part of the wheel that does not come around again […]. For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returns. […]

The meaning 38 Its origins may be a dream that Jung had prior to 9 February 1914, which he mentions in 'The Magician' {5 }:

'I saw my body lying on sharp needles and a bronze wheel rolling over my breast crushing it. I must think of this dream whenever I think of love' (RB RE:437). Jung wrote in the Draft of Layer 2 of 'Divine Folly': '[Christ's] own way led him to the cross for humanity's own way leads to the cross.

My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.'(ibid:332 n. 164).

The 'image' is the reconciling symbol—of sacrifice and life—weighing on man's chest in this section of Amor Triumphat. Significantly, in the
revised edition of Psychological Types, Jung added the following amplification to his original discussion of Christ carrying his Cross, as Mithras carried his bull, to the place of sacrifice:

'The cross, or whatever other heavy burden the hero carries, is himself, or rather the self, his wholeness, which is both God and animal—not merely the empirical man, but the totality of his being, which is rooted in his animal nature and reaches out beyond the merely human to the divine.

His wholeness implies a tremendous tension of opposites paradoxically at one with themselves, as in the cross, their most perfect symbol' (1950, CW 5:§460); it provides a late exegesis of this quarter of Jung's painting and the reconciling symbol.

Fig. 7 . 'We Fear and We Hope', ca. 1920-23. Art, Cat. 66. Private collection © The Foundation of the Works of C.G. Jung, Zurich.

lies in the manner and the direction of the recurring creation'(RB RE:394, italics added).40

WE FEAR AND WE HOPE': THE GRAIL AND THE REDEMPTIVE FEMININE VESSEL

The cross-quartered circle also features in Cat. 66 (Art:147), which, based on style, Jung probably painted sometime between 1920 and
1923.41

A gold circle inscribed with a red cross on a green background decorates the chest of the hooded figure who is clearly Parsifal, holding the holy spear (Fig. 7).42

Placed between four other figures, they float before the right arm of the monumental 'father' Philemon.

The conceptual background to the painting is sketched in

Psychological Types. Jung interpreted Wagner's Parsifal in terms of the suffering caused by the tension of the opposites represented by the
Grail (the 'light, celestial, feminine') in the keeping of Amfortas, and the power of Klingsor, the magician who had stolen the holy spear (the
'dark, earthly, masculine') and kept Kundry (instinctive life-force and the libido lacking in Amfortas) under his spell.

The innocent Parsifal, free from the opposites, rescues the Kundry-libido from its 'state of restless, compulsive instinctuality', thereby becoming a 'deliverer, the bestower of healing and renewed life-force, the reconciler of the opposites'.

When he reunites the Grail and holy spear at the end of the opera, Kundry dies, which Jung interprets as libido liberated 'from its naturalistic, undomesticated form', thereby enabling energy to erupt as a new stream of life, symbolised by the glowing Grail.43

Jung linked the Grail with Gnostic vessel symbolism (1921,

CW 6:§396, 401, 409), and to the relativity of God in man (i.e. God as a psychological value), which enables regression to a primitive
condition that 'keeps man in touch with Mother Earth' (ibid:§415).

After discussing the late 13th century German mystic, Meister Eckhart, and his concept of God in the human soul, Jung turns to the soul
(anima) as perceived in analytical psychology: a personification of unconscious contents, the birthplace of God, and 'a creative function
[that] gives birth to its dynamis in form of a symbol (ibid:§§416-426).

In Jung's painting, Parsifal bears the reconciling symbol on his tunic. He holds the re-claimed spear that has healed Amfortas in his left
hand.44

An elderly 'cleric' stands to his left, dressed in a red cassock and scull-cap, his Latin pectoral cross a symbol of the outmoded ecclesiastical
Christian era. He may be 'the red pope' cited in Long's summary as related to Ka, the devil's brother, and the Antichrist (Appendix B).

A white-bearded man and wimpled woman are positioned behind Parsifal on either side: the exact identification of these three figures remains unclear.45

The female figure to Parsifal's right, however, appears to be the redeemed Kundry; he places his hand encouragingly on the nape of her
neck. Jung has clothed her in opposites: a simple earth-toned garment that is belted by a garland of roses, a flower associated with feminine spirituality. Kundry is clearly energised, associated not with her death in Wagner's opera, but with the Grail's 'newly-streaming life' (Jung 1923:270, slightly differently worded in 1921, CW6:§371).

Thus Kundry represents the soul-image or anima, whose daemonic and divine aspects have been reunited by her redemption.46 This identification is confirmed

by her profile and hairdo, which are identical to those of the two anima bird-women in Cat. 54 (Fig. 3), the kneeling women in Cat. 53 (Fig. 4), and a painted wooden bust of a blue-eyed, black-haired woman carved by Jung at around this period, later described as his anima (Art:107, Cat. 39).

The drama intimated, but not yet realised, in the painting pivots around the enigmatic inscription Jung penned on the verso, which was
probably his own, as it relates to the painting, rather than to any identifiable literary source:

We fear and we hope: will you sacrifice the laurel of eternity to the bridal expectant earth? our feet stand in the void and are granted no beauty and fulfilment. will the promise be broken? will the eternal marry the temporal? (Art:147).

All five protagonists are indeed suspended in mid-air. Philemon

stares into the future, his open hand gesturing towards the two spheres half embedded the watery depths below his feet. Parsifal and the ‘cleric’ gaze down apprehensively, but Kundry and the two rear figures have turned to face the spheres.

Kundry raises a multi-coloured wreath—the ‘laurel of eternity’—in her right hand. Kundry-as-anima, as a psychological function of man able to mediate consciousness and the unconscious, is poised to sacrifice this symbol of the greatest value to the ‘bridal expectant earth’ in order to liberate the newly formed symbol below.47

By marrying the eternal, figured as the giant blue globe decorated with red and overlapping dark blue forms, and the temporal, figured as the smaller translucent sphere hovering before the blue one, teeming with multi-coloured squiggles of life,48 the anima would unite the above and below, God and man.49

The painting is poised on the brink of action, but its outcome remains unknown: ‘we fear and we hope’.

However, the unresolved drama in the painting also alludes to Jung’s intuition that man’s quest for the Holy Grail conceals a precious secret that, in Memories, Dreams, Reflections, he first dated to his youth, and subsequently linked with his alchemical studies of the exiled philosophers’ stone, unam vas, unus lapis (Jung/Jaffé 1963:160-161, 262-264).

In the unpublished Protocols, Jung likened the eternal quest for the ‘unfindable’ Grail with the secret of individuation, a necessarily incomprehensible mystery, and an ‘inner process of dying before surrendering oneself’ (Protocols:308-309; see Kingsley 2018:110, 140; Bishop 2019:424).

In another passage from Memories, Dreams, Reflections, Jung related the Christian hero Parsifal to the magician Merlin, his exiled dark
brother, ‘son of the devil and a pure virgin’, who continues to roam the forest in an unredeemed form (Jung/Jaffé 1963:216). This parallel is more extended in the Protocols, where Jung stated that Merlin is for Parsifal, what Mephistopheles is for Faust: the dark ‘brothers’, necessary for wholeness (Protocols:211-212).

Hence as pairs they are similar to Christ and the devil, his ‘dark brother’, good and evil requiring reconciliation in the new god, and to Philemon as the inverse of Christ and Ka as the devil’s brother, the Antichrist (Appendix B).

Most interestingly, Jung then brings in Philemon and Ka, the magician and the one ‘who makes things real’, as ‘the opposites brought together; hence the realisation of man and his shadow, the problem of the opposites. “I am both”! This is the result of incarnation’ (the temporal united with eternity) (ibid:212).50

Might the sacrifice of the ‘laurel of eternity’ in Jung’s painting be an attempt to redeem the vanished Merlin, thereby uniting the opposites of Parsifal and his dark brother, a marriage of the eternal and the temporal?

LATER FORMATIONS: 1923-59

Jung incorporated the cross-quartered circle into the design of the pavement for his round

tower at Bollingen, also begun in 1923. One cross 49 This links back to the soul's three-fold nature in Liber Novus and Black Book 5: 'I bind the Above with the Below. I bind God and animal' (RB RE:388-389 and n. 252; 577).

arm is aligned with the tower's original entrance and a window opposite, and the other with the hearth and another window, thus encircling and orienting the 'ground position' that supported his 'confession in stone', linked with the maternal hearth and Emma Jung (Protocols:157, 211, 297;

MDR:212-224).51 In the mandala created for the wall of Jung's bedroom above, the cross-quartered circle forms the point of departure, generating the complex geometric figures and sixteen-pointed star that emanate outward (reproduced by Gaillard 1998:221).52

It was subsequently an essential element in Jung's 'mandala' therapy of the 1920s and '30s, and figures repeatedly in his studies on alchemy and later writings, particularly Mysterium Coniunctionis (1941-54) and Aion (1959).53

Most movingly, however, Jung immortalised the crossquartered globe and cross in two late commemorative works in stone.

Within the pediment of the memorial he devised for his wife Emma Jung at Bollingen (1956), he created a sacred coniunctio (Fig. 8).

The cross-quartered sphere, Parsifal's emblem in Cat. 66, and a prime symbol for Jung and his life's work, rests on the upper rim of a chalice, symbol of the Grail, Emma, and her life's work.

The following year, he employed it for the four corners of his design for the Jung family tombstone, erected at his death in 1961 (Fig. 9: Art:169-170, Cats. 78 and 79, 171, Cat. 80 and Fig. 60).

The imagery in both also links back to the border of the Red Book Philemon: the crescent-vessel and cross-quartered globe below his round temple (Philemonis Sacrum, a reflection of Jung's tower), and the crossquartered circles that mark the painting's corners (RB 154; MDR:222 n. 5).

CONCLUSION

By employing a contextual approach incorporating image and textual material, I have been able to identify the figures of Philemon and
Ka in several Red Book paintings and newly published visual works by Jung that were developed concurrently or in response to Jung's visionary material from 1917.

This has enabled me to document the visual formation of one of Jung's primary symbols of creative fantasy, the cross-quartered circle, as a product of the creative tension held between the two 'fathers',

Philemon and Ka, and to trace chronologically and historically the way it remained a 'living thing' for Jung, a container able to synthesise visually some of his core concepts, including individuation, the transcendent function, sacrifice, the grail and the redemptive feminine

vessel.

The forthcoming publication of Jung's Black Books will undoubtedly reveal more about Philemon, Ka, and other personifications that he
recorded and visually portrayed after the completion of Liber Novus.

Meanwhile we can discover a great deal about their evolving attributes and interactions, and the creation and development of the reconciling symbol by studying Jung's extant visual works of 1919-1923, which document his pressing need—and ability—to form in matter the thoughts that his soul gave him, by means of Philemon's and Ka's abilities: intuition and sensation. Diane Finiello Zervas

1. https://phanes.live/phanes-2-2019/

Toni Wolff: The highest wisdom and the primal love (2021-02-11 02:12)

[paypal _donation _button border="5"]

[1]Black Books

An inscription in Toni Wolff's handwritting.

"LA SOMMA SAPIENZE E'L PRIMO AMORE" (the highest wisdom and the primal love) is

the sixth line of the third Canto of Dante’s Inferno, the inscription above the gate of hell.

The whole inscription reads:

"THROUGH ME THE WAY INTO THE GRIEVING CITY, / THROUGH ME THE WAY INTO ETERNAL SORROW, / THROUGH / ME THE WAY AMONG THE LOST PEOPLE. I JUSTICE MOVED MY HIGH MAKER; DIVINE POWER MADE ME, I HIGHEST WISDOM, AND PRIMAL LOVE. / BEFORE ME WERE NO THINGS CREATED j EXCEPT ETERNAL ONES, AND I ENDURE ETERNAL. / ABANDON EVERY HOPE, YOU WHO ENTER" (r„Jerno, ed. and trans. Robert Durling [New York: Oxford University Press, 1996], p. 55). The Black Books, Vol. IV, Page 203, fn 1.

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3THMIHXDKQK99&dchild=1&keywords=jung+black+books&qid=1606932429&sprefix=jun

---

Ka was the father of Salome, and also the brother of the Buddha. (2021-02-12 02:14)

[paypal _donation _button border="5"]

Ka, ca. 1920
Carved wood, painted
21 × 4 × 4 cm (8¼ × 1⅝ × 1⅝ in.)
JFA

[1]Black Books

In the fantasies after Scrutinies, one sees a continued further differentiation of Jung’s cosmology.

New characters emerge, such as Phanes, Atmavictu, Ha, Ka, the black bird, a divine Arab youth, the spirit of gravity, and Wotan.

Characters who had appeared earlier return, such as Elijah, Salome, and Philemon.

However, in concert with the development of Jung's "I," they too have developed.

These entries depict the metamorphoses of the characters, and Jung's deepening understanding of their interrelation in a complex shifting (and not entirely consistent) genealogy.

For example, the figure of Atmavictu went through a number of incarnations, as an old man, a bear, an otter, a newt, a serpent, then simultaneously a man and an earth serpent.

He was Izdubar, and became Philemon. The black magician, Ha, was the father of Philemon.

Ka was the father of Salome, and also the brother of the Buddha.

Ka was Philemon's shadow.

Philemon further identified himself with Elijah and Khidr and claimed that he would become Phanes.

In the form of Jung's emerging psychological concepts, all of these figures would be viewed as aspects of the self.

As such, these sections can be seen as forming the experiential core of Jung's understanding of the structure of the self that he explored decades later in chapter 14 of Aion: Contributions to the Symbolism of the Self (1951). The Black Books, Vol. I, Page 70

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3M3035XJJHZWG&dchild=1&keywords=jung+black+books&qid=1606994113&sprefix=j

---

Carl Jung: The second half, the cultural phase, involved a reevaluation of earlier values (2021-02-13 04:14)

[paypal _donation _button border="5"]

In his 1926 revision of The Psychology of the Unconscious Processes, he highlighted the significance of the midlife transition.

He argued that the first half of life could be characterized as the natural phase, in which the prime aim was establishing oneself in the world, earning an income, and raising a family.

The second half, the cultural phase, involved a reevaluation of earlier values. The Black Books, Vol. I, Page 99

DiosRaw (2021-02-13 06:51:08)
□

Is this the place of Pythia? (2021-02-13 10:40)

[paypal _donation _button border="5"]

[1]The Black Books

"I am falling," a voice said in me. "Where to? What do you want?" others shout.

I need to entrust myself to this vortex.

Torrents of doubt rush down on me. Should I entrust myself to this confusion? I shuddered.

It is a dreadful deep. Do you want this sacrifice from me?

To leave myself to chance, to the madness of my own semi-darkness, is that what you want from me? Whither? Whither?

If I have confidence in my soul, I must dare to do it.

How difficult it is to trust in yourself to the extent that you can quietly yourself down in an abyss!

You fall, and I want to fall with you, whoever you are.

I fall with you along gray rocks into whirling depths, pillars of steam shoot up, hissing and roaring noises-descent into hell.

I see a black cave, a leather dwarf protects the entrance-heaven help, what a torture.

The ground is black dirt up to my ankles. I hesitate to enter.

Shadows scurry alongside me- forwards-I am seized by fear, it is narrow and hot, or cold-I don't know- inside- I crawl through a narrow crack in the rock-a bright-dark cave, the ground covered with black water, on the other shore a luminous red stone.

I wade knee-deep it is cold-to the stone. Do not stop me, you heckler.

It has to be, this needs to be conquered.

The stone of the torment, of the red light.

The light is cold, a crystal, I raise it, a dark hole underneath, what shall it be?

The cave reverberates with many human voices, but no one is here. I stand with the stone in my hand, peering around inquiringly-seeing only one-I do not want to listen to the voices, they keep me away.

This dark hole-I want to know where it leads and what it says? An oracle? Is this the place of Pythia?

You shall not keep me away!

Ancient and eternal things want to be uttered-be quiet with your yelling, ridiculous shadows, castaways of the upper world-the site of an oracle? Could it be?

Shall I place my ear to your opening?

I hear the far and near roaring of underground waters-the bloody head of a man on the dark stream, someone wounded, who swims in horrible depths.

He does not know-or is he numb-frozen in the icy cold in the posture of a swimmer-an immensely large black beetle floats past-like a scarab-from

he deepest reach a sun is radiating through the water-I cannot grasp it curled up serpents on the dark rock, striving toward the depths, where the sun shines duller.

A thousand serpents crowd around, veiling the sun-deep night the water rushes.

I stand exhausted, noise from a thousand voices is echoed from the walls of the cave. How noisy is this upper world.

Too much hustle that destroys the vision.

One more gaze into the depths-a red stream like blood springs up, like thick red blood, surging for a long time, then ebbing. Carl Jung, The Black Books, Vol. II, Page 168-169

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=CCO9G4KKEAO6&dchild=1&keywords=jung+black&qid=1613214970&sprefix=jung+bla

---

Carl Jung: "man would be the mediator in the transformation process of God." (2021-02-14 03:37)

[paypal _donation _button border="5"]

[1]Black Books

On March I, 1918, his soul informed him that what was necessary was maintaining simultaneously a respect and disdain for the Gods, and that this began with respect and disdain for oneself.

This was critical not only for humanity; Jung now realized that "man would be the mediator in the transformation process of God." The Black Books, Vol. I, Page 71

That is the meaning of divine service, of the service which man can render to God, that light may emerge from the darkness, that the Creator may become conscious of his creation, and man conscious of himself. / That is the goal, or one goal, which fits man meaningfully into the scheme of creation, and at the same time confers meaning upon it.

It is an explanatory myth which has slowly taken shape within me in the course of the decades. The Black Books, Vol. I, Page 71

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3M3035XJJHZWG&dchild=1&keywords=jung+black+books&qid=1606994113&sprefix=j

---

Carl Jung: I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul. (2021-02-15 03:40)

[paypal _donation _button border="5"]

Years later, recalling his encounter with this figure and describing it as a dream, Jung noted,

"I suddenly knew: the Wild Huntsman had commanded it to carry away a human soul."

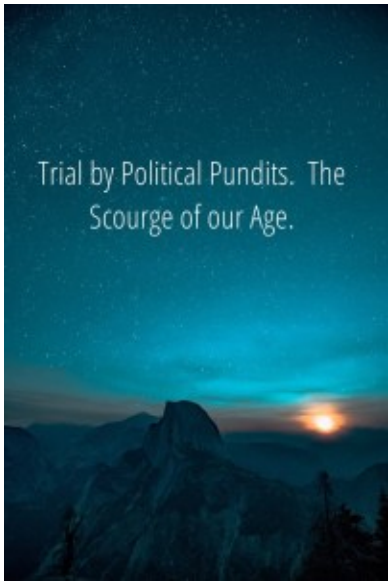
A few days later he heard the news that his mother had died.

He realized that

"It was Wotan, the god of my Alemannic forefathers, who had gathered my mother to her ancestors negatively to the ’wild horde,’ but positively to the ’salig hit,’ the blessed folk." The Black Books, Vol. I, Page 79

Carl Jung on "Politics" - Anthology (2021-02-15 06:34)

[paypal _donation _button border="5"]



Carl Jung on "Politics" – Anthology

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

About 50 per cent of politics is definitely obnoxious inasmuch as it poisons the utterly incompetent mind of the masses. Carl Jung, CW 18, Page 564.

A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, Vol 1, Page 535.

I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man. It's the old beast that has not changed since the troglodytes. Carl Jung, Letters Vol. 1, Pages 285-286.

The Rhine forms not only a political frontier but also a psychological one. Carl Jung, Letters Vol. II, Pages 68-69.

A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man. Carl Jung, Letters Vol. II, Pages 124-125.

Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society. Carl Jung, Letters Vol. II, Pages 336-338.

The deposit of man's whole ancestral experience—so rich in emotional imagery—of

father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

My relation with Germany is very recent and is due to idiotic altruism and not at all to political sentiment. Carl Jung, Letters Vol. I, Pages 154-155

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. And just as for the individual a time of dissociation is a time for sickness, so it is in the life of nations. We can hardly deny that ours is a time of dissociation and sickness. The political and social conditions, the fragmentation of religion and philosophy, the contending schools of modern art and modern psychology all have one meaning in this respect. And does anyone who is endowed with the slightest sense of responsibility feel any satisfaction at this turn of events? If we are honest, we must admit that no one feels quite comfortable in the present-day world; indeed, it becomes increasingly uncomfortable. The word "crisis," so often heard, is a medical expression which always tells us that the sickness has reached a dangerous climax. Carl Jung, CW 10, Para 290

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of

happiness. He must be pretty far gone in delusion if he imagines that equality of income, or equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much, to the other little. Carl Jung, CW 6, CW 845

Does neutral Switzerland, with its backward, earthy nature, fulfil any meaningful function in the European system? I think we must answer this question affirmatively. The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler's lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a life-saver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

There are two kinds of interference which cause the hackles of the Swiss to rise: political and spiritual. Everyone can understand why they should defend themselves to the utmost against political interference, and this utmost is the art of neutrality born of necessity. But why they should defend themselves against spiritual interference is rather more mysterious. It is, however, a fact, as I can confirm from my own experience. English, American, and German patients are far more open to new ideas than the Swiss. A new idea for the Swiss is always something of a risk; it is like an unknown, dangerous animal, which must if possible be circumvented or else approached with extreme caution. Carl Jung, CW 10, Para 916

The revolution in our conscious outlook, brought about by the catastrophic results of the [first] World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit I need calling to order myself. Carl Jung, CW 10, Para 162

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

Europe now stands between two colossi, both uncouth in their form but implacably opposed to one another in their nature. They are profoundly different not only racially but in their ideals. In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific

tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences. Not only in India but in China, too, much has already perished where once the soul lived and throve. The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too dearly paid for with a loss of spiritual culture. Carl Jung, CW 11, Para 962

The problem of "anti-Semitism" has been thrown up for the psychotherapists but not for the political daily press. Carl Jung, Letters Vol. I, Pages 154-155

I am a neutral Swiss and even in my own country I am uninterested in politics, because I am convinced that 99 per cent of politics are mere symptoms and anything but a cure for social evils. Carl Jung, CW 18, Page 564.

Incisive changes in history are generally attributed exclusively to external causes. It seems to me, however, that external circumstances often serve merely as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest. Social, political, and religious conditions affect the collective unconscious in the sense that all those factors which are suppressed by the prevailing views or attitudes in the life of a society gradually accumulate in the collective unconscious and activate its contents. Certain individuals gifted with particularly strong intuition then become aware of the changes going on in it and translate these changes into communicable ideas. The new ideas spread rapidly because parallel changes have been taking place in the unconscious of other people. There is a general readiness to accept the new ideas, although on the other hand they often meet with violent resistance. New ideas are not just the enemies of the old; they also appear as a rule in an extremely unacceptable form. Carl Jung, CW 8, Para 594

But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors. To know this is decidedly unpleasant, for nothing is more disillusioning than the discovery of our own inadequacy. It can even give rise to primitive panic, because, instead of being believed in, the anxiously guarded supremacy of consciousness which is in truth one of the secrets of human success-is questioned in the most dangerous way. But since ignorance is no guarantee of security, and in fact only makes our insecurity still worse, it is probably better despite our fear to know where the danger lies. To ask the right question is already half the solution of a problem. At any rate we then know that the greatest danger threatening us comes from the unpredictability of the psyche's reactions. Discerning persons have realized for some time that external historical conditions, of whatever kind, are only occasions, jumping-off grounds, for the real dangers that threaten our lives. These are the present politico-social delusional systems. We should not regard them causally, as necessary consequences of external conditions, but as decisions precipitated by the collective unconscious. Carl Jung CW 9i, Para 49

In the West there is the maximum political freedom with the minimum personal freedom; in the East it is just the opposite. We see in the West a tremendous development of Europe's technological and scientific tendencies, and in the Far East an awakening of all those spiritual forces which, in Europe, these tendencies hold in check. The power of the West is material, that of the East ideal. Carl Jung, CW 10, Para 237

The answer to political or cultural questions need not be only: Progress and Change, but also: Stand still! Hold fast! These days one can doubt in good faith whether the condition of Europe shows any change for the better since the war. Opinions, as we know, are very divided, and we have just heard Spengler's lamentations on the decline of the West. Progress can occasionally go down-hill, and in the face of a dangerously rapid tempo standing still can be a life-saver. Nations, too, get tired and long for political and social stabilization. The Pax Romana meant a good deal to the Roman Empire. Carl Jung, CW 10, Para 922

Emma Jung's Letter to Victor White (2021-02-16 03:35)

[paypal _donation _button border="5"]

Figure A2.1 White on an ocean-going sailboat, probably in Sweden, c. 1957.

Dear Father White! Dec. 18, 1946

I want to thank you for your nice letter; which was very comforting indeed in this difficult time.

It was a great blow to all of us, that my husband fell ill again; he was feeling so well and it came so unexpectedly.

Now he is a little better, but still very sensitive (the heart), and weak; however we hope that the recovery will make steady progress and that with the turning of the Sun, his health will return and his spirits, which are at times rather low, will also rise again.

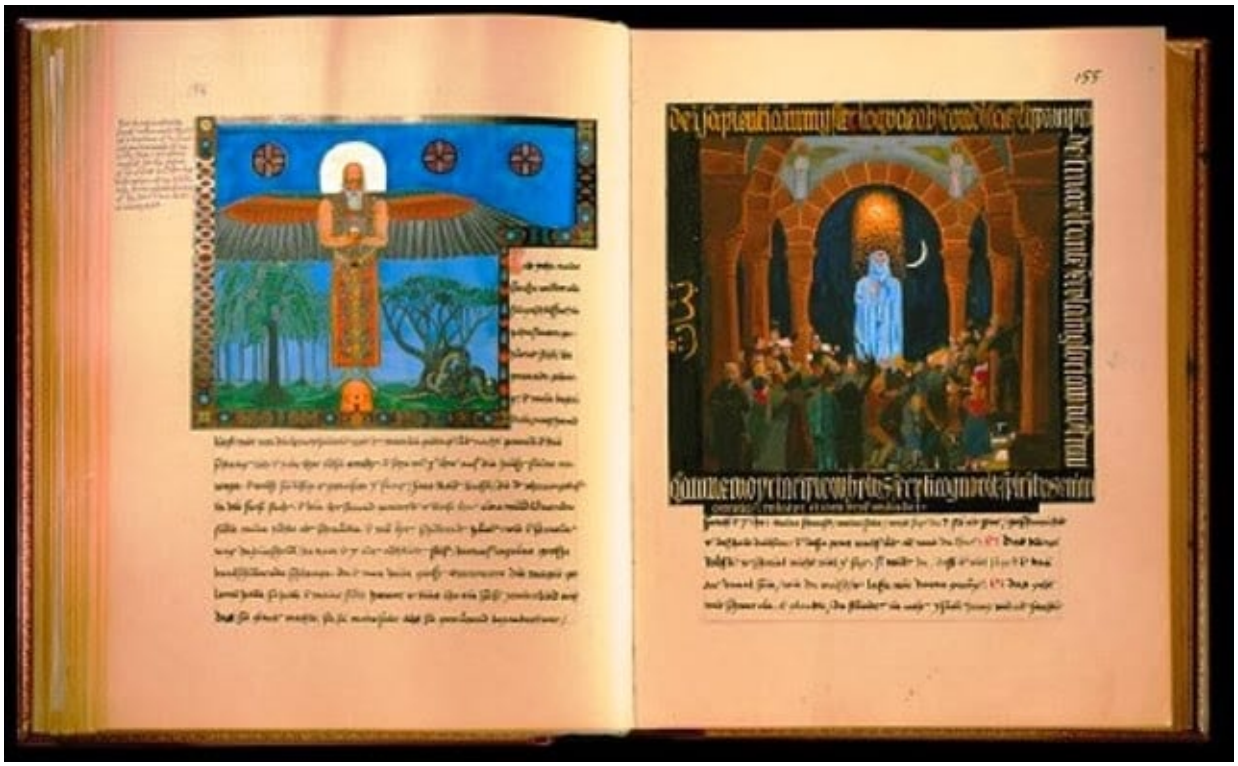
With my best wishes for a happy Xmas and New Year,

Yours very sincerely

Emma Jung, Jung-White Letters, Page 59

Carl Jung: But the God will be born in solitude, from the mystery of the individual. (2021-02-17 04:02)

[paypal _donation _button border="5"]



[1]Black Books

In this way salvation is given to us in the un-openable and un-sayable symbol, for it protects us by preventing the devil from swallowing the seed of life...We must understand the divine within us, but not the other, insofar as he is able to go and stand on his own ...

We should be confidants of our own mysteries, but chastely veil our eyes before the mysteries of the other, insofar as he does not need "understanding" because of his own incapability. The Black Books, Vol. I, Page 45-46

I must find the way through the unconscious. People who have trusted me need my insight, not only I myself.

Therefore I had to exclusively dedicate myself to this work, which was very time-consuming and terribly demanding. Carl Jung, The Black Books, Vol. I, Page 46

What lies in between is in the dream book, but still more in the images of the Red Book.

What happens between the lover and the beloved is the total fullness of the Godhead.

That is why both are an unfathomable mystery to each other.

Since who would understand the Godhead?

But the God will be born in solitude, from the mystery of the individual.

The separation between life and love is the contradiction between solitude and togetherness. Jung Soul, The Black Books, Vol. VII, Page 201

You're [Salome] not confusing me.

Weakness is a strength.

Weaknesses are the strongest powers of human life.

I will wrestle from you the mystery of weakness, my weakness.

Since I want man to become strong so that he can live on the earth without succumbing to the earth spirits. Carl Jung, The Black Books, Vol. VII, Page 187-188

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3M3035XJJHZWG&dchild=1&keywords=jung+black+books&qid=1606994113&sprefix=j

Carl Jung: But that does not sound properly Christian. Is he perhaps a Gnostic? (2021-02-18 03:04)

[paypal _donation _button border="5"]

[1]Black Books

Philemon brought with him an Egyptian-Gnostic-Hellenistic atmosphere, a really Gnostic hue, because he really was a pagan.

He was simply a superior knowledge, and he taught me psychological objectivity and the actuality of the soul.

He had showed this dissociation between me and my intellectual object ...

He formulated this thing which I was not, and formulated and expressed everything which I had never thought. The Black Books, Vol. I, Page 34

I very much agree with you that we have to grapple with the knowledge content of Gnosticism and Neo-Platonism.

These are the systems that contain the materials which are destined to become the foundation of a theory of the unconscious. Carl Jung, The Black Books, Vol. I, Page 67

In early 1913, he [Jung] read Dieterich's Abraxas, still from the perspective of his libido theory.

In January and October 1915, while doing military service, he studied the works of the Gnostics intensively. The Black Books, Vol. I, Page 50

There has been much debate on the precise relation between Philo's concept of the Logos and John's gospel.

On June 23, 1954, Jung wrote to James Kirsch,

"The gnosis from which John the Evangelist emanated is definitely Jewish, but in its essence is Hellenistic, in the style of Philo Judaeus, from whom the conception of Logos also stems" Sonu Shamdasani, The Black Books, Vol. III, Page 103, fn 14

But what did he [Ammonius] say?

That the sequences of words have many meanings, and that John brought the Logos up to man, elevated it to man.

But that does not sound properly Christian. Is he perhaps a Gnostic?

No, that seems impossible to me, since they were really the worst of all the idolators of words, as he would probably put it. Carl Jung, The Black Books, Vol. III, Page 107

.... the Gnostics used it as the name of their supreme deity. He was a time god.

The philosophy of Bergson, la duree creatrice, is an expression of the same idea.

" And: "just as this archetypal world of the collective unconscious is exceedingly paradoxical, always yea and nay, that figure of Abraxas means the beginning and the end, it is life and death, therefore it is represented by a monstrous figure.

It is a monster because it is the life of vegetation in the course of one year, the spring and the autumn, the summer and the winter, the yea and nay of nature.

So Abraxas is really identical with the Demiurgos, the world creator.

And as such he is surely identical with the Purusha, or with Shiva" November 16, 1932, VS, vol. 2, pp. 806- 7).

He added: "Abraxas is usually represented with the head of a fowl, the body of a man, and the tail of a serpent, but there is also the lion-headed symbol with a dragon's body, the head crowned with the twelve rays, alluding to the number of months" (June 7, 1933 , VS, vol. 2, pp. I041- 42) .

According to St. Irenaeus, Basilides held that "the ruler of them is named Abrasaks, and that is why this (rule1) has the number 365 within it" (Layton, The Gnostic Scriptures, p. 425).

Abraxas featured in Albrecht Dieterich's Abraxas. Studiens Zur Religiongeschichte des spaten Altertumnus (Leipzig: B. G. Teubner, 1891).

Jung closely studied this work early in 1913, and his copy is annotated.

He also had a copy of Charles King's The Gnostics and Their Remains (London: Bell and Daldy, 1864), and there are marginal annotations next to a passage discussing the etymology of Abraxas on p. 37. The Black Books, Vol. V, Page 274, fn 295

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3M3035XJJHZWG&dchild=1&keywords=jung+black+books&qid=1606994113&sprefix=j

---

The Pleroma in the Black Books. - Quotations (2021-02-19 03:02)

[paypal _donation _button border="5"]

[1]Black Books

At immeasurable distance a lonely star stands in the zenith.

This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world.

This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

To this one God man shall pray. The Black Books, Vol. I, Page 59

He [Philemon] spoke about me-that I was related to you-mortal with you-the life of your body, your solar mantle.

Philemon is immortal.

The star seed in you is immortal. It is a piece of the world, a Pleroma, a light and a darkness.

Light insofar as it is differentiated from the Pleroma; darkness, insofar as it is the Pleroma itself. Jung's Soul, The Black Books, Vol. VII, Page 148

Soul: "The first light designates the Pleroma.

The second light designates Abraxas.

The third light, the sun.

The fourth light, the moon.

The fifth light, the earth.

The sixth light, the phallus.

The seventh light, the star.

Why are the bird, the heavenly mother, and heaven missing?

They are all enclosed in the star. When you look toward the star, you will look through them. They are the bridges to the star.

They make up the single 7th light, the highest, the floating, which rises with roaring flapping of wings, released from the embrace of the tree of light with 6 branches and I blossom, in which the star God lay slumbering.

The 6 lights are singular and form the multiplicity.

The one light is one and forms the unity, it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place.

The one gives rise to the many again and again, and the many entails the one." Carl Jung, The Black Books, Vol. VI, Page 254-255

If you do not differentiate yourselves from sexuality or from spirituality, and do not regard them as things-in-themselves, you are delivered over to them as qualities of the Pleroma. Carl Jung, The Black Books, Vol. VI, Page 224

I swear to you, you hideous madness of Abraxas, turn your paws against the eternal Pleroma, let go of man. He is too puny and an unworthy sacrifice to your power.

We are whining dogs before you, the lion. This hunting hound is of no use to you. Carl Jung, The Black Books, Vol. VI, Page 219

The number of Gods and devils is as innumerable as the host of stars.

Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma.

Abraxas is the effect of the whole. Only the ineffective opposes him. Carl Jung, The Black Books, Vol. VI, Page 220

Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few.

The Gods are mighty and endure their manifoldness. like the stars they abide in eternal solitude, separated by vast distances. Carl Jung, The Black Books, Vol. VI, Page 220

Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods.

Least of all does it serve to worship the first God, the effective fullness, and the summum bonum.

By our prayer we can add nothing to it, and take nothing from it; because effective emptiness gulps down everything. Carl Jung, The Black Books, Vol. VI, Page 221

Abraxas stands above God and devil.

He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation. Philemon, The Black Books, Vol. VI, Page 212

Yet because we are parts of the Pleroma, the Pleroma is also in us.

Even in the smallest point the Pleroma is endless and eternal, since small and great are qualities that are contained in it. Philemon, The Black Books, Vol. VI, Page 207

We are also the Pleroma itself; hence I say that we are not in the Pleroma, but we are it.

Figuratively, the Pleroma is the smallest point in us and the boundless firmament about us. Philemon, The Black Books, Vol. VI, Page 207

Creatures came into being, but not the creation since it is the very quality of the Pleroma, as much as noncreation, eternal death.

The creation is ever-present, and so is death. The Pleroma has everything, differentiation and nondifferentiation. Philemon, The Black Books, Vol. VI, Page 208

If we do not differentiate, we move beyond our essence, beyond creation, and we fall into nondifferentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings.

We lapse into dissolution in eternity and endlesssness. This is the death of the creature. Philemon, The Black Books, Vol. VI, Page 208

You must not forget that the Pleroma has no qualities.

We create these through thinking. If, therefore, you strive for distinctiveness or sameness, you pursue your thoughts which are not in the Pleroma about the qualities of the Pleroma, which do not exist. Philemon, The Black Books, Vol. VI, Page 210

We need no proof of their [God/Devil] existence, since it is enough that we have to keep speaking about God and the devil.

They are both manifestations of the non-existent qualities of the Pleroma. Philemon, The Black Books, Vol. VI, Page 211

But we are the Pleroma, for we are enclosed in and part of the eternal and the endless.

But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally, but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space. Carl Jung, The Black Books, Vol. V, Page 285

The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in space and in force.

They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Carl Jung, The Black Books, Vol. V, Page 271

Man becomes through the principium individuationis.

He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma.

Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great. Carl Jung, The Black Books, Vol. V, Page 271-272

The more concentrated the Pleroma becomes, the stronger the star of the individual becomes.

It is surrounded by shining clouds, a heavenly body in the making, comparable to a small sun. It emits fire.

Therefore it is called: "I am a star, wandering about with you" Carl Jung, The Black Books, Vol. V, Page 272

. [“]He spoke about me—that I was related to you—mortal with you—the life of your body, your solar mantle. Philemon is [1/2] immortal.

The star seed in you is immortal. It is a piece of the world, a Pleroma, a light and a darkness.

Light insofar as it is differentiated from the Pleroma; darkness, insofar as it is the Pleroma itself.

The light shines out of difference. Differentiation strengthens the light of the star—Philemon raises himself higher.

His head is in the blazing fire. He burns upward to the eternal fiery heavens. What is it? A weight lies on me—a burden?

Is your body burdened? Is a poison in it?

I see—you have not fulfilled the sacrificial service. It should be fulfilled." Carl Jung, The Black Books, Vol. VII, Page 148

The following was added here in LN:

"First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective.

Thus we are the victims of the pairs of opposites.

The Pleroma is rent within us. / Second: these qualities belong to the Pleroma, and we must possess and live them only in the name and under the sign of differentiation.

We must differentiate ourselves from these qualities.

They cancel each other out in the Pleroma, but not in us. Distinction from them saves us" Vol. VI, Page 209, fn 20

"But he is distinct from creation in that he is much more indefinite and indeterminable.

He is less differentiated than creation, since the ground of his essence is effective fullness.

Only insofar as he is definite and differentiated is he creation, and as such he is the manifestation of the effective fullness of the Pleroma.

Everything that we do not differentiate falls into the Pleroma and is cancelled out by its opposite.

If, therefore, we do not differentiate God, effective fullness is canceled out for us" 211, fn 33

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

Fraulein Wolff told me that...you would have voted for the Nazis...I realize now that I was mistaken (2021-02-20 03:06)

[paypal _donation _button border="5"]

[1]Jung-Kirsch Letters

Dr. med. James Kirsch
Hayarkon str. 101
Tel-Aviv
8 June 1934

Honored Dear Dr. Jung:

Please accept my most sincere thanks for your detailed letter and your kind willingness to discuss the Jewish problem.

Particularly I would like to thank you for accepting my writing with such gracious understanding.

I have to admit that, without believing some of the specific accusations, my image of you was somewhat darkened, especially after Fraulein Wolff told me that, if you had been a German, you would have voted for the Nazis.

I realize now that I was mistaken in this respect, or rather that I misunderstood you.

I fell into the trap of accepting a collective prejudice, where you were intending to give

me a personal criticism.

I did not go so far as believing you capable of a non-individual stupidity like anti-Semitism, but thought it necessary to inform you of these rumors, and since they've produced such a reaction from you,

in the form of your clear and unequivocal letter, a great burden has been lifted from my heart.

I need not reassure you that no further proofs are necessary.

With great joy I welcome your successful achievement at the Nauheim Congress in today's Germany.

The following small memory from youth may make my reaction to you understandable.

From my ninth year on, I had a very good Christian friend; he was my chum.

When I was twelve and a half, from one day to the next, this friend stopped talking to me and never said another word.

For an entire week I couldn't find out from him the reason for his strange behavior.

I searched for all sorts of personal reasons in myself, of course, but found none.

Finally I learned from classmates the motivation for the sudden break-up: I was a Jew "squared."

A thing like that sticks and shows the whole ambiguity of being a Jew in the midst of other peoples.

I recalled your wonderful explanations during the Berlin Seminar, where you demonstrated how the idea of ritual murder was projected onto Christians and later onto Jews, and the underlying subjective process experienced by the person originating such projections.

So I also wondered where the hook might be located
in you, on which the Jews can hang the projection of anti-Semitism.

Obviously, I am taking into account the Jew's readiness to cry "anti-Semitism" whenever anyone expresses a personal criticism.

I think it's possible to project anti-Semitism onto you because you have opinions about the Jew which may be correct, but only insofar as they reflect the Galut existence, as it is called in the Kabbalah, the banishment of the Shekhinah (the Jewish anima).

Essentially you list four points to substantiate your interpretation of Jewish psychology.

They have had no culture of their own.

1) In my opinion, the Jews did have their own culture. They lived a thoroughly creative life in pre-Christian times.

True, they did not leave behind temples, artworks, or great music, but instead a great book, the Bible, which is a great literary collection of most diverse and antithetical, individual and national experiences of this people.

This literary monument is governed by one theme: the relationship to God and God's predilection of Israel, God's authority among the Jewish people.

This leading idea was absolutely capable of creating its own culture, and it is imprinted on the Jewish soul. It is amazing to discover in analyses how vividly this Jewish antiquity still lives in the Jewish soul of today.

Of course, there are plenty of broadly oriental ideas in the Bible, but just as the Bible-Babel dispute has shown, a creative conception existed in ancient Israel, distinct from

other oriental cultures. It's certainly similar to the relationship between German culture and European.

As shown by Dr. Haussermann, the significance of the great prophetic personalities was based on their connection with the unconscious.

In his work, unfortunately, he did not mention the biblical texts that reflect the interpretation of dreams and other manifestations of the unconscious.

You would see then that they conform exactly to yours.

Just last week I wrote an essay for the Palestinian public which won't tell you anything new, but may be of interest to you in the overall context of these things.

I'll put it in the mail to you in the same post.

Now it is interesting - and with this begins the problem of post-biblical Judaism - that a new concept of the relationship with the divine emerged at the time of Jeremiah.

The Jerusalem priesthood believed that national misfortune could be avoided, and God could be appeased, if ritual rules - they created new ones and codified old ones - were adhered to as closely as possible.

A fence was erected around the teachings. It was the general principle to build as many new fences as possible.

As a consequence the Jews got stuck in the narrows. In an effort to escape this narrows, they now needed other cultures.

This practice of staying behind fences is de facto a fear of the unconscious.

At this point began a stabilizing of the level of consciousness attained up to that point,

and a desperate self-seclusion, avoiding new expansions of consciousness through the experience of the unconscious.

Jesus and his way of redemption were necessarily rejected, a process which you've described precisely in Types, in the chapter on Prometheus and Epimetheus. relative consciousness, which you cite as a second point, has an entirely different character from (for example) the Chinese.

As far as I can judge the Chinese intellectual, the Chinese path led to a whole - "completion" not "perfection".

Jewish consciousness, on the other hand, has the characteristic that something essential is missing; something suppressed lives in the Jewish soul, which induces even in the educated Jew the most peculiar affects and hysterical reactions.

This rejection of Christ has, it seems to me (Jews will never admit this) determined the fate of the Jews. From a Jewish viewpoint, Christianity is its shadow (and also vice versa, by the way, but that's the Christians' concern).

It's historically demonstrable that in every era when the Jewish people attempted to realize the idea of the Messiah, great disturbances also erupted in the Christian world. Sabbatai Zwi the religious wars, Zionism National Socialism.

There's a striking coincidence here.

Concerning the third point, nomadism, I would like to believe that this phenomenon does not represent a nomadic nature but rather a restless wandering on the basis of a repressed complex.

For that reason, too, the Christian legend has portrayed the Jew as Ahasuerus.

You certainly know many people who have become restless through being cut off from the unconscious, who project the anima and seek salvation in every possible and impossible way, e.g. even in psychoanalysis, but never within themselves.

The same is true for the Jews as a people.

After the destruction of the temple, too, the Jews led a life in exile which was distinctly their own and - one may even say - they developed their own culture.

Essentially it consisted of preservation and annotation (Talmud!) and had something otherworldly about it.

At stake was always the preservation of what was their own, as the struggle with Hellenism clearly shows.

The Jews assimilated Hellenism, they weren't devoured by it.

Thus I have to concede to you - and this is the fourth point - that Greek antiquity had a great influence on Jewish psychology, but compared to what gave Jewish antiquity its charac-

ter, it had only secondary importance.

Jewish culture in the Christian era presents a difficult and many-sided problem, but one can surely say it existed. It was simply of no consequence in world history any more.

What was remarkable about the Spanish-Arabic period was that two different cultures lived there symbiotically.

There is no question that Spanish-Jewish culture was inspired by the Spaniards, but Jewish culture made its very own contribution, as its great Hebrew poets, philosophers and physicians show.

Also, at a later time, the powerful movement of Chassidism proves the creative energy of the Jewish people.

But this creative achievement of Chassidism was very short-lived, because it failed to find the historic thread from the prophets to Jesus and did not have the strength to deal with rabbinical formalism and the "ethical" conception of religion.

The evidence of Jewish culture is that the Hebrew language has survived almost continually, and all great works by Jews have been written in Hebrew (or Aramaic). (Zohar,86 Chassidism, Ibn Gabirol, Jehuda Halevi !
)
With the French Revolution a new historic era begins also for the Jewish people.

Here begins the purge of Jews, dissolving the Jewish ways of life which had existed heretofore, the disavowal of Jewishness, assimilation and cessation of the living Hebrew language, which from then on was used only literarily by the so-called "Maskilim" (representatives of the Enlightenment).

Only in this period, when the Jew could no longer lead his own life in any way, and felt himself to be a member of other nations, can I accept what you, dear Doctor, write about the Jews, namely that they are the upholders and promoters of other cultures.

The fact that the Jews repressed their Jewishness during the era of assimilation explains - besides the Christ-complex - also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud.

I find your criticism of Freud essentially correct; it matches the image of the Jews during their period of assimilation in the previous
century, and such Jews still exist today in droves.

I also understand, and it appears historically necessary, that the Germanic soul has protested against Freud’s life threatening psychology of godless- and homelessness and - thanks to you - has discovered the creative depths.

As two thousand years of suffering shows and especially the sorrowful events of the year 1933 - the Jew has injured himself gravely by his negative valuation of the unconscious.

Since Moses Hess (self-emancipation), Jews have been involved in a severe and bitter

psychological analysis of Galut Jewishness.

Extensive literature exists on the subject which elucidates particularly the psychological, sociological, and "salvation-historical" situation of the Jews.

The Jews no longer wanted to wait for the Messiah sent by God; they wanted to put an end to the Galut.

Again they take their fate into their own hands and dare to be unhistorical, by trying to start ab ova.

Thus they returned to the historic soil of Palestine.

Conditions and circumstances are fundamentally different here than in any of the lands of the Galut, but what will come of it is, of course, an entirely open question.

In order to respond properly to your letter, I had to give you this detailed account of my interpretation of history.

You once told me your way could be very meaningful for the Jews.

Since I’ve become very familiar with the Bible and have been living in Palestine, I understand now more than ever how enormously
important for us is your vivid conception of the unconscious and the approach to the experience of the unconscious.

For me, at least, it was only through you that it became possible to understand the experiences of the prophets, the Messianic idea, and to rediscover what was lost in the consciousness of the Jewish people since the time of the prophets.

It is the pure draught from the unconscious.

It goes without saying that for now this is only happening in a few individuals, but I believe that in this way the magic spell, the Ahasuerus curse, will be broken.

In closing, I would like to inform you that Dr. Neumann, who for some time apparently has been living in Tel Aviv, just around the comer from my place, has not yet found an occasion to get in touch with me.

To be ignored in this manner does not really surprise me since as I mentioned to Fraulein Wolff in Berlin he was already describing himself in June 1933 as the only Jungian analyst in Palestine.

In any case, Zionism is a great experiment, which finds its foundation and its meaning in the fact that the Jews believe in their creative strength.

Whether such creativity exists and will give the Jewish people a new character will be revealed in time.

I strongly believe in it and am unconditionally bound to this experiment.

To be an upholder and promoter of a culture would not give the slightest meaning to my existence.

I would prefer to discover even the smallest truth, as long as it grows on my pile of manure, rather than disseminate the largest truth to a foreign culture.

I am planning to come to Ascona in August and hope to be able to speak to you then, but I'd be very happy if you would send me a reply to this letter.

With my most cordial greetings, As always,

yours truly,

JAMES KIRSCH James Kirsch, Jung-Kirsch Letters, Page Page 48-54

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=3UIIXJF0VDD55&dchild=1&keywords=jung+kirsch+letters&qid=1

Man Acquitted of Murder despite Testimony of Dr. Jung that Man was Guilty.
(2021-02-21 02:50)

[paypal _donation _button border="5"]

"A Dramatic Reading of the Jung Neumann
Letters"-by Narrator: Murray Stein, Paul Brutsche
as Jung and John Hill as Neumann, at the Jung-
Neumann Letters International Conference

[1]Jung-Neumann Letters

[Zurich, Küsnacht] 21st December 1934

Dr. E. Neumann,
37 Sirkin Street,
Tel Aviv,
Palestine.

My dear colleague,

Enclosed is the certificate.

Unfortunately I have not yet managed to continue our correspondence as I have had much to do. On top of everything else I have been called as an expert witness to a very complicated court case—a murder.254

I would like to draw your attention to Kurt Gauger's book: Po litische Medizin, Grundriss einer deutschen Psychotherapie (Political Medicine:

An Outline of a German
Psychotherapy).

It is worth taking a look at this mentality more closely. Gauger is something like the General Doctor to the SA.

I send my best wishes to your son. Adapting to a strange land often causes particularly virulent infections, but hopefully it has immunized him against Palestine now.

I have now begun my winter break and hope to be able to write to you more fully soon.

With warm greetings,

Your always devoted,

C. G. Jung

Footnote 254

Jung wrote a psychiatric expertise for the jury trial of Hans Näf, which took place in Zurich from 19 to 28 November 1934 (Jung, 1937b).

Näf was accused of murdering his wife Luise, who had been found dead of gas poisoning in their flat on 22 February 1934.

He was found guilty of murder and sentenced to lifelong imprisonment.

The application for revision of 28 February was rejected by the High Court but overruled by the court of cassation (Baechi, 1936).

The retrial took place from 14 to 28 November 1938 and resulted in Näf's acquittal of the murder charge (Baechi, 1940).

Besides Jung, psychiatric expertise was given by Hans W. Maier, the director of the Burghölzli clinic, and Franz Riklin.

Jung gave his witness statement at the retrial on 23 November 1938:

"The well-known psychiatrist Dr. C. G. Jung firstly describes his method of character analysis.

By the use of 'stimulus words' he examines the reaction of the candidate. He explains that he carried out the test without prejudice and he would be more likely to be favorably disposed toward the defendant since he was called upon by the defense.

Näf's reaction time was even above the average for uneducated people.

A third of the stimulus words which referred to the crime in question called forth 'maximal disturbances,' a further third were disturbed; indifferent words elicited no disturbances.

The expert has the impression that Näf's behavior was attributable to his 'defensive atti-

tude.’

He has always lived more or less outside of society. In his case, there must exist a considerable sense of
guilt. This can be explained by his generally asocial attitude or to some particular guilt.

Reference points for ‘harassed innocence’ cannot be demonstrated” (NZZ, 24 November 1938, no. 2067).

The defense brought forward a counter expertise by Hans Kunz, who criticized Jung’s method and explained Näf’s reaction as caused by fear rather than guilt.

The acquittal was certainly an embarrassment to Jung, who was firmly convinced of Näf’s guilt as an interview with the Daily Mail in 1935 showed:

“Dr. Jung also recalled a murder case in which a man found his wife dead in a room filled with gas, and everything at □rst pointed to suicide. ‘But I reasoned like this,’ the doctor went on. ‘What would be a man’s immediate instincts in such a case?’ ‘

He would fling open the window and then rush to pick up his wife.

He would not notice details, such as the position of the furniture, or even which way his wife was lying.’

‘When I questioned the husband in the case, while he reacted normally to general questions I noticed that he remembered perfectly minute details about the scene of his discovery.’

‘At his trial I pointed out my suspicions to the jury, and the Public Prosecutor produced, in the handwriting of the accused man, a list of positions of different objects in the room.’

‘Anticipating that he would be questioned, the man had written them down, intending to memorize them.’

‘He was, of course, convicted and sentenced”’

(“Word Clues to Crime,” Daily Mail, 9 October 1935). Neumann kept a copy of the illustrated report in the Zürcher Illustrierte (No. 49, 2 December 1938, p. 1498).

1. https://smile.amazon.com/Analytical-Psychology-Exile-Correspondence-Foundation/dp/069116617X/ref=sr_1_2?dchild=1&keywords=jung+neumann&qid=1613815329&sr=8-2

In an association to a dream on the night of July I, he [Jung] noted apropos Toni Wolff and Maria Moltzer: (2021-02-22 03:52)

[paypal _donation _button border="5"]

[1]Black Books

During this period, Jung’s soul sought to instruct him with regard to his relations with women.

Between 1916 and 1918, reference is made to the "white one" and the "black one," respectively.

The contexts seem to suggest that these refer to Maria Moltzer and Toni Wolff, respectively. [fn 179 They had fair and dark hair, respectively.] In an entry in his dream book of July 2, 1917,

Jung referred to his "impersonal love" of both women and noted that with them his soul was "complete, fulfilled."

On September 27, 1916, his soul advised as follows: "let the black one go. No excessively deep relation.

She is also empty and lives through you. She can’t give to you what you need."

The following day, his soul added, apropos the black one [Toni]: Sonu Shamdasani, The Black Books, Vol. I, Page 60

In contrast to a marriage, Toni Wolff saw her relationship with Jung as an "individual relation."

On December 20, 1924, she noted: "Marriage is socially, legally, psychologically accepted. Nothing new can come from there; it can only be transformed, also individually, through individual relationships. That is why the individual relationship is a symbol of the soul."

On September 13, 1925, she noted that their relationship stood under the "sign of Philemon." In retrospect, she reflected on the role she played for him: Sonu Shamdasani, The Black Books, Vol. I, Page 96

From June II to October 2, Jung was on military service in Chateau d'Oex.

In an association to a dream on the night of July I, he [Jung] noted apropos Toni Wolff and Maria Moltzer:

"Pairs of opposites. Defended against the bad as against the good. T. W. appears to be a limit, since with M. and T. my soul is complete, fulfilled.

T. is the second part of my soul-ugly beauty and beautiful ugliness.

It must be concluded on the outside, because everything is fulfilled ." He also referred to his "impersonal love" of both of them ("Dreams," p. 17).

For Bowditch Katz's account of her meeting with Moltzer on July 30, see introduction, pp. 63ff. The Black Books, Vol. VII, Page 148, fn 3

Beginning on August 20 [1917], he [Jung] drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day, and he observed how these figures changed. He recalled that he received a letter from "this Dutch woman"-Moltzer- "that got on my nerves terribly." The Black Books, Vol. I, Page 61

On April 14, 1918, Jung wrote to Josef Lang regarding a letter he had received from Moltzer in which she had accused him of trying to destroy her relationship with Lang in a "thirst for revenge." The Black Books, Vol. I, Page 64

That autumn, he [Jung] took her [Toni], with Moltzer and his wife, to the International Psychoanalytic Conference in Weimar. A diary entry from January 18, 1912, indicates that she attended a discussion session at Jung's house in Kusnacht. The Black Books, Vol. VII, Page 28

Maria Moltzer, in all likelihood. Years later, Toni Wolff, referring to a dream in which Moltzer appeared, noted, "Am I like M. M.—or is she C.'s anima—inhuman?" (August 20, 1950, Diary O, p. 78). The Black Books, Vol. VI, **Page 277, Fn 264**

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

---

Jung's Soul: Women are my most dangerous opponents, since they have my qualities. (2021-02-23 04:03)

[paypal _donation _button border="5"]

[1]Black Books

I always want a great deal from you. Women are my most dangerous opponents, since they have my qualities.

That’s why you can confuse me so easily with the black one [Toni Wolff].

I also have golden goat eyes and a black coat.

I place myself between her and you.

The white one [Maria Moltzer] is less dangerous to you, since she is completely unlike me and of such an adverse nature that you can’t at all lose yourself there.

You just suffer too much from her.

She was dangerous before, but no longer.

She is just embittered against you because I am stronger than her.

But the black one is dishonestly clever.

I understand that you love her, but I would like to get rid of her.

It’s unclear whether I will succeed. There are human matters which I cannot master.

But I will always be against her.

So pay attention. Not too far away from me!” Jung’s Soul, The Black Books, Vol. 6, Page 259

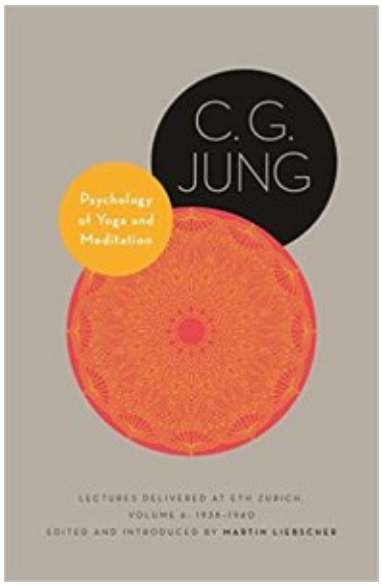
Maria Moltzer, in all likelihood. Years later, Toni Wolff, referring to a dream in which Moltzer appeared, noted, “Am I like M. M.—or is she C.’s anima—inhuman?” (August 20, 1950, Diary O, p. 78). The Black Books, Vol. VI, Page 277, Fn 264

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

---

Psychology of Yoga and Meditation: Lectures Available for Pre-Order; Shipping March 9th. (2021-02-23 06:29)

This book is now available for Pre-Order at Amazon.



Psychology of Yoga and Meditation: Lectures Delivered at ETH Zurich, Volume 6: 1938–1940

[1]Psychology of Yoga and Meditation: Lectures Delivered at ETH Zurich, Volume 6: 1938–1940

Jung's lectures on the psychology of Eastern spirituality—now available for the first time

Between 1933 and 1941, C. G. Jung delivered a series of public lectures at the Swiss Federal Institute of Technology (ETH) in Zurich. Intended for a general audience, these lectures addressed a broad range of topics, from dream analysis to the psychology of alchemy. Here for the first time are Jung's illuminating lectures on the psychology of yoga and meditation, delivered between 1938 and 1940.

In these lectures, Jung discusses the psychological technique of active imagination, seeking to find parallels with the meditative practices of different yogic and Buddhist traditions. He draws on three texts to introduce his audience to Eastern meditation: Patañjali's *Yoga Sûtra*, the *Amitâyur-dhyâna-sûtra* from Chinese Pure Land Buddhism, and the *Shrî-chakra-sambhâra Tantra*, a scripture related to tantric yoga. The lectures offer a unique opportunity to encounter Jung as he shares his ideas with the general public, providing a rare window on the application of his comparative method while also shedding light on his personal history and psychological development.

Featuring an incisive introduction by Martin Liebscher as well as explanations of Jungian concepts and psychological terminology, *Psychology of Yoga and Meditation* provides invaluable insights into the evolution of Jung's thought and a vital key to understanding his later work.

1. https://www.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?crid=3J079P9SGB7UO&dchild=1&keywords=philemon+foundation+series&

---

napa142 (2021-02-23 13:53:04)
Will you be posting and quoting this book when it releases?

Mr. Purrington (2021-02-23 13:55:39)
Yes

Man from the East: My eye speaks unwavering mystery, my mouth remains silent before the stranger. (2021-02-24 04:03)

[paypal _donation _button border="5"]

[1]Black Books

Oh-how it burns- like hot lust, like hellish pain.

Give water-quench the eternal fire-a knife, that cuts out the blaze bloodily.

A chisel and hammer strike-that sprays out the glowing grain- still not enough.

Touch me, touch me-you must participate in my torment-how can it be otherwise?

let mystery surround you.

A thousand dark coats, for your act of redemption- I weave an impenetrable mystery for you are protected- Ha, The Black Books, Vol. VII, Page 151

I believe that it is you who carries the new light.

I believe that your hand made what we need.

I give you my allegiance. I was burnt in the fire like red clay, I am as solid as stone.

My nature is of the earth, of the solid red rocks.

The centuries do not alter me.

I am still the same as of old.

My wisdom needs no renewal, no alteration.

My eye speaks unwavering mystery, my mouth remains silent before the stranger.

I do not teach myself, I am. I add to myself in slow growth." A Man of the East, The Black Books, Vol. VI, Page 274-275

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

---

Carl Jung "Anthologies" (2021-02-24 05:18)

[paypal _donation _button border="5"]

The following is meant for personal study only. It is a work in progress and will be updated periodically:

#Abraxas, #Absolute Knowledge, #Active Imagination, #Alone, #Afternoon of Life, #Alchemy, #Ancestral, #Angels, #Animals, #Anima/Animus, #Animus, #Archetypes, #Artist, #Assumption, #Atheism, #Aquarius, #Being, #Belief, #Bible, #Bollingen, #Books, #Bottom, #Brain, #Bridges, #Buber, #Buddha, #Cancer, #Catholic, #Causality, #Chaos, #Character, #Child, #Christ in Liber Novus, #Church, #Collective Unconscious, #Common Sense, Complexes, #Creative Life, #Daimon, #Dante, #Death, #Depression, Doubt, Dragons, Dreams, Egg, Ego, Einstein, Emma Jung, Emotion, Empiricist, #Emptiness, #Endurance, #Energy, #Enlightenment, #Eros, #Eternity, #Europe, #Evil, #Eyes, , #Fate, #Faust, #Feeling, #Fish, #Freedom,

#Free Will, #Freud-Jung, #Ghosts, #Gnostic, #God, #God in Liber Novus, #Gods,

#Green, #Guru, #Hallucinations, #Hidden, #History, #Human Being, #Human Body, #I-Ching, #Incubation, #Illusion, #Immortality, #Individual and Society, #Individuation, #Inner World, #Inorganic Life, #Insoluble, #Instincts, #Intellect #Introvert, #Intuition, #Intuitives, #Isolation, #Journey, #Joy, #Jung/Freud, Karma, Kingdom of Heaven, #Kundalini, #Khunrath, #Lao Tzu, #Law, #Life, #Limits, #Lion, #Loneliness, #Longing, #Lotus, #Love, #Madness, #Magic, #Manichaeism, #Mandala, #Mary, #Marriage, #Matter, #Meditation, #Middle Age, #Missionaries, #Money, #Morality, #Moses, #Mountains, #Mystic/Mysticism, #Myth, #Neurosis, #Nietzsche, #Normal, #Numbers, #Organism, #Parents, #Participation #Mystique, #Patients, #Perfection, #Persona, #Personality, #Philemon, #Philosopher, #Plato, #Pleroma, #Politics, #Prayer, #Primitive[s], #Problems, #Projection, #Prometheus, #Prophecy, #Psyche, #Psychic, #Psychoid, #Psychotherapy, #Psychiatry, #Race-Racial, # Reality, #Rebirth/Reincarnation, #Religion, #Riddles, #Salome, #Salvation, #Satan-Lucifer, #Saturn, #Schiller, #Science, #Sea, #Self, #Self-Realization, #Serpent, #Sex, #Shadow, #Shame, #Simplicity, #Sin, #Sleep, #Society, #Solitude, #Soul, #Spirituality, #St. Paul, #Stone, #Subtle Body, #Suffering, #Symbols, #Synchronicity, #Tao, #Taoism, #Terror, #Theosophy, #Therapists, #Thinking, #Thoughts, #Trees, #Trickster, #Trinity, #Types, #UFO's, #Unus #Mundus, #Visions, #Void, #West and East, #White[Victor], #Wholeness, #Wine, #Wisdom, #Within, #Women, #Words, #Wrath, #Yoga, #Your "Self"

Carl Jung and "Abraxas" – Anthology

You should worship only one God. The other Gods are unimportant. Abraxas is to be feared. Therefore it was a deliverance when he separated himself from me. You do not need to seek him. He will find you, just like Eros. Jung's Soul, The Black Books, Vol. V, Page 272

He gives joy and peace, since he is beyond death and beyond what is subject to change. He is no servant and no friend of Abraxas. He himself is an Abraxas, but not unto you, but in himself and his distant world, since you yourself are a God who lives in faraway realms and who renews himself in his ages and creations and peoples, just as powerful to them as Abraxas is to you. Jung's Soul, The Black Books, Vol. V, Page 275

Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Jung's Soul, The The Black Books, Vol. V, Page 275

You are the suffering heart of your one star God, who is Abraxas to his world. Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Jung's Soul, The The Black Books, Vol. V, Page 275

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. The one God thus delivers himself from the suffering of the earth into which his Eros plunged him; since when the one God saw the earth, he sought its procreation, and forgot that a world was already given to him in which he was Abraxas. Jung's Soul, The The Black Books, Vol. V, Page 276

But the freeing of man from the power of Abraxas docs not follow man's withdrawing from the power of Abraxas because no one can pull away from it-but through subjugating himself to it. Even Christ had to subjugate himself to the power of Abraxas, and Abraxas killed him in a gruesome manner. Jung's Soul, The The Black Books, Vol. V, Page 276

Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in pew longing and power, in that the fruit of deception and human disappointment falls to him. Jung's Soul, The The Black Books, Vol. V, Page 276

If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. The Black Books, Vol. V, Page 276

So do not flee from Abraxas, do not seek him. You feel his coercion, do not \ resist him, so that you shall live and pay your ransom. Jung's Soul, The The Black Books, Vol. V, Page 277

The painting Systema Mundi Totius has a legend at the bottom: "Abraxas dominus mundi" (Abraxas Master of the World). The Black Books, Vol. V, Page 278, fn 403

He deems you worthy of this sacrifice. Abraxas has mercy upon you. Jung's Soul, The Black Books, Vol. V, Page 279

1 am going to teach it to my own, to the nearest, so don't throw it on the street. Why do you want to help Abraxas? He has the power, he should create from himself; why should l bleed for him and be consumed by eternal :fires? My God, deliver me from fear. Give me the redeeming vision, into your hands l commit my spirit. Jung's Soul, The The Black Books, Vol. V, Page 279

He is the effectual itself, not any particular effect, but effect in general. He takes unreal effect, because he has no definite effect. He is also creation, since he is distinct from the Pleroma. God42 has a definite or determinable effect, and so does the devil. Therefore they appear to us more effective than the indefinite Abraxas. Vol. VI, Page 212

In a critical entry of January 16, 1916, his [Jung] soul presented an elaborate thiogenic cosmogony.' She described her own nature, the nature of the daimons, the heavenly mother, and the Gods. Of particular significance was Abraxas, the powerful and fearful self-renewing God of the cosmos. She characterized the nature of man as striving for absolute individuality, through which he concentrated and countered the dissolution of the Pleroma, or the "all." Jung drew a schematic diagram of this system. At some point later, he proceeded to paint it, and titled the work Systema Mundi Totius, system of all the worlds. On the back of it, he wrote in English: "This is the first mandala I constructed in the year 1916, wholly unconscious of what it meant."' The Black Books, Vol. 1, 48

He had studied the literature on Gnosticism in the course of his preparatory reading for Transformations and Symbols of the Libido. In early 1913, he read Dieterich's Abraxas, still from the perspective of his libido theory.

In January and October 1915, while doing military service, he studied the works of the Gnostics intensively.

He was struck by the closeness of these texts and his own Liber Novus, and also with what he saw as the similarity between the modern epoch and the time of early Christianity.

After writing the Septem Sermones in the Black Books, Jung recopied it in a calligraphic script into a separate book, slightly rearranging the sequence. He added the following inscription under the title: "The seven instructions of the dead. Written by Basilides in Alexandria, the city where the East touches the West." He then had this privately printed, adding to the inscription: "Translated from the Greek original into German." This legend indicates the stylistic effects on Jung of late nineteenth century classical scholarship. He recalled that he wrote it on the occasion of the founding of the Psychological Club and regarded it as a gift to Edith Rockefeller McCormick for founding the Club. He gave copies to friends and confidants. He inscribed a copy to Adolf Keller: "This little book, that I entrust to your well meaning and friendly forbearance, brings a wish with it: it would like to have a good cover in this cold world weather./ The non-author and copyist." Presenting a copy to Alphonse Maeder, he wrote: I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours. The Black Books, Vol. 1, 50-51

The seventh sermon had culminated in an evocation of a star God: At immeasurable distance a lonely star stands in the zenith. This is the one God of this one man, this is his world, his Pleroma, his divinity. In this world man is Abraxas, the creator and destroyer of his own world. This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently. To this one God man shall pray. The Black Books, Vol. 1, Page 59

This description of Jung’s experience of God corresponds to the vision of Abraxas in the Sermones. The realization of the significance of the self for Jung was not only a conceptual but also an experiential matter. The Black Books, Vol. 1, Page 68

For example, Jung’s vision of the God Abraxas bore striking parallels to the figure of Mercurius in alchemy. The Black Books, Vol. 1, 108

Carl Jung and “Absolute Knowledge” – Anthology

Man’s consciousness is receptive to what Jung called absolute knowledge a cosmic principle or quasi intelligence outside the psyche. All thinking which takes place in the ego obscures this ˜knowledge.
The quieting of the ego is required before one can approach it. Marie Louise von Franz, Aurora Consurgens, (Page number needed)

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs. This quality of knowledge is what Jung calls absolute knowledge, since it seems to be detached from our consciousness. [CW 8, par. 148] Marie Louise Von Franz,

Number and Time, Page 35.

The absolute knowledge, which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self-subsistent meaning, or even expresses its existence. Carl Jung, Letters Vol. II, Page 445-449

The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this “absolute knowledge,” information can be mediated which can no longer be explained rationally and causally. Carl Jung letter to S. Wieser, 6July1951

The unconscious has a kind of absolute knowledge, but we cannot prove it is an absolute knowledge, because the Absolute, the Eternal, is transcendental. Carl Jung, Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 375-391.

Carl Jung on Active Imagination – Anthology

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

Children are full of active imagination, but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture, Pages 174.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

The unconscious comes into action through the attitude of the conscious in active imagi-

nation. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Page 238.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through “active imagination.” Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations — where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

Passive fantasy is always in need of conscious criticism whereas active fantasy [„,] does not require criticism so much as understanding. Carl Jung, CW 6, Par. 714.

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung’s Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

Carl Jung on “Afternoon of Life” -Anthology

The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114.

But we cannot live the afternoon of life according to the programme of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the

ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life ‘’morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 78

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life’s morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained and more than attained shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

Thoroughly unprepared, we take the step into the afternoon of life. worse still, we take this step with the false presupposition that our truths and our ideals will serve us as going forward. But we cannot live the afternoon of life according to the program of life morning, for what was great in the morning will be little at evening and what in the morning was true, at evening will have become a lie. Carl Jung, Modern Man in Search of a Soul, Page 111

Obviously, it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life’s necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life’s afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail. Carl Jung, CW 8, Para 113

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is finished. afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth.

One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life's afternoon. It is a sort of second puberty, another storm and stress a period, not infrequently accompanied by tempests of passion" the dangerous the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside; the man of life's afternoon must find within himself. Carl Jung, CW 7, Para 114

The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego.; Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite

The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious.; Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore, the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

Carl Jung on being “Alone.” – Anthology.

My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is . . . an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual’s shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all . . . is to be alone with . . . [one’s] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases. . . . and that is the reason why the stone is called animate ;For in the blood of this stone is hidden its soul. . . . For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the “putissimus homo” [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This “most pure” or “most true” man must be no other than what he is, just as “argentum putum” is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only “in the last days.” He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. . . . On no account is it a question here of a future Christ and

salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but . . . it is “rose-colored”; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

Carl Jung on “Afternoon of Life” -Anthology

The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114.

But we cannot live the afternoon of life according to the programme of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 784

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Page 787.

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life ‘’morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie. Carl Jung, CW 8, Para 78

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained and more than attained shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, CW 8, Para 787

Thoroughly unprepared, we take the step into the afternoon of life. worse still, we take this step with the false presupposition that our truths and our ideals will serve us as going forward. But we cannot live the afternoon of life according to the program of life morning, for what was great in the morning will be little at evening and what in the morning was true, at evening will have become a lie. Carl Jung, Modern Man in Search of a Soul, Page 111

Obviously, it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say?-that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail. Carl Jung, CW 8, Para 113

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is finished. afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different. Carl Jung, CW 7, Para 114

Man has two aims the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins the cultural aim. For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps. Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children, hoping to salvage in this way a last little scrap of youth.

One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up. No wonder that so many bad neuroses appear at the onset of life's afternoon. It is a sort of second puberty, another storm and stress a period, not infrequently accompanied by tempests of passion "the dangerous the problems that crop up at this age are no longer to be solved by the old recipes the hand of this clock cannot be put back. What youth found and must find outside, the man of life's afternoon must find within himself. Carl Jung, CW 7, Para 114

The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego.; Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite

The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious.; Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore, the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

Carl Jung on "Ancestral" – Anthology

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul.

Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . . Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of manâ's whole ancestral experience is so rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

These constituents of the personality which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls these constituents do not always fit. Carl Jung, Dream Analysis, Page 453

Carl Jung on "Angels" -Anthology.

Why, when Pope Pius XII in one of his last discourses deplored that the world was no

longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Every country or people has its own angel, just as the earth has a soul. Carl Jung, Letters Vol. II, Page 432.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. Carl Jung, Letters Vol. 1, Page 375.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign.

That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

Carl Jung on "Animals." – Anthology

The Animals. We appreciate them much more. We think of the psychology of animals.In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.;The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

At times I feel as if I am spread out over the landscape and inside things, and am myself living

in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Chapter 8.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are re ally human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, ETH Lectures, Vol. 2, Page 220.

One o the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

Carl Jung on “Alchemy” “Alchemy” – Anthology

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

Not for nothing did alchemy style itself an “art,” feeling and rightly so that it was con-

cerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychology and Alchemy, Page 482.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, Psychology and Alchemy, Page 312.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

"Sense" and "nonsense" are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222.

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called "individuation." Carl Jung, Psychology and Alchemy, Page 222.

It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only the moment that Faust was seeking: all his life. Carl Jung, Psychology and Alchemy, Page 214.

Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.

Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.

Natural man is not a "self" he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be

reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him. He must learn that he may. not do exactly as he wills. If he does not learn this, his own nature will destroy him. He does not know that his own soul is rebelling against him in a suicidal way in the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

But a conscious attitude that renounces its ego-bound intentions not in imagination only, but in truth and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Page 46.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.

On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9, Page 96.

This light dwells in the “square inch” or in the “face”, that is between the eyes. It is the visualization of the “creative point.” Carl Jung, CW 13, Alchemical Studies, Page 25.

The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Alchemical Studies, Page 25.

When I say as a psychologist , that God is an archetype, I mean by that the “type” in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

However we may picture the relationship between God and soul, one thing is certain: The soul cannot be “nothing but. ” On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea … Carl Jung, CW 12, Psychology and Alchemy, Page 10.

So long as religion is only faith and outward form, the religion’s function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

A saying of the alchemist is, “God is a circle whose centre is everywhere and whose circumference is nowhere.” The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.

There is no recrossing the Rubicon. Carl Jung; “Individual Dream Symbolism in Relation to Alchemy”, 1935.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; Transformation Symbolism in the Mass”; CW 11, par. 399.

[The alchemist Gerhard] Dorn . . . says, “In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; “Psychology and Religion” in CW 11, page 93, note 47.

Nature must not win the game, but she cannot lose. Carl Jung; “Alchemical Studies, 1942.

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites. Carl Jung; “Alchemical Studies”, 1942.

The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl

Jung; Collected Works 13; Alchemical Studies; Page 16.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Everything that the modern mind cannot define it regards as insane. Carl Jung; "Psychology and Alchemy," 1944.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil. Carl Jung; "Psychology and Alchemy,"1944.

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg symbolized by the round cooking vessel will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical

fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. – "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since the soul is by nature Christian this result is bound to come as infallibly as it did in the life of Jesus: we all have to be crucified with Christ, i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung; Alchemical Studies.

The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the Stone, of which the Tractatus aureus: Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee. To this a scholiast adds: The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth. The Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283

From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is like a teacher mediating between the stone and the disciple. To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not

become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world – all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth – the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .

Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung; Alchemical Studies; Collected Works 13, par 53.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: P.32.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.

Hence one could say cum grano salis that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.

Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche a blissful and terrible experience. Carl Jung, Psychology and Alchemy, Page 90.

The intellect may be the devil , but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.

But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, Psychology and Alchemy, Page 146

Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.

With a truly tragic delusion these theologians fail to see that it is not a matter of prov-

ing the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, Psychology and Alchemy, Page 14.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 14.

I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as chaosâ or nigredoâ. Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, Para 304.

No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.

The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.

“Sense” and “nonsense” are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222, Para 330.

No matter how lonely you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung, citing an Alchemist, Letters Vol. II, Page 595.

The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld. Carl Jung, Children’s Dreams Seminar, Page 366.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Thus, with Augustine, the first day of creation begins with self-knowledge, by which is meant knowledge not of the ego but of the self, that objective phenomenon of which the ego is the subject. Carl Jung, Alchemical Studies, Page 248, Para 301.

People will do anything, no matter how absurd, in order to avoid facing their own souls. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, Psychology and Alchemy, Page 99.

From the alchemical saying :

Heaven above All that is above

Heaven below Also is below

Stars above Grasp this

Stars below And rejoice. Carl Jung, CW 16, par. 384.

Hence the must fix his eye not on what is done but on how it is done, because therein is decided the whole character of the doer. Carl Jung, Psychology and Alchemy, Page 31, Para 36.

I do not hold myself responsible for the shortcomings in the lay public's knowledge of psychology. Carl Jung, Psychology and Alchemy, Page 4.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

On the contrary it [The Soul] has the dignity of an entity endowed with consciousness of a relationship to Deity. Carl Jung, Psychology and Alchemy, Page 10.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. Carl Jung, Psychology and Alchemy, Page 11.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, Psychology and Alchemy, Page 12.

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. Carl Jung, Psychology and Alchemy, Page 12.

It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 13.

Has it not yet been observed that all religious statements contain logical contradictions and assertions that are impossible in principle, that this is in fact the very essence of religious

assertion? Carl Jung, Psychology and Alchemy, Page 15.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

The archetypes of the unconscious can be shown empirically to be the equivalents of religious dogmas. Carl Jung, Psychology and Alchemy, Page 17.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, Modern Psychology, Vol. 3, Page 14.

One text says that the “heart” of Mercurius is at the North Pole and that he is like a fire (northern lights). He is, in fact, as another text says, “the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it.” Carl Jung, Alchemical Studies, Para 256.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change into yin. Carl Jung, CW 13, Alchemical Studies, Para 13.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, Modern Psychology, Alchemy, Page 59.

But that “the One” should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity. Carl Jung, Modern Psychology, Alchemy, Pages 59-60.

The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, Modern Psychology, Alchemy, Page 61.

The world is an image to us, even when we have a scientific conception of it and assert: “This is so and so”, it is still only an image. Carl Jung, Modern Psychology, Alchemy, Page 62.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The “Processing” is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian excercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of

definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the “mercurial serpent”, the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent “reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us “Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One ould say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

The serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called “monad”, “ens reale” and “forma interna”, that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: "My deity is the seven", that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judge-

ment, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books. Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

Women played a considerable part in alchemy and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

Psychology did not suddenly spring into existence; one could say that it is as old as civi-

lization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the “homo totus” of the Western and the ChÃªn-yÃªn (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

Christ can indeed be imitated even to the point of stigmatization without the imitator coming anywhere near the ideal or its meaning. Carl Jung, Psychology and Alchemy, Page 7.

The Western attitude, with its emphasis on the object, tends to fix the ideal Christ in its outward aspect and thus to rob it of its mysterious relation to the inner man. Carl Jung, Psychology and Alchemy, Page 8.

If the supreme value (Christ) and the supreme negation (sin) are outside, then the soul is void: its highest and lowest are missing. Carl Jung, Psychology and Alchemy, Page 8.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, Psychology and Alchemy, Page 12.

Just as the alchemists knew that the production of their stone was a miracle that could only happen “Deo concedente,” so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.

These “centres” are the so-called chakras? and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga. Carl Jung, CW 18, Para 16.

In alchemy there lies concealed a Western system of yoga meditation, but it was kept a carefully guarded secret from fear of heresy and its painful consequences. Carl Jung, CW 16, Para 219.

For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.

The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.

The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. . . .

Carl Jung, CW 14, Para 762.

An alchemical text says: “The mind should learn compassionate love for the body.” Carl Jung, Jung-Ostrowski, Page 25.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that’s foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

I am an orphan, alone; nevertheless, I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind. Carl Jung, Letters Vol. II, Pages 184-187.

Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz’s Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis. Carl Jung, Letters Vol. II, Pages 267-268.

Just as some alchemists had to admit that they never succeeded in producing the gold or the Stone, I cannot confess to have solved the riddle of the coniunctio mystery. On the contrary I am darkly aware of things lurking in the background of the problem-things too big for our horizons. Carl Jung, Letters Vol. II, Pages 392-396

Theope, as far as I can make out, Meister Eckhart is about the first where the self begins to play a noticeable role. After him some of the great German alchemists took up the idea and handed it down to Jacob Boehme and Angelus Silesius and kindred spirits. Carl Jung, Letters Vol. II, Pages 453-454.

Goethe’s Faust almost reached the goal of classical alchemy, but unfortunately the ulti-

mate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

The bird signifies the aerial, volatile spirit (in the chemical sense “spirit” is volatile, but it also designates the Spiritus Sanctus), whose physical and spiritual meanings are united in the alchemical spiritus Mercurialis. Carl Jung, Letters Vol. II, Pages 476-477

As you know, I have reopened the discussion about alchemical philosophy, i.e., I have at least shown a way which allows a new interpretation of its essential thoughts. Carl Jung, Letters Vol. II, Pages 534-536

The physical side of the problem is a well-known matter, whereas the psychological and Hermetic side of this problem is accessible only to a very few, on account of the fact that the subject of unconscious phenomena is studied only by a very few and the study of alchemy is-if possible-still more unknown. Carl Jung, Letters Vol. II, Pages 534-536

On the side of physics it was Pauli alone who appreciated alchemical thought very highly. Carl Jung, Letters Vol. II, Pages 534-536

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

All lif is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, Psychology and Alchemy, Page 222

“Sense” and “nonsense” are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

So I am not in the least surprised when you say that the alchemical pairs of opposites can be correlated with the endophylactictrophotropic and the ergotrop-dynamic systems. Carl Jung, Letters Vol. II, Pages 617-620

The fact that deity and devil belong together also plays a great role in alchemy. Carl Jung, Children’s Dreams Seminar, Page 373.

Nobody has ever known what this primal matter is. The alchemists did not know, and

nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams, Page 367.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, Aion, Para 141

For alchemy is the mother of the essential substance as well as the concreteness of modern scientific thinking, and not scholasticism, which was responsible in the main only for the discipline and training of the intellect. Carl Jung, CW 9ii, Para 266.

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

This remarkable capacity of the human psyche for change, expressed in the transcendent function, is the principal object of late medieval alchemistic philosophy, where it was expressed in terms of alchemical symbolism. Carl Jung, CW 7, Para 360

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of being and non-being, it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

We know that the mask of the unconscious is not rigid it reflects the face we turn towards it. Hostility it a threatening aspect, friendliness softens its features. Carl Jung, CW 12, Para 29

The experience of the unconscious is a personal secret communicable only to very few, and that with difficulty. Carl Jung, CW 12, Para 61

The archetype is, so to speak, an eternal presence, and it is only a question of whether it is perceived by the conscious mind or not. Carl Jung, CW 12, Para 3

There is always an attraction between conscious mind and projected content. Generally it takes the form of a fascination. Carl Jung, CW 12, Para 436.

So long as a content remains in the projected state it is inaccessible. Carl Jung, CW 12, Para 555.

I may define self as the totality of the conscious and unconscious psyche, but this totality transcends our vision; it is a veritable lapis invisibilitatis [stone of invisibility]. In so far

as the unconscious exists it is not definable; its existence is a mere postulate and nothing whatever can be predicated as to its possible contents. Carl Jung, CW 12, Para 247.

As a doctor it is my task to help the patient to cope with life. Carl Jung, CW 12, Para 32

The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, CW 12, Para 32

The labours of the doctor as well as the quest of the patient are directed towards that hidden and as yet unmanifest whole man, who is at once the greater and the future man. Carl Jung, CW 12, Para 6

But no matter how much the parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, CW 12, Para 152

Our prehistory is in truth the spirit of gravity, which needs steps and ladders because, unlike the disembodied airy intellect, it cannot fly at will. Carl Jung, CW 12, Para 79

Experience of the opposites has nothing whatever to do with intellectual insight or with empathy. It is more what we would call fate. Carl Jung, CW 12, Para 23.

Without the experience of the opposites there is no experience of wholeness and hence no inner approach to the sacred figures. Carl Jung, CW 12, Para 24.

Since the psychological condition of any unconscious content is one of potential reality, characterized by the polar opposites of being and on-being it follows that the union of opposites must play a decisive role in the alchemical process. Carl Jung, CW 12, Para 557

It has yet to be understood that the Mysterium magnum [the great mystery] is not only an actuality but is; first and foremost rooted in the human psyche. Carl Jung, CW 12, Para 13.

The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13.

Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox comes anywhere near to comprehending the fullness of life. Carl Jung, CW 12, Para 18

Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 12, Para 18

The alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination. Carl Jung, CW 12, Para 394

However remote alchemy may seem to us today, we should not underestimate its cul-

tural importance for the Middle Ages. Today is the child of the Middle Ages and it cannot disown its parents. Carl Jung, CW 12, Para 432

It is clear enough from this material what the ultimate aim of alchemy really was: it was trying to produce a corpus subtile, a transfigured and resurrected body, i.e., a body that was at the same time spirit. Carl Jung, CW 12, Para 511

There the main concern is the body, in other words, the attainment of immortality through the transformation of the body. Carl Jung, CW 12, Para 511

Since all the essentials [in Alchemy] are expressed in metaphors they can be communicated only to the intelligent, who possess the gift of comprehension. Carl Jung, CW 12, Para 423.

They [Alchemists] rarely have pupils, and of direct tradition there seems to have been very little, nor is there much evidence of any secret societies or the like. Carl Jung, CW 12, Para 422

Alchemy was never a business or a career, but a genuine opus to be achieved by quiet, self-sacrificing work. Carl Jung, CW 12, Para 422.

It seems as if all the personal entanglements and dramatic changes of fortune that make up the intensity of life were nothing but hesitations, timid shrinking, almost like petty complications and meticulous excuses for not facing the finality of this strange and uncanny process of crystallization. Carl Jung, CW 12, Para 326.

Often one has the impression that the personal psyche is running around this central point like a shy animal, at once fascinated and frightened, always in flight, and yet steadily drawing nearer. Carl Jung, CW 12, Para 326.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called individuation .Carl Jung, CW 12, Para 330

All life is bound to individual carriers who realize it, and it is simply inconceivable without them. Carl Jung, CW 12, Para 330

But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, CW 12, Para 330

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Only by standing firmly on our own soil can we assimilate the spirit of the East. Carl Jung, CW 13, Para 72

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says: Without beginning, without end, without past, without future. Carl Jung, CW 13, Para 80

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself. Carl

Jung, CW 13, Para 80

The Tao grows out of the individual. Carl Jung, CW 13, Para 80

On the contrary, when I began my career as a psychiatrist and psychotherapist, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously following that secret way which for centuries had been the preoccupation of the best minds of the East. Carl Jung, CW 13, Para 10

We would do well to harbour no illusions in this respect: no understanding by means of words and no imitation can replace actual experience. Carl Jung, CW 13, Para 482

More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. Carl Jung, CW 13, Para 325.

It was from the spirit of alchemy that Goethe wrought the figure of the superman Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to create a god for yourself out of your seven devils. Carl Jung, CW 13, Para 163.

Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163.

Whether his fate comes to him from without or from within, the experiences and happenings on the way remain the same. Carl Jung, CW 13, Para 26.

Just as evening gives birth to morning, so from the darkness arises a new light, the stella matutina, which is at once the evening and the morning star Lucifer, the light-bringer. Carl Jung, CW 13, Para 299

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring. Carl Jung, CW 13, Para 129

If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

This represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of matter, because matter was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 22

Carl Jung on "Ancestral" – Anthology

You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul.

Carl Jung, Zarathustra Seminar, Page 1401.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.

This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

The deposit of manâ's whole ancestral experience rich in emotional imagery of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

The constituents of the personality which one may call functions, or Mendelian units, or the primitives would call them remnants of ancestral souls these constituents do not always fit. Carl Jung, Dream Analysis, Page 453

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence, they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be done with once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

The, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

The conscious side of woman corresponds to the emotional side of man, not to his “mind.” Mind makes up the soul, or better, the “animus” of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

The conscious side of woman corresponds to the emotional side of man, not to his “mind.” Mind makes up the soul, or better, the “animus” of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

For a woman, the typical danger emanating from the unconscious comes from above, from the “spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the “world and woman,” i.e., the anima projected on to the world. ”A Study in the Process of Individuation” (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its

participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung, Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the

position of the stars . . . better to assume that it is a phenomenon of time – Carl G. Jung in 1929

Although “wholeness” seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid, par. 59.]

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). “The Relations between the Ego and the Unconscious” P.309

As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima – possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or “archetype” of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man.” Marriage as a Psychological Relationship” (1925) In CW 17: The Development of the Personality. P.338

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. [“The Shadow, ibid par. 19.]

The symbol is a living body, corpus et anima; hence the “child” is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper “layers” of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. “Lower down,” that is to say as they approach the autonomous functional

systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world." In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Page 291.

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. –Carl Jung CW 7, Page 309

The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairy-tales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. The result of

a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word “spirit.” In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed, one could almost speak of a definite “anima type.” The so-called “sphinxlike” character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness — not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words — words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the “misunderstood” class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of “average intelligence.” (from Marriage as a Psychological Relationship Anima and Animus C.J. Jung (1925):

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a personality. In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. (CW6, Para 797)

The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalÃ´, and these can be connected etymologically with the Greek aiolos, quick-moving, twinkling, iridescentâ The Greek word psyche also means butterfly. SaiwalÃ´ is

related on the other side in the Old Slavonic sila, strength. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force. The- Latin words animus, ˜spirit, and anima, soul, arc the same as the Greek anemos, wind. The other Greek word for wind, pneuma, also means spirit. In Gothic we find the same word in us-anan, to breathe out, and in Latin it is anhelare, to pant. In Old High German, spiritus sanctus was rendered by atum,˜breath. In Arabic, ˜wind is rih, and is soul, spirit. The Greek word psyche has similar connections; it is related to psychein, to breathe, psychos, cool, psychros, cold, chill, and physa, ellows. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the cold breath of the spirits. And this is probably the reason why the primitive view also endows the soul with an invisible breath-body. Carl Jung, CW 8, Para 663.

Carl Jung on “Animus” – Anthology

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

The animus is the masculine thinking in a woman. Carl Jung, CW 13, The Philosophical Tree; Page 267.

Like every archetype, the animus has a Janus face. Carl Jung, CW 13, The Philosophical Tree; Page 268.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham’s legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichÃ©s from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

It has just struck me that in my commentary I have suggested using logos for hun instead of animus, because animus i a natural term for the mind's of a woman, corresponding to the anima of a man. European philosophy must take into account the existence of feminine psychology. The ânima of a woman might suitably be designated Eros. Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

The animus of women is an answer to the spirit which rules the man. Carl Jung, Letters Vol. 1, Pages 479-481.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. Carl Jung, Secret of the Golden Flower, Page 114.

‘The animus is in the heavenly heart.’ The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

In any case, animus (hun) is the light, yang-soul, while anima (p’o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.

If, on the other hand, it has been possible during life to set going the “backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking. Carl Jung, CW 9i, Para 222f.

The Soul which accrues to ego-consciousness during the Opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. Carl Jung, CW 16, Par. 522.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 341-343.

The projection of anima and animus causes mutual fascination. Carl Jung, Letters Vol. II, Page 402.

The unpleasant power-complex of the female animus is encountered only when a woman does

not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

So we should talk to our animus or anima so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

And mind you, the animus is as terrible a reality as the anima. Carl Jung, Zarathustra Seminar, Page 295

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind , she always talks about things as they should be, so when she says a thing is really so, it is really not so at all.; Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the; soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Pages 208-209

The anima and animus have tremendous influence because we leave the shadow to them. Carl Jung, Dream Analysis, Page 53.

A woman possessed by the animus is always in danger of losing her femininity, her adapted feminine persona, just as a man in like circumstances runs the risk of effeminacy. Carl Jung, CW 7, Para 336

For a woman, the typical danger emanating from the unconscious comes from above, from the spiritual sphere personified by the animus, whereas for a man it comes from the chthonic realm of the world and woman, i.e., the anima projected on to the world. Carl Jung, CW 9i, Para 559

If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

I would strongly advise you to do this bit of analysis with a woman, since experience has shown that analysis with a man always has an effect on the animus, which for its part loosens up the personality again, whereas analysis with a woman tends on the contrary to have a “precipitating” effect. C.G. Jung Carl Jung, Letters Vol. I, Pages 190-191

Carl Jung on “Anima Mundi” (World Soul) – Anthology

Just as the unconscious world of mythological images speaks indirectly, through the experience of external things, to the man who surrenders wholly to the outside world, so the real world and its demands find their way indirectly to the man who has surrendered wholly to the soul; for no man can escape both realities. Carl Jung, CW 6, Para 280

A saying of the alchemist is, “God is a circle whose centre is everywhere and whose circumference is nowhere.” The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

Ever since the Timaeus it has been repeatedly stated that the soul is a sphere. As the anima mundi, the soul revolves with the world wheel, whose hub is the Pole. Carl Jung, CW 9ii, Para 212

The later views seem to cluster round the following central idea: The anima mundi, the demiurge or divine spirit that incubated the chaotic waters of the beginning, remained in matter in a potential state, and the initial chaotic condition persisted with it. Thus the philosophers or the “sons of wisdom” as they called themselves, took their prima materia to be a part of the original chaos pregnant with spirit. By “spirit” they understood a semimaterial pneuma, a sort of “subtle body,” which they also called “volatile” and identified chemically with oxides and other dissoluble compounds. Carl Jung, CW 11, Para 160

I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an Anima Mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the Gnostics, got lost in Physis. Mercurius has the character which Dorn ascribes to the soul. Carl Jung, CW 14, Para 699

It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches are identical with each other, and where they function as if they were the one undivided psyche the ancients called anima mundi or the psyche tou

kosmou. Carl Jung, Letters Vol. II, Page 399

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Now this living matter, this primordial matter, ought to be vivified, ought to be transformed from a sort of dormant condition into an active, flourishing, or developing condition, and therefore, it ought to be impregnated by the anima mundi. Carl Jung, Dream Symbols of the Individuation Process, Page 300

With the triumph of Christianity under Constantine the old pagan ideas did not vanish but lived on in the strange arcane terminology of philosophical alchemy. Its chief figure was Hermes or Mercurius, in his dual significance as quicksilver and the world soul, with his companion figures Sol (= gold) and Luna (= silver). The alchemical operation consisted essentially in separating the prima materia, the so-called chaos, into the active principle, the soul, and the passive principle, the body, which were then reunited in personified form in the coniunctio or "chymical marriage." In other words, the coniunctio was allegorized as the hierosgamos, the ritual cohabitation of Sol and Luna. From this union sprang the filius sapientiae or filius philosophorum, the transformed Mercurius, who was thought of as hermaphroditic in token of his rounded perfection Carl Jung, CW 13 Para 157

Carl Jung on "Anti-Semitism -" Anthology

I am no anti-Semite. From all this I gained neither honours nor money, but I am glad that I could be of service to those in need. Carl Jung, Letters Vol. I, Page 219

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

One risks being labelled as anti-Semite or pro-Semite without being heard at all. Carl Jung, Letters Vol. I, Pages 223-224

It is a downright lie to quote me as saying that Jews are dishonest in analysis. Carl Jung, Letters Vol. I, Pages 160-163

The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite. Carl Jung, Letters Vol. I, Pages 160-163

There is a number of Jewish doctors who have studied with me, but the reason why you haven't discovered them is that they are undiscoverable on account of their fear of being recognized as Jungians. Carl Jung, Letters Vol. I, Pages 223-224

As a matter of fact my first and most gifted pupils were Jews. Carl Jung, Letters Vol. I, Pages 223-224

Certainly the Jews have lived much longer in other countries but without the contact to the soil that was not accessible to them due to their being rooted in the Torah. Erich Neumann, Jung Correspondence 30 Jan 1936

I myself have personally treated very many Jews and know their psychology in its deepest recesses, so I can recognize the relation of their racial psychology to their religion, but it would be quite beyond me to relate Islam or the ancient Egyptian religion to its devotees as I lack any intimate knowledge of Arab and Egyptian psychology. Carl Jung, Letters Vol. I, Page 233

On account of my critical utterances I was "marked down" by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed. Carl Jung, Letters Vol. 1, Pages 404-406

We naturally hope not to be implicated in the war, but there is only one conviction in Switzerland, that if it has to be, it will be on the side of the Allies. Carl Jung, Letters Vol. I, Page 276

He [Jung] listened daily to the B.B.C. and knew that England was the only hope, and that they would never give in. E.A. Bennet, Meetings with Jung, Page 24.

We are all terribly sorry for England and France. If they should lose the war, we also shall not escape the reign of the Antichrist. Carl Jung, Letters Vol. I, Page 282

Referring to the rumours of his so-called Nazi sympathies, C.G. told me that his name was on the black List in Germany because of his views, and that he would certainly have been shot at once had he fallen into Nazi hands. E.A. Bennet, Meetings with Jung, Page 26

Incidentally, if I were a Jew-eater I would hardly bring out books together with Jews as i have just done or introduce books by Jewish authors. Carl Jung, Letters Vol. I, Page 167

No one is more deeply convinced than I that the Jews are a people with a culture. Between culture and cultural form there is, as we know, an essential difference.; Carl Jung, Letters Vol. I, Page 167

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Here in Switzerland we are still rationed but can't complain about anything since we were miraculously spared the Nazi madness. Carl Jung, Letters Vol. 1, Pages 401.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

It led to Jung, on his return, asking Swiss high schoolers to come to Kusnacht to observe

them and compare them to the manic Germans. One was the 18 year old Marie Louise Von Franz : “One morning it was about the middle of the stopped me on the stairs and said: Take care, you are getting dangerously out of yourself. I knew he was right but had no idea why, until he added: These people are all in a panic, they are scared stiff and have no idea where all this is leading. I am afraid nothing can save them and that they are heading for inevitable disaster, but at least we will earn the merit of trying to help them as long as we can. That was enough to save my situation, for I realized at once that, since I had not seen their panic, I had become infected, via the unconscious. The next day, seeing that I was once more in myself, Jung had a long talk about the whole thing with an English friend and me. To anyone who, like myself, was with Jung in Berlin in July, 1933, and who saw and heard him frequently during the next twenty-eight years, the libel that Jung was a Nazi is so absurd and so entirely without foundation that it goes against the grain to take it seriously enough to contradict it. Moreover, for the most part it is believed only by the people who want to believe it, and it is always useless to waste energy on them this in 1914 and I have never forgotten the lesson.” Barbara Hannah, 1933 conference in Berlin attended by Jung, Emma, Toni, Heinrich Zimmer and Barbara Hannah.

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children’s dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Carl Jung, CW, 9i, Para 136

The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content.Their specific content only appears in the course of the individual’s life, when personal experience is taken up in precisely these forms. Carl Jung, CW 11, Para 845

Carl Jung on “Answer to Job” – Anthology

God wanted to become man and still wants to … Carl Jung, CW 11, Answer to Job, Page 455.

If there is anything like the spirit seizing one by the scruff of the neck, it was the way this book [Answer to Job] came into being. . . . It came upon me suddenly and unexpectedly during a feverish illness. . . . Carl Jung, Letters Vol. II, Page 20.

I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it. On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity. Carl Jung, Letters Vol. II, Pages 115-116.

The book [Answer to Job] “came to me” during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don’t belong to the auditory type. So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt [Answer to Job] to disturb the obnoxious somnolence of the guardians. Carl Jung, Letters Vol. II, Pages 155-157

Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job. Carl Jung, Letters Vol. II, Pages 192-193

The German edition [Answer to Job] over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously. Carl Jung, Letters Vol. II, Pages 192-193

Already Philip Toynbee has reviewed it [Answer to Job] in an “abysmally stupid” way as R.F.C. Hull, the translator, rightly says (in a letter to me). Carl Jung, Letters Vol. II, Pages 212-214.

My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like “Unamerican activities” and the loss of prestige presumably. Carl Jung, Letters Vol. II, Pages 230-232.

They [Archetypes] guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call “blasphemous” criticism. Carl Jung, Letters Vol. II, Pages 257-264.

The fact of God’sun consciousness throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

The tragic counter play between inside and outside (depicted in Job and Faust as the wager with God) represents, at bottom, the energetics of the life process, the polar tension that is necessary for self-regulation. Carl Jung, CW 7, Para 311

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh’s intention to become man, which resulted from his collision with

Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. Carl Jung, CW 11, Para 740

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The fact of God unconsciousness throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English. It is even more shocking than Job, but this time to the scientist, not the theologian. Carl Jung, Letters Vol. II, Pages 230-232.

You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination. Carl Jung, Letters Vol. II, Page 104

What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception. Carl Jung, Letters Vol. II, Page 104

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job, Jung: His Myth in Our Time, Page 174.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, CW 11, Para 686.

Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, CW 18, Page 37

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The western rose is wholly parallel to the eastern lotus. Carl Jung, Modern Psychology, Page 21.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.

Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. Carl Jung, Man and His Symbols, Page 37.

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption

that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939

An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself.

The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung, CW 10, Para -395

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. Carl Jung, CW 9i, Para 266

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology.

The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. Carl Jung, CW 18, Para 183

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 9i, Para 342

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behaviour," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behaviour. Carl Jung, CW 8, Para 104

The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life process. Carl Jung, CW 8, Para 277

We must constantly bear in mind that what we mean by "archetype" is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung, CW 8, Para 417

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Carl Jung, CW 9ii, Para 412

Just as the "psychic infra-red," the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the "psychic ultra-violet," the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung, CW 8, Para 420

The archetypal representations (images and ideas) mediated to us by the unconscious should not be confused with the archetype as such. They are very varied structures which all point back to one essentially "irrepresentable" basic form. The latter is characterized by certain formal elements and by certain fundamental meanings, although these can be grasped only approximately. The archetype as such is a psychoid factor that belongs, as it were, to the invisible, ultra-violet end of the psychic spectrum … It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid [quasi-psychic]. Carl Jung, CW 8, Para 417

transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us. Carl Jung, CW 14, Para 787

In spite or perhaps because of its affinity with instinct, the archetype represents the authentic element of spirit, but a spirit which is not to be identified with the human intellect, since it is the latter's spiritus rector. The essential content of all mythologies and all religions and all isms is archetypal. The archetype is spirit or anti-spirit: what it ultimately proves to be depends on the attitude of the human mind. Archetype and instinct are the most polar opposites imaginable, as can easily be seen when one compares a man who is ruled by his instinctual drives with a man who is seized by the spirit. But, just as between all opposites

there obtains so close a bond that no position can be established or even thought of without its corresponding negation, so in this case also “les extremes se touchent.” Carl Jung, CW 8, Para 406

The archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. The most we may be able to do is misunderstand them, but we can never rob them of their power by denying them. Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung, CW 4, Para 784

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW CW6, Para 748

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. it is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

The so-called “forces of the unconscious” are not intellectual concepts that can be arbitrarily manipulated, but dangerous antagonists which can, among other things, work frightful devastation in the economy of the personality. They are everything one could wish for or fear in a psychic “Thou.” The layman naturally thinks he is the victim of some obscure organic disease; but the theologian, who suspects it is the devil’s work, is appreciably nearer to the psychological truth. Carl Jung, CW 11, Para 659

In psychic matters we are dealing with processes of experience, that is, with transformations which should never be given hard and fast names if their having movement is not to petrify into something static. The protean mythologeme and the shimmering symbol express the processes of the psyche far more trenchantly and, in the end, far more clearly than the clearest concept; for the symbol not only conveys a visualization of the process but and this is perhaps just as important it also brings a re-experiencing of it, of that twilight which we can learn to understand only through inoffensive empathy, but which too much clarity only dispels. Carl Jung, CW 13, Para 199

The great problems of life, including of course sex, are always related to the primordial images of the collective unconscious. These images are balancing and compensating factors that correspond to the problems which life confronts us with in reality. This is no matter for astonishment, since these images are deposits of thousands of years of experience of the

struggle for existence and for adaptation. Every great experience in life, every profound conflict, evokes the accumulated treasure of these images and brings about their inner constellation. But they become accessible to consciousness only when the individual possesses so much self-awareness and power of understanding that he also reflects on what he experiences instead of just living it blindly. In the latter event he actually lives the myth and the symbol without knowing it. Carl Jung, CW 6, Para 373

The soul gives birth to images that from the rational standpoint of consciousness are assumed to be worthless. And so they are, in the sense that they cannot immediately be turned to account in the objective world. The first possibility of making use of them is artistic, if one is in any way gifted in that direction; a second is philosophical speculation; a third is quasi-religious, leading to heresy and the founding of sects; and a fourth way of employing the dynatnis of these images is to squander it in every form of licentiousness. Carl Jung, CW 6, Para 426

The symbol is a living body, corpus et anima; hence the “child” is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper “layers” of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. “Lower down,” that is to say as they approach the autonomous functional;systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence “at bottom” the psyche is simply “world.” In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and “deeper,” that is the more physiological, the symbol is, the more collective and universal, the more “material” it is.The more abstract, differentiated, and specific it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. Carl Jung, CW 9i, Para 291

Not for a moment dare we succumb to the illusion that an archetype can be finally explained and disposed of. Even the best attempts at explanation are only more or less successful translations into another metaphorical language. (Indeed, language itself is only an image.) The most we can do is to dream the myth onwards and give it a modern dress. And whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. The archetypes It us never forget this is a psychic organ present in all of us. Carl Jung, CW 9i, Para 271

In reality we can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves of our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away from it. If this link-up does not take place, a kind of rootless consciousness comes into being no longer oriented to the past, a consciousness which succumbs helplessly to all manner of suggestions and, in practice, is susceptible to psychic epidemics. With the loss of the past, now become “insignificant,” devalued, and incapable of

revaluation, the saviour is lost too, for the saviour either is the insignificant thing itself or else arises out of it. Over and over again in the “metamorphosis of the gods,” he rises up as the prophet or first-born of a new generation and appears unexpectedly in the unlikeliest places (sprung from a stone, tree, furrow, water, etc.) and in ambiguous form (Tom Thumb, dwarf, child, animal, and so on). Carl Jung, CW 9i, Para 267

All psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously “historical” because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground-life of every individual. That is to say, what happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. Carl Jung, CW 11, Para 146

A symbol loses its magical or, if you prefer, its redeeming power as soon as its liability to dissolve is recognized. To be effective, a symbol must be by its very nature unassailable. It must be the best possible expression of the prevailing worldview, an unsurpassed container of meaning; it must also be sufficiently remote from comprehension to resist all attempts of the critical intellect to break it down; and finally, its aesthetic form must appeal so convincingly to our feelings that no arguments can be raised against it on that score. Carl Jung CW 6, Para 401

Do we ever understand what we think? We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in. That is the working of the intellect. But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Para 794

As we can see from the example of Faust, the vision of the symbol is a pointer to the onward course of life, beckoning the libido towards a still distant goals lbut a goal that henceforth will burn unquenchably within him, so that his life, kindled as by a flame, moves steadily towards the far off beacon. This is the specific life-promoting significance of the symbol, and such, too, is the meaning and value of religious symbols. I am speaking, of course, not of symbols that are dead and stiffened by dogma, but of living symbols that rise up from the creative unconscious of the living man. The immense significance of such symbols can be denied only by those for whom the history of the world begins with the present day. Carl Jung, CW 6, Para 202

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images they Christian or Buddhist or what you will are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them

smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11

The Catholic way of life is completely unaware of psychological problems in this sense. A lost the entire life of the collective unconscious has been channeled into the dogmatic archetypal ideas and flows along like a well-controlled stream in the symbolism of creed and ritual. It manifests itself in the inwardness of the Catholic psyche. The collective unconscious, as we understand it today, was never a matter of "psychology," for before the Christian Church existed there were the antique mysteries, and these reach back into the grey mists of Neolithic prehistory. Mankind has never lacked powerful images to lend magical aid against all the uncanny things that live in the depths of the psyche. Always the figures of the unconscious were expressed in protecting and healing images and in this way were expelled from the psyche into cosmic space. Carl Jung, CW 9i, Para 2121

The gods of Greece and Rome perished from the same disease as did our Christian symbols: people discovered then, as today, that they had no thoughts whatever on the subject. On the other and, the gods of the strangers still had unexhausted mana. Their names were weird and incomprehensible and their deeds portentously dark something altogether different from the hackneyed chronique scandaleuse of Olympus. At least one couldn't understand the Asiatic symbols, and for this reason they were not banal like the conventional gods. The fact that people accepted the new as unthinkingly as they had rejected the old did not become a problem at that time. Is it becoming a problem today? Shall we be able to put on, like a new suit of clothes, ready-made symbols grown on foreign soil, saturated with foreign blood, spoken in a foreign tongue, nourished by a foreign culture, interwoven with foreign history, and so resemble a beggar who wraps himself in kingly raiment, a king who disguises himself as a beggar? No doubt this is possible. Or is there something in ourselves that commands us to go in for no mummeries, but perhaps even to sew our garment ourselves? Carl Jung, CW 9i, Para 26.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung, CW 9i, Para 28

To gain an understanding of religious matters, probably all that is left us today is the psychological approach. That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into moulds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. Carl Jung, CW 11, Para 148

Reverence for the great mysteries of nature, which the language of religion seeks to express in symbols hallowed by their antiquity, profound significance, and beauty, will not suffer from the extension of psychology to this domain, to which science has hitherto found no access.;We only shift the symbols back a little, shedding a little light on their darker reaches, but without succumbing to the erroneous notion that we have created more than merely a new symbol for the same enigma that perplexed all ages before us. Carl Jung, CW 6, Para 428

Eternal truth needs a human language that alters with the spirit of the times. The primordial images undergo ceaseless transformation and yet remain ever the same, but only in a new form can they be understood anew. Always they require a new interpretation if, as each formulation becomes obsolete, they are not to lose their spellbinding power over that jugax Mercurius and allow that useful though dangerous enemy to escape. What is that about "new wine in old bottles"? Where are the answers to the spiritual needs and troubles of a new epoch? And where the knowledge to deal with the psychological problems raised by the development of modern consciousness? Never before has "eternal" truth been faced with such a hybris of will and power. Carl Jung, CW 16, Para 396

All the true things must change and only that which changes remains true. Carl Jung, CW 14, Para 503

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present. Carl Jung, CW 9i, Para 50

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming man. Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which does not act upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of our conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 757

God has indeed made an inconceivably sublime and mysteriously contradictory image of himself, without the help of man, and implanted it in man's unconscious as an archetype, the archetypal light: not in order that theologians of all times and places should be at one another's throats, but in order that the unpresumptuous man might glimpse an image, in the stillness of his soul, that is akin to him and is wrought of his own psychic substance. This image contains everything which he will ever imagine concerning his gods or concerning the ground of his psyche. Carl Jung, CW 11, Para 661

Carl Jung on "Artist" - Anthology

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense – he is "collective man," a vehicle and molder of the unconscious psychic life of mankind. Carl Jung; Psychology and Literature

The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist. Were it not so, the work of art would not be autonomous? Carl Jung, Letters Vol. 1, Pages 388-389.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130.

I'm no artist. I only try to get things into stone of which I think it is important that they appear in hard matter and stay on for a reasonably long time. Carl Jung, Letters Vol. II, Page 83.

Surely modern art is trying its best to make man acquainted with a world full of darkness, but alas, the artists themselves are unconscious of what they are doing. Carl Jung, Letters Vol. II, Pages 549-550

As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul. Carl Jung, Letters Vol. II, Page 380.

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

I would like to emphasize that it very often does not depend upon the use one makes of an image, but rather upon the use the archetypes make of ourselves, which decides the question whether it will be artistic creation or a change of religious attitude. Carl Jung, Letters Vol. II, Pages 625-626

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

As a human being he may have moods and a will and personal aims, but as an artist he is man in a higher sense he is l man, a vehicle and moulder of the unconscious psychic life of mankind. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Carl Jung, CW 15, Para 130

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. Carl Jung, CW 15, Para 130

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Pages 512-514.

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. Carl Jung; Man and His symbols; P. 25

Carl Jung on “Astrology” – Anthology

Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle Ages. Carl Jung, Letters Vol. 1, Page 56.

Jung noted: “Astrologically the beginning of the next aeon, according to the starting point you select, falls between AD 2000 and 2200” (CW 9,2, Â§149, note 88). Liber Novus, Page 316, Footnote 274.

So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.

the Creator God [takes] on an astro=mythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5, Para 176.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Page 225.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

His [Jung's] impatience was due not only to his temperament – astrologically he was a Leo – but also to his extreme sensitivity, which both enriched and burdened his life. Aniela Jaffe, Last Years, Pages 114-115.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Astrology is not a mantic method but appears to be based on proton radiation (from the sun). Carl Jung, Letters Vol. II, Pages 22-23.

"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

All the grapes of the same site produce about the same wine. This is the truth stated by astrology and experience since time immemorial. Carl Jung, Letters Vol. II, Pages 353-355.

Sitting in the central mussel-shell, we are the "sons of the mother." Hence the old astrological tradition says that our zodiacal sign is Virgo. However, there is no unanimity on this score, since the other version says that our sign is Taurus. It is a virile, creative sign, but earthly like Virgo. Carl Jung, Letters Vol. II, Pages 418-420

The fact, however, is that our whole astrological determination of time does not correspond to any actual constellation in the heavens because the vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0Â° Aries. Carl Jung, Letters Vol. II, Page 428-430.

Consequently, the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Carl Jung, Letters Vol. II, Page

428-430.

Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy. Carl Jung, Letters Vol. II, Pages 463-464

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

The experiment [Astrology] is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. Carl Jung, Letters Vol. II, Pages 463-464

Astrological “truths” as statistical results are questionable or even unlikely. Carl Jung, Letters Vol. II, Pages 463-464

The [astrological] superstitious use (prediction of the future or statement of facts beyond psychological possibilities) is false. Carl Jung, Letters Vol. II, Pages 463-464

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. Carl Jung, Letters Vol. II, Pages 463-464

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don’t know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

At breakfast he [Jung] spoke of astrology (one of his daughters is interested in it), and of a German book in which he is criticised for giving support to horoscopes. E.A. Bennet, Meetings with Jung, Page 91

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to believe in such concepts he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

And now we are coming to the end of the Pisces era, as was foretold nearly two thousand years ago by the Arabian astrologer Albumasar. The pre-Christian time was Aries. Carl Jung, Meetings with Jung, Page 302

The fact that astrology nevertheless yields valid results proves that it is not the appar-

ent positions of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Carl Jung, Letters Vol. I, Pages 138-139

"The stars of thine own fate lie in thy breast," says Seni to Wallenstein a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Carl Jung on the "Assumption" – Anthology

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumption means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it hap-

pens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Carl Jung on the "Assumption" – Anthology

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung's Last Years, Page 68.

Pope Pius XII recognized this truth and, apparently moved by the spirit, proclaimed-much to the astonishment of the rationalists-the transcendental declaratio solemnis of the new dogma of the Assumptio Mariae.1Incidentally, he himself is rumored to have had several visions of the Mother of God on the occasion of the declaration. Rafael Monzo, Homage to MLVF, Page 414

C. G. Jung considered the corporeal assumption of Mary the most significant Christian religious event since the Reformation. Rafael Monzo, Homage to MLVF, Page 413

When the alchemistic current ceased, the archetype itself seems to have moved Pope Pius XII, impressed by the many dreams and visions of simple people, to produce a new blossom on the Christian surface which even raises a symbol of matter—Mother Mary's body—to the level of the Godhead. Barbara Hannah, Jung: His Life and His Work, Page 228

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo

is called “mediatrix” in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumption means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don’t see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Carl Jung on “Atheist” “Atheism”

The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

But this expression seems to me very apt, for “bowels” simply means contents, and in “the Unknowable One,” Nietzsche surely refers to the unknown god who, he said, was dead. It is a funny thing, however, that throughout the whole of Zarathustra you get a feeling as if this god whom he calls dead were not absolutely dead. He is somehow lurking in the background as the great unknowable one of whom you should not speak; you simply should not take him

into consideration: he is too dangerous to be mentioned. So his peculiar expression that you should not be interested in the bowels of the unknowable one means that there is somebody there, only he is utterly taboo. You see, that is explained psychologically by the fact that Nietzsche calls himself an atheist, for anybody who calls himself an atheist is a negative theist; naturally he would not deny a thing if he did not think it was there to be denied. He would not add the a. It is an admission of God when you call yourself an atheist, because whether you assert a thing or deny it, you confirm that it is: you cannot deny a thing without giving it a certain existence. It does exist somewhere even if you assume that it exists only in the minds of other people; that it exists in the minds of other people means that it does exist. So Nietzsche's God exists somewhere and has contents but he must be careful not to mention them. That an atheist is particularly concerned with God is not understood with us because we are still unspeakably barbarous in that respect, but the East is a bit more differentiated in such matters. They have the saying that a man who loves God needs seven rebirths in order to be redeemed or to reach Nirvana, but a man who hates God needs only three. And why? Because a man who hates God will think of him much oftener than a man" who loves God. So the atheist hates God, but he is in a way a better Christian than the man who loves him; Nietzsche is a better Christian and far more moral than the Christians before and after him. You see that explains a great deal of Zarathustra, which is a highly moral book. If anybody should try to live that teaching, he would have astonishing experiences. He would certainly feel himself to be a better Christian than all those before him. He could buy a halo for his own private use and make himself the first and only saint of his private church. It is true of course that we use that expression "the bowels of … "rather in connection with the earth, and in a psychological sense we mean the contents of the unconscious, which we think of as below. But to the Christian era the unconscious was by no means below; it was a fiery and luminous heaven above. All the heavenly "powers and principalities" of the Catholic church are really the contents of the unconscious,' but at that time they projected the unconscious into the world above, and only through the descent which has taken place in the last four hundred years, has it been brought down into the lower regions, the earth, into the real bowels, the intestinal region, the kingdom of the sympathetic nervous system. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 72-73

Nietzsche calls himself an atheist, but this formulation is of course a bit influenced by the idea that God is when he is said to be. In calling yourself an atheist, you make that concession to your primitive magic thinking-as if you could produce something by saying it is. As Kant said, that word is nothing but a copula in a judgment; you need to use a verb that expresses existence, but you have not produced a thing by it. If you say you possess a hundred dollars, they don't necessarily exist. But Nietzsche's idea confirms our explanation of the old wise man as the original Christian revelation continued in the idea of the paraclete, the Comforter, withdrawing slowly from the world and becoming a hermit, re-identifying himself again with the natural background from which he came. Carl Jung, Nietzsche's Zarathustra Seminar, Pages 40-41.

These many forms of rebirth rites show that it is a representation collective, an archetypal idea, which means that the process in question is a regular quality of the collective unconscious, the original disposition of man. And because it has occurred everywhere, it always comes back again in one form or another. If we live at all, we will always seek the fulfilment of the archetype of rebirth; one could say it came to pass on the slightest provocation. So when Nietzsche declares that God is dead, instantly he begins to transform. With that declaration he is no longer a Christian, he is an atheist, or it doesn't matter what. He immediately gets into the process of that archetype of rebirth, because those vital powers

in us which we call “God” are powers of self-renewal, powers of eternal change. Goethe felt that: there is a beautiful verse in Faust about the kingdom of the mothers where everything is in a continuous state of self-renewal, a continuous rearrangement. And this kingdom of the mothers is the abyss of the deity; it is the darkness of the good, the deus absconditus, the auctor rerum, the dark father of created things. Also one can say it is the original mother. Now, we have a peculiar sphere in our unconscious which corresponds to such concepts, and we call that “God,” the creative or the creating god. And as soon as this projection or this declaration, this creative god (whatever it is) is abolished, instantly that process begins in us. We are caught in those powers. If you don’t want to be caught in them, then don’t make such declarations; it is exceedingly foolish to make them, because you thus provoke the unconscious. Of course you think it is quite futile whether you make such a declaration or not, that you can say this or that about God and it makes no difference whatever. But I tell you it does make a difference in reality, only you won’t connect it with things. You see, the man Nietzsche himself did not realize, when he said God was dead, that it meant that he would get into the mill, into the alchemical pot where he is cooked and transformed. As he did not realize, for instance, that thinking is a most exhausting creative process. He says that all his thoughts jumped out of his brain like Pallas jumping out of the head of Zeus, but on the next page he complained about the terrible vomiting and awful headaches he was always pestered with when working.”‘ That is generally so; we don’t connect psychological and physical conditions. You see, that declaration is a very obnoxious thing: it gets him into trouble right away, but he does not realize it. The trouble is that he has to create the Superman. His first word is: I teach you the Superman, not realizing that he has to give birth to a Superman, that he is confronted with the task of creating the Superman. And what is the best proof that he does not realize it? Carl Jung, Nietzsche’s Zarathustra Seminar, Pages 54-55

As long as people can live in such a system, if it really expresses the bets of the unconscious, then it is good and there is nothing to he said against it; you cannot even criticize it. That means, of course, inasmuch as people are serious and have not simply put an a before their creed-instead of theism, atheism. I should not call atheists serious: they don’t see that they are still theists in denying God. I understand by “serious people” those who know that such a thing as a religious experience is possible, and that it means the greatest good one could possibly imagine. Such people realize, of course, that the Christian symbol as it is handed down, as it stands now, does not provide a form through which a complete life is possible. And inasmuch as this is again a truth, we have the problem of what we can do or how we can live when that symbol fails us. For instance, we can assume that people who have such a problem are abnormal, that it is a sort of choice of unbalanced minds that simply cannot bow to tradition, who are too abnormal to be expressed by a fairly collective or normal symbol, so that even Christ as a comprehensive symbol, or what Buddha is in the East, is unable to express those particular whims of modern minds. That is the attitude of very intelligent people. They take it that these so-called modern problems are just sort of neurotic protuberances, more or less morbid, because they hold that everything that reasonably can be, is already expressed in the Christian dogma. Carl Jung, Nietzsche’s Zarathustra Seminar, Pages 95-96

I have talked to very intelligent people in France about this question, and the Protestants and Jews understood what I meant, but the normal French Catholic does not understand at all, because for him the unconscious doesn’t exist. Even if he doesn’t believe in the church, he is at least an atheist, which means a good Catholic. Carl Jung, Nietzsche’s Zarathustra Seminar, Pages 121.

And mind you, man is forever in the funny position of the religious atheist, whose psychology has been beautifully characterized by Bernard Shaw in one of his plays: the atheist complains and laments over the fact that he has lost his atheistic belief–all his highest convictions have been lost, he can no longer believe in atheism. Of course, it is exactly the same whether a man is a theist or an atheist; it is only plus and minus. But that has been the preoccupation of man forever. Carl Jung, Nietzsche Zarathustra Seminar, Page 348.

That religion could be psychology has not dawned upon them. They may be atheists but you know what an atheist is: simply a man who is outside instead of inside the church walls. Instead of saying, yes, I believe that you exist, he stands outside of the house and says, no, I don't believe that you are God. That is the only difference: an atheist is just as Catholic as those within the walls. So they cannot understand of what modern psychology is talking, because this whole world of problems, the symbols we are dealing with, is for them still within the walls of the church, safely walled in. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011

Unfortunately, enough, it is the common fate; even the atheist who is always shouting up to God, "I don't believe that you exist!"-even such a man is already on the way to lose the church entirely. You see, as long as you can be a member of an atheist club or something of the sort, you are not really outside of the church. Carl Jung, Nietzsche's Zarathustra Seminar, Page 1011.

Now, since a man's spiritual vocation in the widest sense has been thrust upon him to an increasing degree by the unconscious, this naturally gave rise to the view that the God-image was a spirit who required man's spirit. This is not an invention of Christianity or of philosophy, but a common human experience to which even the atheist bears witness. The important thing is what he talks about, not whether he agrees with it or not. The other definition of God therefore asserts: "God is spirit." The pneumatic God-image has been further attenuated as the Logos, and this gives the "love of God" that peculiarly abstract quality which is also apparent in the idea of "Christian love." Carl Jung, CW 5, Page 65.

Nietzsche thought himself quite conscious and responsible when he smashed the old tablets, yet he felt a peculiar need to back himself up with a revivified Zarathustra, a sort of alter ego, with whom he often identifies himself in his great tragedy Thus Spake Zarathustra. Nietzsche was no atheist, but his God was dead. The result of this demise was a split in himself, and he felt compelled to call the other self "Zarathustra" or, at times, "Dionysus." In his fatal illness he signed his letters "Zagreus," the dismembered god of the Thracians. The tragedy of Zarathustra is that, because his God died, Nietzsche himself became a god; and this happened because he was no atheist. He was of too positive a nature to tolerate the urban neurosis of atheism. It seems dangerous for such a man to assert that "God is dead": he instantly becomes the victim of inflation. Far from being a negation, God is actually the strongest and most effective "position" the psyche can reach, in exactly the same sense in which Paul speaks of people "whose God is their belly" (Phil. 3: 19).

The strongest and therefore the decisive factor in any individual psyche compels the same belief or fear, submission or devotion which a God would demand from man. Anything despotic and inescapable is in this sense "God," and it becomes absolute unless, by an ethical decision freely chosen, one succeeds in building up against this natural phenomenon a position that is equally strong and invincible. If this psychic position proves to be absolutely effective, it surely deserves to be named a "God," and what is more, a spiritual God, since it

sprang from the freedom of ethical decision and therefore from the mind. Man is free to decide whether "God" shall be a "spirit" or a natural phenomenon like the craving of a morphine addict, and hence whether "God" shall act as a beneficent or a destructive force. Carl Jung, CW 11, Pages 85-86

I would like to point out to my critic that I have in my time been regarded not only as a Gnostic and its opposite, but also as a theist and an atheist, a mystic and a materialist. In this concert of contending opinions I do not wish to lay too much stress on what I consider myself to be, but will quote a judgment from a leading article in the British Medical Journal (9 February 1952), a source that would seem to be above suspicion. "Facts first and theories later is the keynote of Jung's work. He is an empiricist first and last." This view meets with my approval. Carl Jung, CW 18, Page 664

In calling themselves "atheists" or "agnostics," people dissatisfied with the Christian tradition are not being merely negative. In many cases it is easy to observe the phenomenon of the "compensating God," as I have demonstrated in my most recent works. Carl Jung, CW 18, Page 678.

It is sheer malevolence to accuse me of an atheistic attitude simply because I try to be honest and disciplined. Speaking for myself, the question whether God exists or not is futile. I am sufficiently convinced of the effects man has always attributed to a divine being. If I should express a belief beyond that or should assert the existence of God, it would not only be superfluous and inefficient, it would show that I am not basing my opinion on facts. When people say that they believe in the existence of God, it has never impressed me in the least. Either I know a thing and then I don't need to believe it; or I believe it because I am not sure that I know it. I am well satisfied with the fact that I know experiences which I cannot avoid calling numinous or divine. Carl Jung, CW 18, Page 706-707

Carl Jung on "Aquarius" – Anthology

1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age. Carl Jung, Letters Vol. 1, Pages 285-286.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.

Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life flow of images, and in the

unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis." Carl Jung, Letters Vol. II, Pages 163-174

And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer). Carl Jung, Letters Vol. II, Pages 229-230

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

He [Jung] spoke of Aquarius and the significance of Khrushchev's visit to America. E.A. Bennet, Meetings with Jung, Page 295

Carl Jung on "Assumption" – Anthology

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The anima is a representative of the unconscious and hence a mediatrix, just as the Beata Virgo is called "mediatrix" in the dogma of the Assumption. Carl Jung, Letters Vol. II, Pages 423-424

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological

stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

It is more than probable that the idea of the Assumptio did not begin its real life in apostolic times but considerably later. Carl Jung, Letters Vol. I, Pages 566-568

The miracle of the Assumptio obviously began to operate noticeably from the VI century onwards only. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

If the Assumptio is an essentially concrete historical fact, then it is no more a living spiritual experience. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Carl Jung on "Being" – Anthology

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

From this we learn how the spirit of the depths considers the soul he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man. Carl Jung, The Red Book, Page 232.

Therefore, the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. Carl Jung, The Red Book, Page 232.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

My I, you're a barbarian. I want to live with you; therefore, I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

In the light of the possibilities revealed by intuition, man's earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, CW 12, Page 114.

In that "spiritualism" and "materialism" are statements on Being, they represent metaphysical judgments. Carl Jung, Atom and Archetype, Pages 97-101

It would be an arbitrary limitation of the concept of God to assume that He is only good

and so deprive evil of real being. If God is only good, everything is good Carl Jung, Letters II, 519

Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; Memories Dreams and Reflections; Page 358.

Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

I do not know for what reason the universe has come into being, and shall never know. Therefore, I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me – in dreams or in mythic traditions – I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages 301-302.

Nature, the psyche, and life appear to me like divinity unfolded – and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections, Page 276.

We know that Tom Thumbs, dactyls, and Cabiri are personifications of creative forces¦ Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being. Carl Jung, CW5, para. 180

When they [the mystics] descend into the depths of their own being they find in their heart the image of the sun, they find their own life-force which they call the sun for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung, CW 5, Para. 176.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But

man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously as proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung, CW 5, Page 652.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man, and His symbols; Carl Jung; Man and His symbols; Page 25.

…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man self-development. Carl Jung; CW 9i; Para 293.

Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; Para 392.

Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But the heart glows, and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, CW, 9i, Para 50.

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, CW 9i, para 472.

The attainment of wholeness requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises. Carl Jung, CW 11, Page 556.

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Para 619.

Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, CW 9, Page 52.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The four always expresses the coming into being of what is essentially human, the emergence of human consciousness. Carl Jung, Children's Dreams Seminar, Page 367.

We can distinguish no form of being that is not psychic in the first place. All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science. Carl Jung, Letters Vol. 1, Pages 59-63.

Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal. Carl Jung, Letters Vol. 1, Pages 479-481.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Page 221.

Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal – a way which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning. Carl Jung, Letters Vol. 1, Page 19

Just as man, as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, Jung Van der Post, Page 216.

"The Christian symbol is a living being that carries the seeds of further development in itself."its foundations remain the same eternally," "Christianity must be interpreted anew in

each aeon," otherwise "it suffocates in traditionalism." Carl Jung, Wounded Healer of the Soul, Page 149.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being. Carl Jung, Letters Vol. II, Pages 375-379.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Pages 133-138

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God's existence. Carl Jung, Letters Vol. II, Pages 151-154.

I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight. Carl Jung, Letters Vol. II, Pages 235-238.

I hold the contrary view that there are certain experiences (of the most varied kinds) which we characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities. Carl Jung, Letters Vol. II, Pages 254-256.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 267-268.

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

What am I without this individual consciousness of mine? Even what I have called the "self" functions only by virtue of an ego which hears the voice of that greater being. Carl Jung, Letters Vol. II, Page 381.

To the former [Mathematician], number is a means of counting; to the latter [Psychology], it is a discovered entity capable of making individual statements if it is given a chance. In other words: in the former case number is a servant, in the latter case an autonomous being. Carl Jung, Letters Vol. II, Pages 404-405

This can be expressed in other words by saying that there is a relativity of the psychic and physical categories-a relativity of being and of the seemingly axiomatic existence of time and space. Carl Jung, Letters Vol. II, Page 445-449

After thinking all this over I have come to the conclusion that being "made in the likeness" applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious, since according to the myth of the incarnatio he actually felt obliged to become man and offer himself to man as a sacrifice. Carl Jung, Letters Vol. II, Pages 493-496

Words have become much too cheap. Being is more difficult and is therefore fondly replaced by verbalizing. Carl Jung, Letters Vol. II, Pages 502-503

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or "philosophies." Carl Jung, Letters Vol. II, Pages 525-526

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

Writing is a difficult question, since it is not only a blessing but also a bad temptation because it tickles the devil of self-importance. If you want to write something, you have to be quite sure that the whole of your being wants this kind of expression. Carl Jung, Letters Vol.

II, Pages 612-613

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The patient is permeated by what you are by your real being and pays little attention to what you say. Carl Jung, C.G. Jung Speaking:

Interviews and Encounters, Pages 359-364The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. Carl Jung, Zarathustra Seminar, Pages 977-978

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore does not deserve to be called God.; Carl Jung, Zarathustra Seminar, Pages 977-978

So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body. Carl Jung, Zarathustra Seminar, Page 202

Children also contain a future personality within themselves, the being that they will be in the following years. Carl Jung, Children Dreams Seminar, Page 50.

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

Only man as an individual being lives; the state is just a system, a mere machine for sorting and tabulating the masses. Carl Jung, CW 14, Para 1

Consciousness is a precondition of being. Carl Jung, CW 10, Para 528

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

But if you want to go your individual way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. Carl Jung, Letters Vol. I, Pages 132-133

Carl Jung on “Being” – Anthology

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief. Both must strike a balance. Carl Jung; The Red Book; Page 336.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: “Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.

My master and my brother, I believe you have completed your work's. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root. Carl Jung and Elijah, Liber Novus, Page 248.

God is a mystery, and everything we say about Him is said and believed by human beings¦ when I speak of God I always mean the image man has made of him Carl Jung, Letters II, 384

People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be

maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, The Undiscovered Self, Page 40.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.

There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; "The Theory of Psychoanalysis"; CW 4: Freud and Psychoanalysis; Page 449.

It is hard to believe that this teeming world is too poor to provide an object for human love – it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung; Symbols of Transformation (1952). CW 5: Page 253.

Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link:

http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a psychology without the soul. Carl; CW 8.

Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.

It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were “invented” by a clever old philosopher or prophet, and ever afterward “believed” by a credulous and uncritical people. But the very word “invent” is derived from the Latin invenire, and means “to find” and hence to find something by “seeking” it. Carl Jung; Man and His Symbols; Page 69.

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the “symbolic life. Carl Jung; Memories, Dreams and Reflections; Page 140.

it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, Psychological Types, Page 242.

The word “belief” is a difficult thing for me. I don’t believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it I don’t need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a psychology without the soul. Carl Jung; CW 8; Page 338

My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to Docetism! Carl Jung, Letters Vol. 1, Pages 398-400.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, Alchemical Studies; Page 76, Para 51.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

I sincerely hope you don't believe what people say about me. If I did, I should have buried myself long ago. Carl Jung, Letters Vol. 1, Pages 503-505.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, Modern Psychology, Vol. 2, Page 166.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, Modern Psychology, Page 199.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

Death is psychologically as important as birth, and like it, is an integral part of life. ... As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the

unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. The unconscious believes quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe. Carl Jung, CW 7, Pages 74-75.

The unbeliever knows as well as anybody else that this world is in a frightful mess and always was. This knowledge alone has probably never yet prompted any modern man to believe. Carl Jung, Letters Vol. 1, Pages 216-217.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

I don't believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

I do not believe, I know. Carl Jung, BBC Interview, Face to Face.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naive primitive doesn't believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn't yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

There are women who believe that man will deflect them from their goals and men who often; believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

The question of religion is not so simple as you see it: it is not at all a matter of intellectual conviction or philosophy or even belief, but rather a matter of inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

St. Paul for instance was not converted to Christianity by intellectual or philosophical endeavour or by a belief, but by the force of his immediate inner experience. Carl Jung, Letters Vol. II, Pages 183-184.

Actually, after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

We have blotted it out with so-called "spiritual development," which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don't believe in the sun. Carl Jung, Letters Vol. II, Pages 4-5.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

I am afraid I cannot conceive of any religious belief which is less than a violation of my ego-consciousness. Carl Jung, Letters Vol. II, Pages 50-51.

I consider it unfortunate that most theologians believe they have named God when they

say “God.” Carl Jung, Letters Vol. II, Pages 65-68.

I do not feel called upon to found a religion, nor to proclaim my belief in one. Carl Jung, Letters Vol. II, Pages 69-71

I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not. It is enough that it has been said and believed. Carl Jung, Letters Vol. II, Pages 95-98.

The characteristic difference is that God’s incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

Sure enough, we must believe in Reason. But it should not prevent us from recognizing a mystery when we meet one. Carl Jung, Letters Vol. II, Pages 87-91.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Most of your [American] psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts. Carl Jung, Letters Vol. II, Pages 148-150.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say “God,” then that God is. But when I say “God,” I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say “God,” then that God is. But when I say “God,” I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

I do not write for believers who already possess the whole truth, rather for unbelieving

but intelligent people who want to understand something. Carl Jung, Letters Vol. II, Page 197-199.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief. Carl Jung, Letters Vol. II, Pages 227-229

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

“Astrology” is another of those “random phenomena” wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract. Carl Jung, Letters Vol. II, Pages 230-232.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name. Carl Jung, Letters Vol. II, Pages 257-264.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn’t understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

I do not believe and do not disbelieve in the existence of UFOS. I simply do not know what to think about their alleged physical existence. Carl Jung, Letters Vol. II, Pages 403-404

If I don’t know it, it looks to me like an usurpation to say “I believe it,” or the contrary. Carl Jung, Letters Vol. II, Page 445

But for those people not possessing the gift of belief it may be helpful to remember that science itself points to the possibility of survival. Carl Jung, Letters Vol. II, Page 445

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II,

Pages 471-473

By “religion,” then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by “belief” or “creed” I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

But if the believer without religion now thinks that he has got rid of mythology he is deceiving himself: he cannot get by without “myth.” Carl Jung, Letters Vol. II, Pages 482-488

Clearly the anti-mythological trend is due to the difficulties we have in clinging on to our previous mythological tenets of belief. Carl Jung, Letters Vol. II, Pages 482-488

I don’t believe that man, as he is today, is capable of evading the vicious circle in which he moves, as long as he is as immature as he actually is. Carl Jung, Letters Vol. II, Pages 512-513

If you don’t feel self-sufficient, give yourself the chance to take yourself as self-sufficient even if you don’t believe it, but make an effort to allow such kindness to yourself. Carl Jung, Letters Vol. II, Pages 515-516

You can easily find out from my books what I think about religion (e.g., “Psychology and Religion”). I profess no “belief.” I know that there are experiences one must pay “religious” attention to. Carl Jung, Letters Vol. II, Pages 517-518

When I say that I don’t need to believe in God because I “know,” I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn’t say “there is a God.” I said: “I don’t need to believe in God, I know.” Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call “God” in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letters Vol. II, Pages 520-523

Yet I should consider it an intellectual immorality to indulge in the belief that my view of a God is the universal, metaphysical Being of the confessions or “philosophies.” Carl Jung, Letters Vol. II, Pages 525-526

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

I see that many of my pupils indulge in a superstitious belief in our so-called ” free will” and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

The theologian, the only person besides the psychotherapist to declare himself responsi-

ble for the cura animarum, is afraid of having to think psychologically about the objects of his belief. Carl Jung, Letters Vol. II, Pages 628-630

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore, I do not take His existence on belief I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as indifferent in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

This disbelief in the devilishness of human nature goes hand in hand with the blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

For desire only burns in order to burn itself out, and in and from this fire arises the true living spirit which generates life according to its own laws, and is not blinded by the shortsightedness of our intentions or the crude presumption of our superstitious belief in the will. Carl Jung, CW 14, Para 192

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as indifferent in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

We believe in doing, the Indian in impassive being. Our religious exercises consist of prayer, worship, and singing hymns. Carl Jung, CW 11, Para 911.

If I can help it, I never preach my belief. If asked I shall certainly stand by my convictions, but these do not go beyond what I consider to be my actual knowledge. Carl Jung, CW 11, Para 79.

I did not say in the broadcast, There is a God. I said, I do not need to believe in a God; I know. Carl Jung, The Listener, 21 Jan. 1960

It is for this reason that the alchemists believed in the truth of matter, because a matter was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

Belief as a religious phenomenon cannot be discussed. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

With her cunning play of illusions the soul lures into life the inertness of matter that does not want to live. She makes us believe incredible things, that life may be lived. Carl Jung, CW 9ii, Pages 26-27

I do not believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it God. Carl Jung, Letters Vol. II, Pages 274-275

I profess no belief. I know that there are experiences one must payr eligious attention to. Carl Jung, Letters Vol. II, Page 517

Therefore I speak of the beatipossidentes [those blessed with being able to believe] of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal. Carl Jung, Letters Vol. II, Pages 375-376.

I confess with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know. Carl Jung, Letters Vol. II, Pages 375-376.

We have children and grandchildren and even if we don't believe in immortality for ourselves, we can believe in the right to live of future people. Carl Jung, J.E.T., Pages 90-95

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

A man likes to believe that he is master of his soul. Carl Jung, Man and His Symbols, Page 83.

The Pueblo Indians believe that they are the sons of Father Sun, and this belief endows their life with a perspective (and a goal) that goes far beyond their limited existence. Carl Jung, Man and His Symbols, Page 89.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung, The Red Book, Page 229

If the miracle of the Assumptio is not a living and present spiritual event, but consists of a physical phenomenon that is reported or only believed to have happened some 2000 years ago, then it has nothing to do with the spirit, or just as little as any parapsychological stunt of today. Carl Jung, Letters Vol. I, Pages 566-568

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Pages 566-568

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture

He [Jung] does not believe in using a couch but looks on patients as healthy people interfered with by their neurosis. E.A. Bennet, Meetings with Jung, Page 74

This man also asked C.G. if he believed in astrology because he had mentioned it; but, said C.G., it is not necessary to believe in such concepts he simply observes that they are sometimes relevant. E.A. Bennet, Meetings with Jung, Page 102

He [Jung] said that even at school he had always been suspected of being a fraud as when the teacher refused to believe he had written his essay; there was so much in it the teacher had never heard of that he concluded C.G. had got someone else to write it for him. E.A. Bennet, Meetings with Jung, Page 146

Carl Jung on the "Bible" – Anthology

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

If thou would'st pray enter into thy chamber …"

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Conversations with C.G. Jung, Page 40.

The Bible says, “Whosoever shall say “Racha” to his brother is guilty of hellfire.” If we substitute “shadow” for “brother” and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

Carl Jung on “Bollingen.” – Anthology

In Bollingen, silence surrounds me almost audibly, and I live “in modest harmony with nature.” Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife’s death. . . I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone. Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin’s milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

Carl Jung on “Bollingen.” – Anthology

In Bollingen, silence surrounds me almost audibly, and I live “in modest harmony with nature.” Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I have appeared in the world, if that is good for me. My name enjoys an existence quasi-independent of myself. My real self is actually chopping wood in Bollingen and cooking the meals, trying to forget the trial of an eightieth birthday. Carl Jung, Letters Vol. II, Page 270

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. Carl Jung, Letters Vol. II, Pages 150-151.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling: Bollingen was a great matter for me, because words and paper were not real enough. I had to put down a confession in stone. Sonu Shamdasani, Introduction 1925 Seminar, Page xiii

Milk, as lac virginis, virgin's milk, is a synonym for the aqua doctrinae one of the aspects of Mercurius, who had already bedeviled the Bollingen stones in the form of the trickster. Carl Jung, Letters Vol. II, Pages 615-616

Carl Jung on "Books" – Anthology

Experience, not books, is what leads to understanding. Carl Jung, CW 12, Para 564

Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Volume 1; Page 179.

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful in practical life. Carl Jung, Letters Vol. 1, Pages 236-237.

Your books are not books, Herr Professor. They are bread. A poor uneducated woman, C.G. Jung Speaking, Page 402.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Yes. People have to read the books, by golly, in spite of the fact that they [His Books] are thick. I'm sorry. Carl Jung, Evans Conversations, Page 37.

Some of the main islands [of peace] are: my garden, the view of distant mountains, my

country place where I withdraw from the noise of city life, my library. Also small things like books, pictures, and stones. Carl Jung, Letters Vol. II, Page 40.

But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism. Carl Jung, Letters Vol. II, Pages 230-232.

It has happened to me more than once that educated East Asians rediscovered the meaning of their philosophy or religion only through reading my books. Carl Jung, Letters Vol. II, Pages 438-439

I have often asked myself where my books go and how they are received. The only thing I know definitely is that they have a tolerable sale, if compared to others treating similarly difficult subjects. Carl Jung, Letters Vol. II, Pages 497-498

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Pages 497-498

I suppose that my books expect a human understanding of which the intellectual world or the world of intellect is afraid, although I can easily understand why that is so. Carl Jung, Letters Vol. II, Pages 497-498

You can easily find out from my books what I think about religion (e.g., “Psychology and Religion”). I profess no “belief.” I know that there are experiences one must pay “religious” attention to. Carl Jung, Letters Vol. II, Pages 517-518

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.

Carl Jung on “Bottom” – Anthology

It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man’s metaphysical foundation. Carl Jung, Letters Vol. 1, Pages 534-537.

This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge. Carl Jung, Letters Vol. II, Pages 579-580

If you carefully sterilize everything that you do; you make an extract the impurity and leave it at the bottom, and once the water of life is poisoned, it doesn't need much to make everything wrong. Carl Jung, Zarathustra Seminar, Page 1058

The creation of a symbol is not a rational process, for a rational process could never produce an image that represents a content which is at bottom incomprehensible. Carl Jung, CW 6, Para 171, CW 6, Para 425

Even the man whom we think we know best and who assures us himself that we understand him through and through is at bottom a stranger to us. Carl Jung, CW 7, Para 363.

When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached. Carl Jung, Letters Vol. I, Pages 357-358

Carl Jung on the "Brain" – Anthology

The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. – "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Pages 497-498.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions." Carl Jung, Letters Vol. II, Pages 43-47.

The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain you destroy a certain function. Carl Jung, Letters Vol. II, Pages 159-161.

There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently. Carl Jung, Letters Vol. II, Pages 159-161.

I should not worry about all this localization talk. It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland. Carl Jung, Letters Vol. II, Pages 159-161.

It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called "spiritual" experiences. That is the ideal case for Bolshevik philosophy and its "brave new world." Carl Jung, Letters Vol. II, Pages 222-224.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

But we do know that warm-bloodedness and a differentiated brain were necessary for the inception of consciousness, and thus also for the revelation of meaning. Carl Jung, Letters Vol. II, Pages 493-496

But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. Carl Jung, Letters Vol. II, Page 567

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as if outside our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Carl Jung, CW 5, Page xxix

He [Jung] said he had for a long time thought that the brain stem was important in our thinking life and how interested he was that the corpora quadrigemina, the four bodies, was the area, for it confirmed his idea of the importance of the square and the circle as symbols. E.A. Bennet, Meetings with Jung, Page 157

Carl Jung on “Bridges” - Anthology

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

He [Jung] was not especially interested in analyzing the transference, unless it was distorted by inflation, or otherwise blocking the way. He felt transference did no harm, and in face could be used as a bridge to other relations. But beware of counter-transference. Margaret Gildea, C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the “supreme presence.” By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 490-493.

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

It is lovely to hear the word “friend” from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ‘melted out’, and in this way ‘the great Tao is completed’. Carl Jung, Secret of the Golden Flower, Page 95.

Possession caused by the anima or animus presents a different picture. . . .In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Pages 504-506

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Pages 53-54

Carl Jung on "Buber"

That Buber has a bad conscience arises from the fact that he only publishes his letters, but does not grant me a fair representation because I am just a Gnostic and at the same time he has no idea about what motivated the Gnostic. Jung to Neumann Correspondence, 30 Jan 1954.

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend's birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us and I do not think that Buber has ever been impolite to me. Carl Jung, Letters Vol. II, Pages 101-102.

The only trouble with him [Buber] is that he does not understand what I am talking about. Carl Jung, Letters Vol. II, Pages 101-102.

I myself, quite personally, do not find a sufficient amount of meat in him [Kierkegaard]. One hears too damn much of himself, but very little of that voice which I would prefer to hear. Carl Jung, Letters Vol. II, Pages 101-102.

I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds. Carl Jung, Letters Vol. II, Pages 101-102.

Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so. Carl Jung, Letters Vol. II, Pages 367-368

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Pages 570-573

I have spent a lifetime of work on psychological and psychopathological investigations

Buber criticizes me in a field in which he is incompetent and which he does not even understand. Carl Jung, Letters Vol. II, Pages 570-573

Carl Jung on “Buddha” - Anthologies

The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.

All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.

The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply

because we had a religious formula for everything psychic and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images are they Christian or Buddhist or what you will are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G .Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.

Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.

In the West the archetype is filled out with the dogmatic figure of Christ; in the East, with Purusha, the Atman, Hiranyagarbha, the Buddha, and so on. Carl Jung, Psychology and Alchemy, Page 17.

I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature. If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions. Carl Jung, Letters Vol. 1, Page 538.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

Yet it is unquestionably true that not only Buddha and Mohammed, Confucius and Zarathustra, represent religious phenomena, but also Mithras, Attis, Cybele, Mani, Hermes, and the deities of many other exotic cults. Carl Jung, Psychology and Religion, Page 9.

The psyche is therefore all-important; it is the all-pervading Breath, the Buddha-essence; it is the Buddha-Mind, the One, the Dharrjiakdya. All existence emanates from it, and all separate forms dissolve back into it. Carl Jung, Psychology and Religion, Page 482.

I refrain from describing what would happen to Eastern man should he forget his ideal of Buddhahood, for I do not want to give such an unfair advantage to my Western prejudices. But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. Carl Jung, Psychology and Religion, Page 483.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian excercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the “traces” left by experience. Secret of the Golden Flower, Page 18.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: “Aham” for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

Vedana-skandha = Sensation.
Samjna-skandha = Feeling.
Sangskara-skandha = Intuition.
Vijniina-skandha = Buddha Vajra-sattva . Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81.

I positively do not believe that Christianity is the only and the highest manifestation of the truth. There is at least as much truth in Buddhism and in other religions too. Carl Jung, Letters Vol. 1, Page 127.

Consider, for example, the word “Unconscious.” I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc. . . . Carl Jung, Letters Vol. 1, Page 520.

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha. Carl Jung, Letters Vol. II, Page 548.

On Jan. 23rd I had a slight embolism followed by not too severe heart cramps. I was under house arrest for a month, forbidden all mental activity, i.e., active concentration. However, it didn’t stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me. Carl Jung, Letters Vol. II, Page 544.

Nobody knows whether there is reincarnation, and equally one does not know that there is none. Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not. Carl Jung, Letters Vol. II, Pages 103-104.

The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos. Carl Jung, Letters Vol. II, Pages 304-306.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

Buddha’s insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

The same is the case in the West, where one makes futile attempts to give life to our Christian tenets; but they have gone to sleep. Yet in Buddhism as well as in Christianity there is at the basis of both a valid truth, but its modern application has not been understood yet. Carl Jung, Letters Vol. II, Pages 385-386.

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages

387-388

Equally, the complicated ornamentation of ritual mandalas in Buddhism could be regarded as a sort of psychic “tranquillizer,” though this way of looking at it is admittedly one-sided. Carl Jung, Letters Vol. II, Pages 387-388

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Pages 430-433

The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Carl Jung, Letters Vol. II, Pages 580-581

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, “after their death reach the wrong way, the bad track, down to the depth, into an infernal world.” Carl Jung, Letters Vol. II, Pages 531-533

But just as Buddhism in its many differentiations overlaid the original spiritual adventure, so Christian rationalism has overlaid medieval alchemistic philosophy, which has been forgotten for about 200 years. Carl Jung, Letters Vol. II, Pages 600-603

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the Self by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

And that was the case in Buddha’s own existence; he was a prince, a man of the world, and he had a wife, he had concubines, he had a child then he went over to the saintly life. Carl Jung, Zarathustra Seminar, Page 797.

There is no reason whatsoever why you should or should not call the beyond-self Christ or Buddha or Purusha or Tao or Khidr or Tifereth. Carl Jung, CW 18, Para 1672

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, Page 28

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four “light-paths” to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

That is as you see the reason why I said that I haven’t come across Buddhist mandalas

based upon 3, 5, or 6 (2 x 3) . Carl Jung, Letters Vol. I, Pages 222-223

Carl Jung on “Cancer” – Anthology.

Well you see, I couldn’t swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I’m sure. Carl Jung, Evans Conversations, Page 34.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

I’m terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

Carl Jung on “Cancer” – Anthology.

Well you see, I couldn’t swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I’m sure. Carl Jung, Evans Conversations, Page 34.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

I’m terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow. But nature is horrible in many respects. Carl Jung, Letters Vol. 1, Pages 437-438.

Carl Jung on “Catholic” – Anthology

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

The proper kind of rite is not magically but psychologically efficacious. That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed. But once lost, lost forever! That is the tragedy of Protestantism. Carl Jung, Letters Vol. II, Pages 208-210.

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; "Transformation Symbolism in the Mass."; CW 11; Par 398.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: “Lead us not into temptation.” (The French Catholic version of the Vulgate has: “Let us not fall into temptation.”!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

I have as little need to convince myself of how good the Catholic Church is for very many people. Carl Jung, Letters Vol. I, Pages 197-198

The Catholic Church arranges the codification of memories and the lessons of history so

much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar, Page 119

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, Modern Psychology, Vol. 1, Page 132.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.

Carl Jung on "Causality" – Anthology.

Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously. Carl Jung, Letters Vol. II, Pages 157-158.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 51-70.

The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space. Accordingly, causality ceases too. Carl Jung, Letters Vol. 1, Pages 546-548.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Just as a causality describes the sequence of events, so synchronicity to the Chinese mind, deals with the coincidence of events. Carl Jung, CW 11, Page 593.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d. Carl Jung, Letters Vol. II, Pages 126-127.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that “freedom” is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality. Carl Jung, Letters Vol. II, Pages 215-216.

Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth. Carl Jung, Letters Vol. II, Pages 317-319.

I have got stuck, on the one hand, in the acausality (or “synchronicity”) of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where I cannot advance without the help and understanding of the other disciplines. Carl Jung, Letters Vol. II, Pages 351-352.

The trouble with parapsychology is that the very framework of our understanding and explanation, namely time, space, and causality, becomes questionable. Carl Jung, Letters Vol. II, Pages 373-375

Everything that can be repeated experimentally is necessarily causal, for the whole concept of causality is based on this statistical result. Carl Jung, Letters Vol. II, Pages 420-421

How it comes about that space and time are reduced by these meaningful chance occurrences cannot be understood in terms of causality. Carl Jung, Letters Vol. II, Pages 420-421

Chance is an event, too, and if it didn’t exist causality would be axiomatic. Carl Jung, Letters Vol. II, Pages 414-416

Leibniz as well as Schopenhauer had inklings of it [meaningful coincidences], but they gave a false answer because they started with an axiomatic causality. Carl Jung, Letters Vol. II, Pages 414-416

I deduce the fact that acausal phenomena must exist from the purely statistical nature of causality, since statistics are only possible anyway if there are also exceptions. Carl Jung, Letters Vol. II, Pages 425-426

On the other hand, it is obvious to me that synchronicity is the indispensable counterpart to causality and to that extent could be considered compensatory. Carl Jung, Letters Vol. II, Pages 425-426

It is unthinkable that a world could have existed before time and space, for whatever world we can imagine is always bound to time and space and hence to causality. The most we can imagine is that there are statistical exceptions to such a world. Carl Jung, Letters Vol. II, Page 445-449

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 717

The average is a statistical truth, and this is a concept; but it implies that there must be exceptions, and there are exceptions to the general rule of space, time and causality. Carl Jung, Meetings with Jung, Page 101

There is no understanding of the fact that the mind itself has its causality; something

from the inner life exerts its influence – ideas just arrive in the mind, or symptoms appear. Carl Jung, Meetings with Jung, Page 195

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Anything psychic is Janus-faced it looks both backwards and forwards. Because it is evolving, it is also preparing the future. Were this not so, intentions, aims, plans, calculations, predictions, and premonitions would be psychological impossibilities. Carl Jung, CW 6, Para 718

Dreams contain images and thought associations which we do not create with conscious intent. They arise spontaneously without our assistance and are representatives of a psychic activity withdrawn from our arbitrary will. Therefore the dream is, properly speaking, a highly objective, natural product of the psyche, from which we might expect indications, or at least hints, about certain basic trends in the psychic process. Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of dreams and superstitions, and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

Again, no psychological fact can ever be exhaustively explained in terms of causality alone; as a living phenomenon, it is always indissolubly bound up with the continuity of the vital process, so that it is not only something evolved but also continually evolving and creative. Carl Jung, CW 6, Para 718

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

“But since, according to our hypothesis, the unconscious possesses an aetiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyse and interpret dreams is theoretically justified from a scientific standpoint. If successful, we may expect this attempt to give us scientific insight into the structure of psy-

chic causality, quite apart from any therapeutic results that may be gained. The practitioner, however, tends to consider scientific discoveries as, at most, a gratifying by-product of his therapeutic work, so he is hardly likely to take the bare possibility of theoretical insight into the aetiological background as a sufficient reason for, much less an indication of, the practical use of dream-analysis. He may believe, of course, that the explanatory insight so gained is of therapeutic value, in which case he will elevate dream-analysis to a professional duty. It is well known that the Freudian school is of the firm opinion that very valuable therapeutic results are achieved by throwing light upon the unconscious causal factors- that is, by explaining them to the patient and thus making him fully conscious of the sources of his trouble. Carl Jung, CW 16, Para 295

Now, since the psychic process, like any other life-process, is not just a causal sequence, but is also a process with a teleological orientation, we might expect dreams to give us certain indicia about the objective causality as well as about the objective tendencies, because they are nothing less than self-portraits of the psychic life-process. Carl Jung, CW 7, Para 210

Carl Jung on "Chaos" – Anthology.

The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

He [Jung] replied, "Yes. God spoke and created from the chaos-and here we are all gods for ourselves. E Harding, Conversations with Jung, Page 8

He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection.

In all chaos there is a cosmos, in all disorder a secret order. Carl Jung, CW 9i, Para 66

The conscious mind must have reason, firstly to discover some order in the chaos of disorderly individual events occurring in the world, and secondly to create order, at least in human affairs. We are moved by the laudable and useful ambition to extirpate the chaos of the irrational both within and without to the best of our ability. Apparently the process has gone pretty far. As a mental patient once told me: "Doctor, last night I disinfected the whole heavens with bichloride of mercury, but I found no God." Something of the sort has happened to us as well. Carl Jung, CW 5, Para 104A

The intellect may be the devil, but the devil is the "strange son of chaos" who can most readily be trusted to deal effectively with his mother. The Dionysian experience will give this devil plenty to do should he be looking for work, since the resultant settlement with the unconscious far outweighs the labours of Hercules. In my opinion it presents a whole world of problems which the intellect could not settle even in a hundred years—the very reason

why it has so often gone off on a holiday to recuperate on lighter tasks. And this is also the reason why the psyche is forgotten so often and so long, and why the intellect makes such frequent use of magical, apotropaic words like “occult” and “mystic,” in the hope that even intelligent people will think these mutterings really mean something. Carl Jung, CW 12, Para 119

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

Nowhere and never has man-controlled matter without closely observing its behaviour and paying heed to its laws, and only to the extent that he did so could he control it. The same is true of that objective spirit which today we call the unconscious it is refractory like matter, mysterious and elusive, and obeys laws which are so non-human or suprahuman that they seem to us like a crimen laesae majestatis hiimanae. If a man puts his hand to the opus, he repeats, as the alchemists say, God’s work of creation. The struggle with the unformed, with the chaos of Tiamat, is in truth a primordial experience. Carl Jung, CW 13, Para 286

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Without his emphasis on the dark side of man and the chaos of his chthonic desires, I could not have found access to the “Mysterium Coniunctionis.” Carl Jung, Letters Vol. II, Pages 469-471

In this chaos of chance, synchronistic phenomena were probably at work, operating both with and against the known laws of nature to produce, in archetypal moments, syntheses which appear to us miraculous. Carl Jung, Letters Vol. II, Pages 493-496

Too strong a dependence on the outside and too dynamic a view of the inside stem essentially from your desire, intention, and will, which you should push into the background a little for the sake of what really concerns you: holding your own in the chaos of this world. Carl Jung, Letters Vol. II, Page 456.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized

by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

In Buddhist art, as in the Celtic illuminated manuscripts and sculptures, the complicated designs and intricate rhythms of the border pattern serve to coax the frightening, pullulating chaos of a disorganized psyche into harmonious forms. Carl Jung, Letters Vol. II, Pages 387-388

Concentration is necessary whenever there is the possibility or threat of psychic chaos, i.e., when there is no central control by a strong ego or dominant idea. Carl Jung, Letters Vol. II, Pages 387-388

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Page 229.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.

With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness. Carl Jung, Letters Vol. 1, Pages 59-63.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, CW 9 II: §376

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as ‘chaos’ or ‘nigredo’). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, CW 9 II, §304.

The intellect may be the devil, but the devil is the “strange son of chaos” who can most readily be trusted to deal effectively with his mother. Carl Jung, CW 12, Page 90.

This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man’s mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Para 260.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror. Carl Jung, The Red Book, Page 299.

If you marry the ordered to the chaos, you produce the divine child, the supreme meaning beyond meaning and meaninglessness. Carl Jung, Liber Novus, Page 235

Carl Jung on “Character” – Anthology

In order to give our judgment.. on the character of wholeness, we must supplement our time-conditioned thinking by the principle of correspondence [between outer and inner events], or as I have called it, synchronicity.” C.G. Jung, Aion, para 409

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

Psychic heredity does exist —that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. Carl Jung, CW 11, Para 845

For me the unconscious is a collective psychic disposition, creative in character. Carl Jung, CW 11, Para 875

Indeed, it is quite impossible to define the extent and the ultimate character of psychic existence. Carl Jung, CW 11, Para 140

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

The inheritance of instincts is a known fact, whereas the inheritance of acquired characteristics is controversial. Carl Jung, Letters Vol. II, Pages 457-458

Synchronicity is not a name that characterizes an "organizing principle," but, like the word "archetype," it characterizes a modality. Carl Jung, Letters Vol. II, Page 445-449

Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego. Carl Jung, Letters Vol. II, Pages 349-350

In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character. Carl Jung, Letters Vol. II, Pages 346-348

Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances. Carl Jung, Letters Vol. II, Pages 346-348

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

I see with regret from your letter that you are suffering very much from your noises in the ear. The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises. Carl Jung, Letters Vol. II, Pages 20-21.

The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning. Carl Jung, Letters Vol. II, Pages 287-289.

Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition. Carl Jung, Letters Vol. II, Pages 287-289.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

The archetypes are complementary and equivalents of the “outside” world and therefore possess “cosmic” character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, ¶75.

The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl

Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; Psychology and Religion; Page 45.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual’s past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.

Carl Jung on the “Child” and “Children.” - Anthology

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 51-70.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response

from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God — not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

A particle split off from the mother's animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed. Carl Jung, Conversations with C.G. Jung, Page 29.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found. Carl Jung; "Answer to Job"; CW 11, par. 755.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents. Carl Jung; "Paracelsus", 1929.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung; Symbols of Transformation; para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

Because a child is small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung; Memories Dreams and Reflections; Page 394 and Psychology and Religion: West and East, CW 11, pp. 569 f.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—" vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated one-sidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung; The Integration of the Personality; Page 285.

Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17 Page 286

Children are educated by what the grownup is and not by what he says. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

For there is no coming into being and dying but in time. Carl Jung, Children's Dream Seminar, Page 101.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

The child has to step out of this primordial world, to be able to really enter into life. Carl Jung, Children's Dreams Seminar, Page 184.

The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 395-398.

In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which the devil is ignored altogether. Carl Jung, Children's Dreams Seminar, Page 369.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

This is because dependence on the behaviour of others is a last vestige of childhood which we think we can't do without. Carl Jung, Letters Vol. 1, Page 78.

...the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.

We sprang from these lower vertebrates – children who suffer from atrophy of the brain show all the characteristics of animals – and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, Modern Psychology, Vol. 2, Page 163.

Children are full of active imagination, but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung, Freud-Jung Letters, Page 532.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

In early childhood we become acquainted with fairy tales and we learn mythology in

school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber

Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's

formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in 1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

What is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

Christ in "Liber Novus" – Anthology

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as

yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old, and the past is young. You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.

No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.

I leave the spirit of this world which has thought Christ through to the end, and step over into that other funny-frightful realm in which I can find Christ again. Carl Jung, The Red Book, Page 295.

Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. Carl Jung, The Red Book, Page 296.

May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Pages 297.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. Carl Jung, The Red Book, Pages 297.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Philemon to the “Shade” [Christ], The Red Book, Page 356.

Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.

His [Christ’s] own way led him to the cross for humanity’s own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell but rose to the heights in the beyond. Carl Jung, Liber Novus, Page 244.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. Carl Jung, Liber Novus, Page 300.

We complete the Christ in us and we descend to Hell ourselves. Carl Jung, Liber Novus, Page 300.

Who among the living is Christ and journeys to Hell in living flesh? Carl Jung, Liber Novus, Page 300.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Page 315.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: "Such a one deceives himself to his own detriment. Carl Jung, Liber Novus, Page 234.

No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, Liber Novus, Page 235.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

You still have to learn this, to succumb to no temptation, but to do every thing of your own will; then you will be free and beyond Christianity. Carl Jung, Liber Novus, Page 235.

The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

You serve the spirit of this time and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. Carl Jung, Liber Novus, Page 253.

It belongs to this mystery that man is not redeemed through the hero but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

You are Christians and run after heroes and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Because I also want my being other, I must become a Christ. I am made into Christ; I must suffer it. Thus the redeeming blood flows. Carl Jung, Liber Novus, Page 254.

To be Christ oneself is the true following of Christ. Carl Jung, Liber Novus, Footnote 233, Page 254.

The mystery showed me in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them. Carl Jung, Liber Novus, Page 254.

I: "You sound cool and sneering. you never broken your heart over the holiest mysteries of our Christian religion?" Carl Jung to The Red One, Liber Novus, Page 259.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

I repeat he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung to The Red One, Liber Novus, Page 259.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.

If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Carl Jung, Liber Novus, Page 293.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity, but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity, but it does not leave you. Your liberation from it is delusion. Christ is the way. Carl Jung, Liber Novus, Page 293.

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself. And therefore he was the greatest of them all, and the powers of this world did not reach him. Carl Jung, Liber Novus, Page 296.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

I: "But don't you think that Christianity could ultimately be a transformation of your Egyptian teachings?" A: "If you say that our old teachings were less adequate expressions of Christianity, then I'm more likely to agree with you." Carl Jung and the Anchorite, Liber Novus, Page 272.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. Carl Jung, Liber Novus, Pages 314.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture, and which lasted until the time of Christ. Carl Jung, Liber Novus, Pages 314.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The hibernal rains began with Christ. He taught mankind the way to Heaven. We teach the way to earth. Hence nothing has been removed from the Gospel, but only added to it. Carl Jung, Liber Novus, Page 316.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

…in scientific usage the 'self' refers neither to Christ nor to the Buddha but to the totality of the figures that are its equivalent, and each of these figures is a symbol of the self' Carl Jung, CW 12, §20.

Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable. Carl Jung, Footnote 276, Liber Novus, Page 367.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself. Carl Jung, Liber Novus, Page 300.

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

Carl Jung on the "Church" – Anthology.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

Christ said of Peter who disavowed him, “On this rock I will build my Church.” It is a psychological fact that someone who is disloyal, or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Some examples of editorial slips made by the Church in the Bible:

“Ye will be as gods!”

“When thou art alone then I am with thee.”

“If thou would’st pray enter into thy chamber …”

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Page 29.

The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, CW 11, Paragraph 178.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 13, Page 11.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case

alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a “historical” foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the “symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung, Letters Vol. 2, Page 346.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms. Carl Jung, Letters Vol. 1, Pages 395-398.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.

My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.

A Church that has only the support of the masses can hardly be distinguished from the State. Carl Jung, Letters Vol. 1, Pages 216-217.

The Catholic Church arranges the codification of memories and the lessons of history so much better. The conservation of so much classical paganism is of inestimable value. Therefore the Catholic is the Christian Church par excellence. Carl Jung, Letters Vol. 1, Pages 339-340.

I simply cannot conceive that there is anything Christian about churches whose main motive is division. Carl Jung, Letters Vol. 1, Pages 245-246.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages

161-162.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Chur, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God, but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

We do not know why the Christian "Weltanschauung" exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

The existence of the Church has its own validity. Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms. Carl Jung, Jung-Ostrowski, Page 45.

It takes an enormous inner strength to live through severance from the Catholic Church. It is a tremendous responsibility to endeavour to entice someone else away from the Church. Carl Jung, Jung-Ostrowski, Page 45.

When Christ is most luminous the Church receives the least light. The light of the Church is therefore greatest when the moon is in opposition to the sun. Carl Jung, Jung-Ostrowski, Page 45.

Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

One need not always be in opposition to the Church. The Church is valid up to the point where life goes on. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

the Church severed the coniunctio from the physical realm altogether, and natural philosophy turned it into an abstract theoria. These developments meant the gradual transformation of the archetype into a psychological process which, in theory, we can call a combination of conscious and unconscious processes. Carl Jung, CW 9i, para. 295.

Now that the Catholic Church has taken the momentous step of the assumption, Protestantism is really and truly nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. Carl Jung, Letters Vol. II, Pages 9-10.

The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic. Carl Jung, Letters Vol. II, Pages 111-112.

Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back. This attitude, which I met practically everywhere, has shooed me out of the Church like so many others. Carl Jung, Letters Vol. II, Pages 113-114.

To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again. I hadn't realized how much a sacred and hallowed precinct meant to me. Carl Jung, Letters Vol. II, Pages 128-129.

The profane use Protestants make of their churches I regard as a grave error. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters

Vol. II, Pages 128-129.

Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church or in the world. Carl Jung, Letters Vol. II, Pages 133-138

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. Carl Jung, Letters Vol. II, Pages 163-174

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated; to some people they are acts of faith or of habit; to others, acts of magic. But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious. Carl Jung, Letters Vol. II, Pages 208-210.

Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy. Carl Jung, Letters Vol. II, Pages 227-229

You are quite right; with the dogma of the Assumptio the unconscious “wells into the Church,” since Woman is its (the unconscious) representative on earth. Carl Jung, Letters Vol. II, Pages 230-232.

The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew. Carl Jung, Letters, Vol. II, Pages 238-243.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man’s death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

The idea that I convert people, as it were, to the new denomination Jungianism” or bet-

ter “Jungian Church” is sheer defamation. Carl Jung, Letters Vol. II, Pages 334-335.

If the Reformation is a heresy, I am certainly a heretic too. It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects. Carl Jung, Letters Vol. II, Pages 334-335.

Thus the Reformation was no more a repristination of the early Church than the Renaissance was a mere revival of antiquity, but a new exposition which could not throw off its own historical evolution. Carl Jung, Letters Vol. II, Pages 482-488

As we are profoundly influenced in our practical life by our historical Christian education, we are also exposed to secular changes in the basic Christian dominants, e.g., the schism of the Christian Church and the development of anti-Christian traits. Carl Jung, Letters Vol. II, Pages 510-511

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508

If you yourself can provide for it, then you are the whole mystery of the church: you are the transubstantiation. Carl Jung, Zarathustra Seminar, Pages 1012-1013

One such successful interpretation has been, for instance, Mother Church, but once this form begins to show signs of age and decay a new interpretation becomes inevitable. Carl Jung, CW 5, Para 351

A creed coincides with the established Church or, at any rate, forms a public institution whose members include not only true believers but vast numbers of people who can only be described as “indifferent” in matters of religion and who belong to it simply by force of habit. Here the difference between a creed and a religion becomes palpable. Carl Jung, CW 10, Para 508.

It is also a fact that under the influence of a so-called scientific enlightenment great masses of educated people have either left the Church or become profoundly indifferent to it. Carl Jung, CW 11, Para 34.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development. Carl Jung, CW 11, Para 10

Its nature is such that it is really understandable why the Church is actually a place of refuge or protection for those who cannot endure the fire of the divine presence. Carl Jung, Letters Vol. II, Page 424.

I have as little need to convince myself of how good the Catholic Church is for very many

people. Carl Jung, Letters Vol. I, Pages 197-198

I have always known this as I had the advantage of a Christian education and have consequently never felt isolated or dried up. Carl Jung, Letters Vol. I, Pages 197-198

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

But the task of the Church is not the same as that of psychotherapy. The Church means serving the community, therapy serves the individual. Carl Jung, Letters Vol. I, Page 235

But the spiritual power of the Church has fallen, and Communism is the opposite: it has arisen as the glorification of the materia. E.A. Bennet, Meetings with Jung, Page 57

His [Jung] father was Lutheran, but of the Basel Reformed Church. E.A. Bennet, Meetings with Jung, Page 275

… When I treat Catholics who are suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong. Carl Jung, Letters Vol. I, Page 191

The Catholic Church must hold fast to what still remains from earlier times of living religiosity; I on the contrary must do pioneer work in a world where everything pristine has vanished. Carl Jung, Letters Vol. I, Page 118

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption. I can therefore see it only as a delusion when the Churches try—as apparently they do—to rope the individual into some social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul. Carl Jung, CW 10, Para 536

The present attempts to achieve full individual consciousness and to mature the personality are, socially speaking, still so feeble that they carry no weight at all in relation to our

historic needs. If our European social order is not to be shaken to its foundations, authority must be restored at all costs. This is probably one reason for the efforts now being made in Europe to replace the collectivity of the Church by the collectivity of the State. Carl Jung, CW 16, Para 221

Far too little attention has been paid to the fact that, for all our irreligiousness, the distinguishing mark of the Christian epoch, its highest achievement, has become the congenital vice of our age: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith. The word has literally become our god, and so it has remained, even if we knew of Christianity only by hearsay. Words like "Society" and "State" are so concretized that they are almost personified. In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all good; the "State" is invoked, made responsible, grumbled at, and so on and so forth. Society is elevated to the rank of a supreme ethical principle; indeed, it is even credited with positively creative capacities. No one seems to notice that this worship of the word, which was necessary at a certain phase of man's mental development, has a perilous shadow side. That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original connection with the divine Person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception. Carl Jung, CW 10, Para 554

The Church has the doctrine of the devil, of an evil principle, whom we like to imagine complete with cloven hoofs, horns, and tail, half man, half beast, a chthonic deity apparently escaped from the rout of Dionysus, the sole surviving champion of the sinful joys of paganism. An excellent picture, and one which exactly describes the grotesque and sinister side of the unconscious; for we have never really come to grips with it and consequently it has remained in its original savage state. Probably no one today would still be rash enough to assert that the European is a lamblike creature and not possessed by a devil. The frightful records of our age are plain for all to see, and they surpass in hideousness everything that any previous age, with its feeble instruments, could have hoped to accomplish. Carl Jung, CW 16, Para 388

In Christ's sayings there are already indications of ideas which go beyond the traditionally "Christian" morality —for instance the parable of the unjust steward, the moral of which agrees with the logion of the Codex Bezae and betrays an ethical standard very different from what is expected. Here the moral criterion is consciousness, and not law or convention. One might also mention the strange fact that it is precisely Peter, who lacks self-control and is fickle in character, whom Christ wishes to make the rock and foundation of his Church. These seem to me to be ideas which point to the inclusion of evil in what I would call a differential moral valuation. For instance, it is good if evil is sensibly covered up, but to act unconsciously is evil. One might almost suppose that such views were intended for a time when consideration is given to evil as well as to good, or rather, when it is not suppressed below the threshold in the dubious assumption that we always know exactly what evil is. Carl Jung, CW 11, Para 696

It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church's recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the

earlier introspective attitude which favoured a serious consideration of dreams and inner experiences. Carl Jung, CW 11, Para 32

He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. Carl Jung, CW 7 Para 409

It is no longer a question of a few dozen voluntary or involuntary old maids here and there, but of millions. Our legislation and our social morality give no answer to this question. Or can the Church provide a satisfactory answer? Should we build gigantic nunneries to accommodate all these women? Or should tolerated prostitution be increased? Obviously this is impossible, since we are dealing neither with saints nor sinners but with ordinary women who cannot register their spiritual requirements with the police. They are decent women who want to marry, and if this is not possible, well—the next best thing. Carl Jung, CW 10, Para 248

A system of education does indeed exist, but it has its origins partly in antiquity and partly in the early Middle Ages. It styles itself the Christian Church. But it cannot be denied that in the course of the last two centuries Christianity, no less than Confucianism in China and Buddhism in India, has largely forfeited its educative activity. Human iniquity is not to blame for this, but rather a gradual and widespread spiritual change, the first symptom of which was the Reformation. It shattered the authority of the Church as a teacher, and thereafter the authoritarian principle itself began to crumble away. The inevitable consequence was an increase in the importance of the individual, which found expression in the modern ideals of humanity, social welfare, democracy, and equality. Carl Jung, CW 10, Para 326

The fact that by far the greater part of humanity not only needs guidance but wishes for nothing better than to be guided and held in tutelage, justifies, in a sense, the moral value which the Church sets on confession. The priest, equipped with all the insignia of paternal authority, becomes the responsible leader and shepherd of his flock. He is the father confessor and the members of his parish are his penitent children. Thus priest and Church replace the parents, and to that extent they free the individual from the bonds of the family. In so far as the priest is a morally elevated personality with a natural nobility of soul and a mental culture to match, the institution of confession may be commended as brilliant method of social guidance and education, which did in fact perform a tremendous educative task for more than fifteen hundred years. So long as the medieval Church knew how to be the guardian of art and science—a role in which her success was due, in part, to her wide tolerance of worldly interests—confession was an admirable instrument of education. But it lost its educative value, at least for more highly developed people, as soon as the Church proved incapable of maintaining her leadership in the intellectual sphere—the inevitable consequence of spiritual rigidity. Carl Jung, CW 4, Para 433

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen

which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Carl Jung, CW 11, Para 529

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self-liberation." Carl Jung, CW 11, Para 770

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once

believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development.

Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature. Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition

of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances. But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

He [Jung] said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way. E Harding, Conversations with Jung, Page 9

Carl Jung on "Collective Unconscious" – Anthology

The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.

Just as the father represents collective consciousness, the traditional spirit, so the mother

stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.

Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.

We can never enter the collective unconscious, but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 51-70.

He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff – A Collection of Remembrances; Pages 36-39.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume that they correspond to certain collective (and not personal) structural elements of the human psyche…. These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things. Carl Jung; Memories Dreams and Reflections; Page 138.

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the

activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. “The Psychological Foundation for the Belief in Spirits (1920). Carl Jung; CW 8: The Structure and Dynamics of the Psyche. P.595

The world of gods and spirits is truly ‘nothing but’ the collective unconscious inside me. Carl Jung; On ‘The Tibetan Book of the Dead; CW 11; Page 857.

Poets create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6 Page 323.

The collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that ‘psyche’ is defined as the collective unconscious. Carl Jung; Letters, vol. 2, P 450

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’) and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problem’s life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images. Carl Jung, Children’s Dreams Seminar, Page 182.

Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern Psychology, Vol. 2, Page 179.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.

Individuation is the transformational process of integrating the conscious with the per-

sonal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion. For he will infallibly run into things that thwart and "cross" him: first, the thing he has no wish to be (the shadow); second, the thing he is not (the "other," the individual reality of the "You"); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.

He [Jung] said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert A. Johnson, J.E.T., Pages 36-39.

It [Music] expresses in sounds what fantasies and visions music express in Visual images…music represents the movement, development and transformation of motifs of the collective unconscious. Carl Jung, Letters Vol. 1, Page 542.

Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is Personalized, modified, assimilated, etc. by external influences. Carl Jung, Letters Volume I, Page 408.

It is not, however, the actual East we are dealing with but the collective unconscious which is omnipresent. Carl Jung, Letters Vol. 1, Page 87

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The collective unconscious…appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. Carl Jung, CW 8, Par. 325.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the

same psychic space, or in the same time (in precognition cases). Carl Jung, Letters Vol. II, Pages 43-47.

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it. This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Letters Vol. II, Page 159.

It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. Carl Jung, Letters Vol. II, Pages 163-174

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

When you say that an experience of wholeness is the same as a “dynamic irruption of the collective unconscious,” this is an indubitable error. Carl Jung, Letters Vol. II, Page 456.

If I speak of the collective unconscious I don’t assume it as a principle, I only give a name to the totality of observable facts, i.e., archetypes. Carl Jung, Letters Vol. II, Page 567

The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. Carl Jung, CW 8, Page 195, Para 392.

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

Why doesn’t the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as “outside” our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

I am concerned with phenomenal religion, with its observable facts, to which I try to add a few psychological observations about basic events in the collective unconscious, the existence of which I can prove. Beyond this I know nothing, and I have never made any assertions about it. Carl Jung, Letters Vol. II, Pages 570-573

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

They [Children’s Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

It is not only possible, but for certain reasons quite probable, that the collective unconscious coincides in a strange and utterly inconceivable way with objective events. Carl Jung, Letters Vol. I, Pages 532-533

He [Jung] said it was always like this with his dreams; he would dream of what he would write – like the mediaeval house dream and the notion of the collective unconscious. E.A. Bennet, Meetings with Jung, Page 83

Carl Jung on "Consciousness" – Anthology.

Only those individuals can attain to a higher degree of consciousness who are destined to it and called to it from the beginning, i.e., who have a capacity and an urge for higher differentiation. In this matter men differ extremely, as also do the animal species, among whom there are conservatives and progressives. Nature is aristocratic, but not in the sense of having reserved the possibility of differentiation exclusively for species high in the scale. So too with the possibility of psychic development: it is not reserved for specially gifted individuals. In other words, in order to undergo a far-reaching psychological development, neither outstanding intelligence nor any other talent is necessary, since in this development moral qualities can make up for intellectual shortcomings. Carl Jung, CW 7, Para 198

Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.

The psychoid process is not the unconscious as such, for this has a far greater extension. Carl Jung, CW 8, Para 380

The autonomy of the unconscious therefore begins where emotions are generated. Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Affects are not "made" or willfully produced; they simply happen. In a state of affect a trait of character sometimes appears which is strange even to the person concerned, or hidden contents may irrupt involuntarily. The more violent an affect the closer it comes to the pathological, to a condition in which the ego-consciousness is thrust aside by autonomous contents that were unconscious before. So long as the unconscious is in a dormant condition, it seems as if there were absolutely nothing in this hidden region. Hence we are continually surprised when something unknown suddenly appears "from nowhere." Carl Jung, CW 9i, Para 497

The "child" is therefore renatus in novam infantiam [reborn into a new infancy]. It is thus both beginning and end, an initial and a terminal creature. The initial creature existed before man was not, and the terminal creature will be when man is not. Psychologically speaking, this means that the "child" symbolizes the pre-conscious and the post-conscious essence of man. His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expressed. Wholeness is never comprised within the compass of the conscious mind—it includes the indefinite and indefinable extent of the unconscious as well. Wholeness, empirically speaking, is therefore of immeasurable extent, older and younger than consciousness and enfolding it in time and space. This is no speculation, but an immediate psychic experience. Not only is the conscious process continually

accompanied, it is often guided, helped, or interrupted, by unconscious happenings. The child had a psychic life before it had consciousness. Carl Jung, CW 9i, Para 299

The personality is seldom, in the beginning, what it will be later on. For this reason the possibility of enlarging it exists, at least during the first half of life. The enlargement may be effected through an accretion from without, by new vital contents finding their way into the personality from outside and being assimilated. In this way a considerable increase of personality may be experienced. We therefore tend to assume that this increase comes only from without, thus justifying the prejudice that one becomes a personality by stuffing into oneself as much as possible from outside. But the more assiduously we follow this recipe, and the more stubbornly we believe that all increase has to come from without, the greater becomes our inner poverty. Therefore, if some great idea takes hold of us from outside, we must understand that it takes hold of us only because something in us responds to it and goes out to meet it. Richness of mind consists in mental receptivity, not in the accumulation of possessions. What comes to us from outside, and, for that matter, everything that rises up from within, can only be made our own if we are capable of an inner amplitude equal to that of the incoming content. Real increase of personality means consciousness of an enlargement that flows from inner sources. Without psychic depth we can never be adequately related to the magnitude of our object. It has therefore been said quite truly that a man grows with the greatness of his task. But he must have within himself the capacity to grow; otherwise, even the most difficult task is of no benefit to him. More likely he will be shattered by it. Carl Jung, CW 9i, Para 215

Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other. If they must contend, let it at least be a fair fight with equal rights on both sides. Both are aspects of life. Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an “individual.” Since the unconscious gives us the feeling that it is something alien, a non-ego, it is quite natural that it should be symbolized by an alien figure. Thus, on the one hand, it is the most insignificant of things, while on the other, so far as it potentially contains that “round” wholeness which consciousness lacks, it is the most significant of all. This “round” thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious. It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. The intuition of immortality which makes itself felt during the transformation is connected with the peculiar nature of the unconscious. It is, in a sense, non-spatial and non-temporal. The empirical proof of this is the occurrence of so-called telepathic phenomena, which are still denied by hyper-skeptical critics, although in reality they are much more common than is generally supposed. The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

The attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

The role of the unconscious is to act compensatorily to the conscious contents of the moment. By this I do not mean that it sets up an opposition, for there are times when the tendency of the unconscious coincides with that of consciousness, namely, when the conscious attitude is approaching the optimum. The nearer it approaches the optimum, the more the autonomous activity of the unconscious is diminished, and the more its value sinks until, at the moment when the optimum is reached, it falls to zero. We can say, then, that so long as all goes well, so long as a person travels the road that is, for him, the individual as well as the social optimum, there is no talk of the unconscious. The very fact that we in our age come to speak of the unconscious at all is proof that everything is not in order. Carl Jung, CW 10, Para 21.

And yet the attainment of consciousness was the most precious fruit of the tree of knowledge, the magical weapon which gave man victory over the earth, and which we hope will give him a still greater victory over himself. Carl Jung, CW 10, Para 289

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Most people confuse “self-knowledge” with knowledge of their conscious ego-personalities. Anyone who has any ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents. Carl Jung, CW 10, Para 491

The fact that individual consciousness means separation and opposition is something that man has experienced countless times in his long history. Carl Jung, CW 10, Para 290

It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without. Carl Jung, CW 10, Para 166

It is indeed no small matter of know of one’s guilt and one’s own evil, and there is certainly nothing to be gained by losing sight of one’s shadow. When we are conscious of our guilt we are in a more favourable position— we can at least hope to change and improve ourselves. As we know, anything that remains in the unconscious is incorrigible; psychological corrections can be made only in consciousness. Consciousness of guilt can therefore act as a powerful moral stimulus. In every treatment of neurosis the discovery of the shadow is indispensable, otherwise nothing changes. In this respect, I rely on those parts of the German body-politic which have remained sound to draw conclusions from the facts. Without guilt, unfortunately, there can be no psychic maturation and no widening of the spiritual horizon.

Was it not Meister Eckhart who said: “For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny? See! Who was dearer to our Lord or more intimate with him than his apostles? Not one of them but fell into mortal sin, and all were mortal sinners.” Carl Jung, CW 10, Para 440

Just as there is a relationship of mind to body, so there is a relationship of body to earth. Carl Jung, CW 10, Para 19

Personality consists of two things: first, consciousness and whatever this covers, and second, an indefinitely large hinterland of unconscious psyche. So far as the former is concerned, it can be more or less clearly defined and delimited; but as for the sum total of personality, one has to admit the impossibility of a complete description or definition. In other words, there is bound to be an illimitable and indefinable addition to every personality, because the latter consists of a conscious and observable part which does not contain certain factors whose existence, however, we are forced to assume in order to explain certain observable facts. The unknown factors form what we call the unconscious part of the personality. Carl Jung, CW 11, Para 66.

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh’s decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. God acts out of the unconscious of man and forces him to harmonize and unite the opposing influences to which his mind is exposed from the unconscious. The unconscious wants both: to divide and to unite. In his striving for unity, therefore, man may always count on the help of a metaphysical advocate, as Job clearly recognized. The unconscious wants to flow into consciousness in order to reach the light, but at the same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. The conflict in his nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God’s dark side. Carl Jung, CW 11, Para 740

I take his cancer to be a spontaneous growth, which originated in the part of the psyche that is not identical with consciousness. It appears as an autonomous function intruding upon consciousness. Carl Jung, CW 11, Para 21.

Carl Jung on “Common Sense” – Anthology.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, e.g. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon, and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments.” Carl Jung; CW 11, Page 45.

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 74, Para 25

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

I know nothing of a "super-reality." Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute "real" applied only to a particular segment of the world’s reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking—the thinking that underlies "sound common sense" and our ordinary use of language. It operates on the celebrated principle "Nihil est in intellectu quod non antea fuerit in sensu," regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is "real" which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung, CW 8, Para 742

The spirit of the age will not let itself be trifled with. It is a religion, or, better, a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common sense upon its side. Carl Jung, CW 8, Para 652

Carl Jung on “Complexes” – Anthology.

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89

By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” Carl Jung; CW 6, par. 797

Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill. Carl Jung, CW 6, Para 925

SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual. Carl Jung, CW 6. Para 797

The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67

I call every interpretation which equates the dream images with real objects an interpretation on the objective level… Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.… Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. … In this case, therefore, all the contents of the dream are treated as symbols for subjective contents. Carl Jung, CW 7, Para 130

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states,

etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Complexes are in truth the living units of the unconscious psyche, and it is only through them that we are able to deduce its existence and its constitution. Carl Jung, CW 8, Para 210

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a “higher” consciousness rather than of the unconscious. Carl Jung, CW 8, para 643.

Psychologically we would say: every affect tends to become an autonomous complex, to break away from the hierarchy of consciousness and, if possible, to drag the ego after it Carl Jung, CW 8, Para 628

The more absolute and compelling the ruling idea, the more it has the nature of an autonomous complex that confronts the ego-consciousness as an unshakable fact Carl Jung, CW 8, Para 633

Spirit that can be translated into a definite concept is a psychic complex lying within the orbit of our ego-consciousness. It will not bring forth anything, nor will it achieve anything more than we have put into it Carl Jung, CW 8, Para 644

But spirit that demands a symbol for its expression is a psychic complex that contains the seeds of incalculable possibilities. The most obvious and best example of this is the effectiveness of the Christian symbols, whose power changed the face of history. If one looks without prejudice at the way the spirit of early Christianity worked on the mind of the average man of the second century, one can only be amazed. But then, no spirit was ever as creative as this. No wonder it was felt to be of godlike superiority Carl Jung, CW 8, Para 644

Spirits are complexes of the collective unconscious which appear when the individual loses his adaptation to reality, or which seek to replace the inadequate attitude of a whole people by a new one. They are therefore either pathological fantasies or new but as yet unknown ideas Carl Jung, CW 8, Para 597

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form them selves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung, CW 8, Para 580

A complex can be really overcome only if it is lived out to the full. Carl Jung, CW 9i, Para 184

A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience “Mother” into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the “god”- father and “god”-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. Carl Jung, CW 9i, Para 172

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9i, Para 62

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, CW 10, Page 446.

We psychologists have learned, through long and painful experience, that you deprive a man of his best resource when you help him to get rid of his complexes. You can only help him to become sufficiently aware of them and to start a conscious conflict within himself. In this way the complex becomes a focus of life. Anything that disappears from your psychological inventory is apt to turn up in the guise of a hostile neighbour, who will inevitably arouse your anger and make you aggressive. It is surely better to know that your worst enemy is right there in your own heart. Carl Jung, CW 10, Para 456

Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is “freedom of the will” an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity. Carl Jung, CW 11, Para 143

The ego, ostensibly the thing we know most about, is in fact a highly complex affair full of unfathomable obscurities. Indeed, one could even define it as a relatively constant personification of the unconscious itself, or as the Schopenhauerian mirror in which the unconscious becomes aware of its own face Carl Jung, CW 14, Para 129.

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that outweighed the whole of Creation That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

Although I was the first to demand that the analyst should himself be analysed, we are

largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one- or two-blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung, CW 16, Para 125

The possession of complexes does not in itself signify neurosis, for complexes are the normal foci of psychic happenings, and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpale to happiness. A complex becomes pathological only when we think we have not got it. Carl Jung, CW 16, Para 179

That is to say, by means of “free” association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Page 294.

As a Swiss, my situation is such that by nature my heart is divided into four and because of the smallness of our country I can count on coming into contact at least with the four surrounding nations or cultural complexes. Carl Jung, Letters Vol. II, Page 430.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Page 478.

Very early on, at the time of my association experiments, I became interested in tuberculosis as a possible psychic disease having observed that reactions due to complexes frequently cause a long-lasting reduction in the volume of breathing. Carl Jung, Letters Vol. II, Page 533.

I also observed that a large number of my neurotic patients who were tubercular were “freed” from their complexes under psychotherapeutic treatment, learnt to breathe properly again and in the end were cured. Carl Jung, Letters Vol. II, Page 533.

My ambitions are not soaring to theological heights. I am merely concerned with the practical and theoretical problem of how-do-complexes-behave? Carl Jung, Letters Vol. II, Page 571.

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

He [Jung] mentioned that in free association tests breathing was restricted when a complex was touched and that this could be related to TB. E.A. Bennet, Meetings with Jung, Page 74

Finally and in confidence: Pfister is now in analysis with Riklin. He has obviously had enough of being roasted over a slow fire by his complexes. Carl Jung, Freud/Jung Letters, Pages 424-425

Please forgive me for the delay in answering. The break with Bleuler has not left me unscathed. Once again I underestimated my father complex. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 328-331

The sad truth is that man's real life consists of a complex of inexorable opposites day and night birth and death happiness and misery good and evil. Carl Jung; Man and His Symbols; Page 75.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Page 525

The Jewish Christ-complex is a very remarkable business. – Carl Jung, Jung-Kirsch Letters, Page 46

The existence of this complex predisposes to a somewhat hystericized general mental attitude, which has become especially clear to me in the course of the present anti-Christian agitation against me. – Carl Jung, Jung-Kirsch Letters, Page 46

The fact that the Jews repressed their Jewishness during the era of assimilation explains – besides the Christ-complex – also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud. James Kirsch, Jung-Kirsch Letters, Page 52

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

During my afternoon with you, I was able to rid myself of my projection of the "mana" personality on you to such an extent that my inferiority-complexes are no longer obstructing my path, and I can tell you that I would be very pleased if you would come. James Kirsch, Jung-Kirsch Letters, Page 125

He was evidently hit in his guilt-complex by your article in the "Schweizer Weltwoche." James Kirsch, Jung-Kirsch Letters, Page 109

As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them. Carl Jung, Evans Conversations, Page 34.

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the

influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex. People have very shallow breathing; don't ventilate the aspices of their lungs anymore and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

One can easily throw dust into one's own eyes with theories. Carl Jung;

"Analytical Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

One can easily throw dust into one's own eyes with theories. Carl Jung; "Analytical Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified. Carl Jung, Jung: A Biography, Page 50

Every affective event becomes a complex." C.G. Jung, CW 3, par. 140

Was Freud a modern-day Galileo? There is much to be said for this idea, at least as far as the stance of those in authority once the church, now the scientific community-is concerned, but Wilhelm Weygandt, a professor of psychiatry and private consulting physician, expressed it perfectly on the occasion of a medical convention in Hamburg in 1910: "Freud's theories have nothing to do with science; they are more a matter for the police." (Three years earlier Jung had said of this "scholar": "I know Weygandt personally, he is a hysteric par excellence, stuffed with complexes from top to bottom, so that he can't get a genuine word out of his throat …. I would never have thought German scholarship could have produced such meanness." Carl Jung, "Jung" by Gerhard Wehr, Page 100

I think I deserve this much, if only from the standpoint of expediency, for the psychoanalytic movement is indebted to me for its promotion more than Rank, Stekel, Adler, and the rest of them put together. I can only assure you that there is no resistance on my part, unless it be that I refuse to be judged as a complex-laden idiot. Carl Jung, “Jung” by Gerhard Wehr, Page 148

There are two quotations that mention “Feeling-Toned.”: Love is, psychologically considered, a function of relationship on the one hand and a feeling-toned psychic condition on the other, which, as we have seen, practically coincides with the God-image Carl Jung, CW 5, Para 97

From this standpoint, religious ideas are an artificial aid that benefits the unconscious by endowing its compensatory function which, if disregarded, would remain ineffective with a higher value for consciousness. Faith, superstition, or any strongly feeling-toned idea gives the unconscious content a value which ordinarily it does not possess, but which it might in time attain, though in a very unpleasant form. When, therefore, unconscious contents accumulate as a result of being consistently ignored, they are bound to exert an influence that is pathological Carl Jung, CW 10, Para 26

Carl Jung on “Creative Living.” – Anthology

Knowledge rests not upon truth alone, but on error also. Carl Jung, CW 4, Para 74

Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung, CW 9ii, Para 429

I do not call the man who admits his ignorance an obscurantist; I think it is much rather the man whose consciousness is not sufficiently developed to be aware of his ignorance. Carl Jung, CW 12, Para 564

I do not take kindly to the argument that because certain working hypotheses may not possess eternal validity or may possibly be erroneous, they must be withheld from the public. Carl Jung, CW 5, Para 685

One of the greatest obstacles to psychological understanding is the inquisitive desire to know whether the psychological factor adduced is “true” or “correct.” If the description of it is not erroneous or false, then the factor is valid in itself and proves its validity by its very existence. One might just as well ask if the duck-billed platypus is a “true” or “correct” invention of the Creator’s will. Carl Jung, CW 8, Para 192

The ideal and aim of science do not consist in giving the most exact possible description of the facts—science cannot compete as a recording instrument with the camera and the gramophone—but in establishing certain laws, which are merely abbreviated expressions for many diverse processes that are yet conceived to be somehow correlated. This aim goes beyond the purely empirical realm by means of the concept, which, though it may have general and proved validity, will always be a product of the subjective psychological constellation of the investigator. In the making of scientific theories and concepts many personal and accidental factors are involved. There is also a personal equation that is psychological and not merely psychophysical. Carl Jung, CW 6, Para 9

We see colours but not wave-lengths. This well-known fact must nowhere be taken to heart more seriously than in psychology. The effect of the personal equation begins already in the act of observation. One sees what one can best see oneself. Thus, first and foremost, one sees the mote in one's brother's eye. No doubt the mote is there, but the beam sits in one's own—and may considerably hamper the act of seeing. I mistrust the principle of "pure observation" in so-called objective psychology unless one confines oneself to the eyepieces of chronoscopes and tachistoscopes and suchlike "psychological" apparatus. With such methods one also guards against too embarrassing a yield of empirical psychological facts. But the personal equation asserts itself even more in the presentation and communication of one's own observations, to say nothing of the interpretation and abstract exposition of the empirical material. Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively but also objectively. The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively. Carl Jung, CW 6, Para 9

Never in any circumstances should one indulge in the unscientific illusion that one's own subjective prejudice is a universal and fundamental psychological truth. No true science can spring from this, only a faith whose shadow is intolerance and fanaticism. Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis. Carl Jung, CW 18, Para 639

Ultimate truth, if there be such a thing, demands the concert of many voices. Carl Jung, CW 18, Page xiv

Today we are convinced that in all fields of knowledge psychological premises exist which exert a decisive influence upon the choice of material, the method of investigation, the nature of the conclusions, and the formulation of hypotheses and theories. We have even come to believe that Kant's personality was a decisive conditioning factor of his Critique of Pure Reason. Not only our philosophers, but our own predilections in philosophy, and even what we are fond of calling our "best" truths are affected, if not dangerously undermined, by this recognition of a personal premise. All creative freedom, we cry out, is taken away from us! What? Can it be possible that a man only thinks or says or does what he himself is } Carl Jung, CW 9i, Para 150

What to the causal view is fact to the final view is symbol, and vice versa. Everything that is real and essential to the one is unreal and inessential to the other. We are therefore forced to resort to the antinomian postulate and must view the world, too, as a psychic phenomenon. Certainly it is necessary for science to know how things are "in themselves," but even science cannot escape the psychological conditions of knowledge, and psychology must be peculiarly alive to these conditions. Carl Jung, CW 8, Paras 54-45

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his "personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

The tragic thing is that psychology has no self-consistent mathematics at its disposal, but only a calculus of subjective prejudices. Also, it lacks the immense advantage of an

Archimedean point such as physics enjoys. The latter observes the physical world from the psychic standpoint and can translate it into psychic terms. The psyche, on the other hand, observes itself and can only translate the psychic back into the psychic. Carl Jung, CW 8, Para 421

The latest developments in psychology show with ever increasing clarity not only that there are no simple formulas from which the world of the psyche might be derived, but that we have never yet succeeded in defining the field of psychic experience with sufficient exactitude. Despite the immense area it covers on the surface, scientific psychology has not even begun to demolish the mountain of prejudices that permanently block the way to the psyche as it really is. Psychology is the youngest of the sciences and is suffering from all those childhood ailments which afflicted the adolescence of other sciences in the late Middle Ages. Psychologies still exist which limit the field of psychic experience to consciousness and its contents or understand the psyche as a purely reactive phenomenon without any trace of autonomy. The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Lacking this foundation, it is impossible to deal with any psychological datum that is in any way complex, and the actual psyche we have to deal with in real life is complexity itself. Carl Jung, CW 18, Para ix

It is really high time academic psychologists came down to earth and wanted to hear about the human psyche as it really is and not merely about laboratory experiments. It is insufferable that professors should forbid their students to have anything to do with analytical psychology, that they should prohibit the use of analytical concepts and accuse our psychology of taking account, in an unscientific manner, of “everyday experiences.” I know that psychology in general could derive the greatest benefit from a serious study of the dream problem once it could rid itself of the unjustified lay prejudice that dreams are caused solely by somatic stimuli. This overrating of the somatic factor in psychiatry is one of the basic reasons why psychopathology has made no advances unless directly fertilized by analytical procedures. The dogma that “mental diseases are diseases of the brain” is a hangover from the materialism of the 1870’s. It has become a prejudice which hinders all progress. Carl Jung, CW 8, Para 529

However indignant people may get about “metaphysical phantoms” when cell-processes are explained vitalistically, they nevertheless continue to regard the physical hypothesis as “scientific,” although it is no less fantastic. But it fits in with the materialistic prejudice, and therefore every bit of nonsense, provided only that it turns the psychic into the physical, becomes scientifically sacrosanct. Let us hope that the time is not far off when this antiquated relic of ingrained and thoughtless materialism will be eradicated from the minds of our scientists. Carl Jung, CW 8, Para 529

Only those who regard the happenings in this world as a concatenation of errors and accidents, and who therefore believe that the pedagogic hand of the rationalist is constantly needed to guide us, can ever imagine that this path [of psychoanalysis] was an aberration from which we should have been warned off with a signboard. Besides the deeper insight into psychological determination, we owe to this “error” a method of inquiry of incalculable importance. It is for us to rejoice and be thankful that Freud had the courage to let himself be guided along this path. Not thus is the progress of science hindered, but rather by blind adherence to insights once gained, by the typical conservatism of authority, by the childish vanity of the savant and his fear of making mistakes. This lack of courage is considerably more injurious to the name of science than an honest error. When will there be an end

to the incessant squabbling about who is right? One has only to look at the history of science: how many have been right, and how few have remained right! Carl Jung, CW 4, Para 302

Every victory contains the germ of future defeat. Carl Jung, CW 9i, Para 150

Nothing is more vulnerable and ephemeral than scientific theories, which are mere tools and not everlasting truths. Carl Jung, CW 18, Para 92

Theories in psychology are the very devil. It is true that we need certain points of view for their orienting and heuristic value; but they should always be regarded as mere auxiliary concepts that can be laid aside at any time. We still know so very little about the psyche that it is positively grotesque to think we are far enough advanced to frame general theories. We have not even established the empirical extent of the psyche's phenomenology: how then can we dream of general theories? No doubt theory is the best cloak for lack of experience and ignorance, but the consequences are depressing: bigotedness, superficiality, and scientific sectarianism. Carl Jung, CW 17, Para 7

Psychology, as one of the many expressions of psychic life, operates with ideas which in their turn are derived from archetypal structures and thus generate a somewhat more abstract kind of myth. Psychology therefore translates the archaic speech of myth into a modern mythologem not yet, of course, recognized as such—which constitutes one element of the myth "science." Carl Jung, CW 9i, Para 302

It is impossible to derive any philosophical system from the fundamental thoughts of primitive man. They provide only antinomies, but it is just these that are the inexhaustible source of all spiritual problems in all times and in all civilizations. Carl Jung, CW 10, Para 144

We have to learn to think in antinomies, constantly bearing in mind that every truth turns into an antinomy if it is thought out to the end. Carl Jung, CW 18, Para 14

Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Here we find the true roots, the preparatory processes deep in the psyche, which unleashed the forces at work in the world today. Science and technology have indeed conquered the world, but whether the psyche has gained anything is another matter. Carl Jung, CW 13, Para 163

Science comes to a stop at the frontiers of logic, but nature does not—she thrives on ground as yet untrodden by theory. Venerabilis natura does not halt at the opposites; she uses them to create, out of opposition, a new birth. Carl Jung, CW 16, Para 524

A man is a philosopher of genius only when he succeeds in transforming the primitive and wholly natural vision into an abstract idea belonging to the common stock of consciousness. This achievement, and this alone, constitutes his personal value, for which he may take credit without necessarily succumbing to inflation. The personal value lies entirely in the philosophical achievement, not in the primary vision. To the philosopher this vision comes

as so much increment and is simply a part of the common property of mankind, in which, in principle, everyone has a share. The golden apples drop from the same tree, whether they be gathered by an imbecile locksmith's apprentice or by a Schopenhauer. Carl Jung, CW 7, Para 229

I do not regard the pursuit of science as a bickering about who is right, but as an endeavour to augment and deepen human knowledge. Carl Jung, CW 5, Para 685

Our psychology is a science that can at most be accused of having discovered the dynamite terrorists work with. What the moralist and the general practitioner do with it is none of our business and we have no intention of interfering. Plenty of unqualified persons are sure to push their way in and commit the greatest follies, but that too does not concern us. Our aim is simply and solely scientific knowledge, and we do not have to bother with all the uproar it has provoked. If religion and morality are blown to pieces in the process, so much the worse for them for not having more stamina. Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung, CW 18, Para 314

Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw—the rise of psychology in its own right, so much so that it is even threatening to swallow philosophy. The inner resemblance between the two disciplines consists in this, that both are systems of opinion about objects which cannot be fully experienced and therefore cannot be adequately comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that many heavy volumes are needed to contain them all. Neither discipline can do without the other, and the one invariably furnishes the unspoken—and generally unconscious—assumptions of the other. Carl Jung, CW 8, Para 659

There is not one modern psychology—there are dozens of them. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany, and so forth. But there are so many psychologies that an American university was able to publish a thick volume under the title Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the interrelation of their subject-matters. Psychology takes the psyche for its subject, and philosophy—to put it briefly —takes the world. Carl Jung, CW 8, Para 659

It should not be forgotten that science is not the summa of life, that it is actually only one of the psychological attitudes, only one of the forms of human thought. Carl Jung, CW 6, Para 60

Has it ever—except in the most benighted periods of history—been observed that a scientific truth needed to be elevated to the rank of a dogma? Truth can stand on its own feet; only shaky opinions require the support of dogmatization. Fanaticism is ever the brother of doubt, Carl Jung, CW 10, Para 335

Never do human beings speculate more, or have more opinions, than about things which they do not understand. Carl Jung, CW 14, CW 737

Dogma and science are incommensurable quantities which damage one another by mutual contamination. Dogma as a factor in religion is of inestimable value precisely because

of its absolute standpoint. But when science dispenses with criticism and skepticism it degenerates into a sickly hot-house plant. One of the elements necessary to science is extreme uncertainty. Whenever science inclines towards dogma and shows a tendency to be impatient and fanatical, it is concealing a doubt which in all probability is justified and explaining away an uncertainty which is only too well founded. Carl Jung, CW 4, Para 746

Doubt alone is the mother of scientific truth. Whoever fights against dogma in high places falls victim, tragically enough, to the tyranny of a partial truth. Carl Jung, CW 15, Para 70

Not all are vouchsafed the grace of a faith that anticipates all solutions, nor is it given to all to rest content with the sun of revealed truth. The light that is lighted in the heart by the grace of the Holy Spirit, that same light of nature, however feeble it may be, is more important to them than the great light which shines in the darkness and which the darkness comprehended not.

They discover that in the very darkness of nature a light is hidden, a little spark without which the darkness would not be darkness. Carl Jung, CW 13, Para 197

One-sidedness appears over and over again in the history of science. I am not saying this as a reproach: on the contrary, we must be glad that there are people who are courageous enough to be immoderate and one-sided. It is to them that we owe our discoveries. What is regrettable is that each should defend his one-sidedness so passionately. Scientific theories are merely suggestions as to how things might be observed. Carl Jung, CW 4, Para 241

Science qua science has no boundaries, and there is no specialty whatever that can boast of complete self-sufficiency. Any specialty is bound to spill over its borders and to encroach on adjoining territory if it is to lay serious claim to the status of a science. Carl Jung, CW 16, Para 212

When one unconsciously works against oneself, the result is impatience, irritability, and an impotent longing to get one's opponent down whatever the means. Generally certain symptoms appear, among them a peculiar use of language: one wants to speak forcefully in order to impress one's opponent, so one employs a special, "bombastic" style full of neologisms which might be described as "power words." This symptom is observable not only in the psychiatric clinic but also among certain modern philosophers, and, above all, whenever anything unworthy of belief has to be insisted on in the teeth of inner resistance: the language swells up, overreaches itself, sprouts grotesque words distinguished only by their needless complexity. The word is charged with the task of achieving what cannot be done by honest means. It is the old word magic, and sometimes it can degenerate into a regular disease. Carl Jung, CW 13, Para 155

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like—and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung, CW 10, Para 882

Science as an end in itself is assuredly a high ideal, yet its consistent fulfilment brings about as many "ends in themselves" as there are sciences and arts. Naturally this leads to a

high differentiation and specialization of the particular functions concerned, but also to their detachment from the world and from life, as well as to a multiplication of specialized fields which gradually lose all connection with one another. The result is an impoverishment and desiccation not merely in the specialized fields but also in the psyche of every man who has differentiated himself up or sunk down to the specialist level. Science must prove her value for life; it is not enough that she be the mistress, she must also be the maid. By so serving she in no way dishonors herself. 69:84

Science is not indeed a perfect instrument, but it is a superb and invaluable tool that works harm only when it is taken as an end in itself. Science must serve; it errs when it usurps the throne. It must be ready to serve all its branches, for each, because of its insufficiency, has need of support from the others. Science is the tool of the Western mind, and with it one can open more doors than with bare hands. It is part and parcel of our understanding, and it obscures our insight only when it claims that the understanding it conveys is the only kind there is. Carl Jung, CW 13, Para 2

Anyone who belittles the merits of Western science is undermining the foundations of the Western mind. Carl Jung, CW 13, Para 2

All the worlds that have ever existed before man were physically there. But they were a nameless happening, not a definite actuality, for there did not yet exist that minimal concentration of the psychic factor, which was also present, to speak the word that out-weighed the whole of Creation: That is the world, and this is I! That was the first morning of the world, the first sunrise after the primal darkness, when that inchoately conscious complex, the ego, knowingly sundered subject and object, and thus precipitated the world and itself into definite existence, giving it and itself a voice and a name. Carl Jung, CW 14, Para 129

When I speak of the relation of psychology to art we are outside [art's] sphere, and it is impossible for us not to speculate. We must interpret, we must find meanings in things, otherwise we would be quite unable to think about them. We have to break down life and events, which are self-contained processes, into meanings, images, concepts, well knowing that in doing so we are getting further away from the living mystery. As long as we ourselves are caught up in the process of creation, we neither see nor understand; indeed we ought not to understand, for nothing is more injurious to immediate experience than cognition. But for the purpose of cognitive understanding we must detach ourselves from the creative process and look at it from the outside; only then does it become an image that expresses what we are bound to call "meaning." Carl Jung, CW 15, Para 121

Perhaps art has no "meaning," at least not as we understand meaning. Perhaps it is like nature, which simply is and "means" nothing beyond that. Is "meaning" necessarily more than mere interpretation—an interpretation secreted into something by an intellect hungry for meaning Art, it has been said, is beauty, and "a thing of beauty is a joy forever." It needs no meaning, for meaning has nothing to do with art. Carl Jung, CW 15, Para 121

A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is always ambiguous. A dream never says, "you ought" or "this is the truth." It presents an image in much the same way as nature allows a plant to grow, and it is up to us to draw conclusions. If a person has a nightmare, it means he is either too much given to fear or too exempt from it; if he dreams of a wise old man, it means he is either too much of a pedant or else in need of a teacher. In a subtle way both meanings come to the same thing,

as we realize when we let a work of art act upon us as it acted upon the artist. To grasp its meaning, we must allow it to shape us as it shaped him. Then we also understand the nature of his primordial experience. He has plunged into the healing and redeeming depths of the collective psyche, where man is not lost in the isolation of consciousness and its errors and sufferings, but where all men are caught in a common rhythm which allows the individual to communicate his feelings and strivings to mankind as a whole. Carl Jung, CW 15, Para 161

The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle. The creative urge lives and grows in him like a tree in the earth from which it draws its nourishment. We would do well, therefore, to think of the creative process as a living thing implanted in the human psyche. Carl Jung, CW 15, Para 115

Only that aspect of art which consists in the process of artistic creation can be a subject for psychological study, but not that which constitutes its essential nature. The question of what art is in itself can never be answered by the psychologist but must be approached from the side of aesthetics. Carl Jung, CW 15, Para 97

Personal causes have as much or as little to do with a work of art as the soil with the plant that springs from it. We can certainly learn to understand some of the plant's peculiarities by getting to know its habitat, and for the botanist this is an important part of his equipment. But nobody will maintain that everything essential has then been discovered about the plant itself.

The personal orientation which the doctor needs when confronted with the question of aetiology in medicine is quite out of place in dealing with a work of art, just because a work of art is not a human being but is something supra-personal. It is a thing and not a personality; hence it cannot be judged by personal criteria. Indeed, the special significance of a true work of art resides in the fact that it has escaped from the limitations of the personal and has soared beyond the personal concerns of its creator. Carl Jung, CW 15, Para 107

The essence of a work of art is not to be found in the personal idiosyncrasies that creep into it—indeed, the more there are of them, the less it is a work of art—but in its rising above the personal and speaking from the mind and heart of the artist to the mind and heart of mankind.

The personal aspect of art is a limitation and even a vice. Carl Jung, CW 15, Para 156

The creative process has a feminine quality, and the creative work arises from unconscious depths—we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will, and the ego is swept along on an underground current, becoming nothing more than a helpless observer of events. The progress of the work becomes the poet's fate and determines his psychology. It is not Goethe that creates Faust, but Faust that creates Goethe. And what is Faust } Faust is essentially a symbol. By this I do not mean that it is an allegory pointing to something all too familiar, but the expression of something profoundly alive in the soul of every German, which Goethe helped to bring to birth. Carl Jung, CW 15, Para159

A sign is always less than the thing it points to, and a symbol is always more than we can understand at first sight. Therefore we never stop at the sign but go on to the goal it

indicates; but we remain with the symbol because it promises more than it reveals. Nothing would be more mistaken than to suppose that the poet is working with second-hand material. On the contrary, the primordial experience is the source of his creativeness, but it is so dark and amorphous that it requires the related mythological imagery to give it form. In itself it is wordless and imageless, for it is a vision seen “as in a glass, darkly.” It is nothing but a tremendous intuition striving for expression. It is like a whirlwind that seizes everything within reach and assumes visible form as it swirls upward. Since the expression can never match the richness of the vision and can never exhaust its possibilities, the poet must have at his disposal a huge store of material if he is to communicate even a fraction of what he has glimpsed, and must make use of difficult and contradictory images in order to express the strange paradoxes of his vision. Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse’s cornucopia. Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

The love-episode is a real experience really suffered, and so is the vision. It is not for us to say whether its content is of a physical, psychic, or metaphysical nature. In itself it had psychic reality, and this is no less real than physical reality. Human passion falls within the sphere of conscious experience, while the object of the vision lives beyond it. Through our senses we experience the known, but our intuitions point to things that are unknown and hidden, that by their very nature are secret. If ever they become conscious, they are intentionally kept secret and concealed, for which reason they have been regarded from earliest times as mysterious, uncanny, and deceptive. They are hidden from man, and he hides himself from them out of religious awe, protecting himself with the shield of science and reason. The ordered cosmos he believes in by day is meant to protect him from the fear of chaos that besets him by night —his enlightenment is born of night-fears! Carl Jung, CW 15, Para 148

If psychology remains for us only a science, we do not penetrate into life—we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the objective situation, but it always opposes every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy by acknowledging the value of other aims. It shrinks from the step which takes it out of itself and which denies its universal validity, since from the standpoint of the intellect everything else is nothing but fantasy. But what great thing ever came into existence that was not first fantasy? Carl Jung, CW 6, Para 86

We know that every good idea and all creative work are the offspring of the imagination and have their source in what one is pleased to call infantile fantasy. Not the artist alone but every creative individual whatsoever owes all that is greatest in his life to fantasy. The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy no creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore shortsighted to treat fantasy, on account of its daring or objectionable nature, as a thing of little worth. Carl Jung, CW 6, Para 93

Fantasy is not a sickness but a natural and vital activity which helps the seeds of psychic development to grow. Carl Jung, CW 18, Para viii

Why do we always forget that there is nothing majestic or beautiful in the wide domain of human culture that did not grow originally from a lucky idea? What would become of mankind if nobody had lucky ideas anymore? It would be far truer to say that our consciousness is a sack which has nothing in it except what chances to fall into it. We never appreciate how dependent we are on lucky ideas—until we find to our distress that they will not come. Carl Jung, CW 10, Para 305

Out of a playful movement of elements whose interrelations are not immediately apparent, patterns arise which an observant and critical intellect can only evaluate afterwards. The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves. Carl Jung, CW 6, Para 197

Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180

Fantasy is the maternally creative side of the masculine mind. When all is said and done, we can never rise above fantasy. It is true that there are unprofitable, futile, morbid, and unsatisfying fantasies whose sterile nature is immediately recognized by every person endowed with common sense; but the faulty performance proves nothing against the normal performance. All the works of man have their origin in creative imagination. What right, then, have we to disparage fantasy? In the normal course of things, fantasy does not easily go astray; it is too deep for that and too closely bound up with the tap-root of human and animal instinct. It has a surprising way of always coming out right in the end. The creative activity of imagination frees man from his bondage to the "nothing but" and raises him to the status of one who plays. As Schiller says, man is completely human only when he is at play. Carl Jung, CW 16, Para 98

Concepts are coined and negotiable values; images are life. Carl Jung, CW 14, Para 226

Every period has its bias, its particular prejudice, and its psychic malaise. An epoch is like an individual; it has its own limitations of conscious outlook, and therefore requires a compensatory adjustment. This is effected by the collective unconscious when a poet or seer lends expression to the unspoken desire of his times and shows the way, by word or deed, to its fulfilment—regardless whether this blind collective need results in good or evil, in the salvation of an epoch or its destruction. Carl Jung, CW 15, Para 153

Re-immersion in the state of participation mystique is the secret of artistic creation and of the effect which great art has upon us, for at that level of experience it is no longer the weal or woe of the individual that counts, but the life of the collective. That is why every great work of art is objective and impersonal, and yet profoundly moving. And that is also why the personal life of the artist is at most a help or a hindrance but is never essential to his creative task. He may go the way of the Philistine, a good citizen, a fool, or a criminal. His personal career may be interesting and inevitable, but it does not explain his art. Carl Jung, CW 15, Para 162

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true

at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. Carl Jung, CW 10, Para 1004

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. Carl Jung, CW 15, Para 129

There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects. They appear only in the shaped material of art as the regulative principles that shape it. Carl Jung, CW 15, Para 126

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in elaborating and shaping this image into the finished work. By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life. Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted, by the minds of his contemporaries according to their powers. Carl Jung, CW 15, Para 130

Being essentially the instrument of his work, [the artist] is subordinate to it, and we have no right to expect him to interpret it for us. He has done his utmost by giving it form and must leave the interpretation to others and to the future. Carl Jung, CW 15, Para 161

That is his office, and it is sometimes so heavy a burden that he is fated to sacrifice happiness and everything that makes life worth living for the ordinary human being. Carl Jung, CW 15, Para 157

It makes no difference whether the artist knows that his work is generated, grows and matures within him, or whether he imagines that it is his own invention. In reality it grows out of him as a child its mother. Carl Jung, CW 15, Para 159

A gift develops in inverse ratio to the maturation of the personality as a whole, and often one has the impression that a creative personality grows at the expense of the human being. Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better. What after all is great talent beside moral inferiority? There are not a few gifted persons whose usefulness is paralyzed, not to say perverted, by their human shortcomings. A gift is not an absolute value, or rather, it is such a value only when the rest of the personality keeps pace with it. Carl Jung, CW 17, Para 244

Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also. As a rule, where one is present the other is missing, and where one capacity is present in perfection it is generally at the cost of all the others. Carl Jung, CW 10, Para 569

The “best” can be produced only by the best in man, by his conscientiousness and devotion. Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization. Carl Jung, CW 11, Para 383

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called “misunderstood genius” is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. Carl Jung, CW 17, Para 248

Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved. The genius is as rare a bird as the phoenix, an apparition not to be counted upon. Consciously or unconsciously, genius is something that by God’s grace is there from the start, in full strength. But talent is a statistical regularity and does not always have a dynamism to match. Carl Jung, CW 17, Para 248

To rush ahead is to invite blows, and if you don’t get them from the teacher, you will get them from fate, and generally from both. The gifted child will do well to accustom himself early to the fact that any excellence puts him in an exceptional position and exposes him to a great many risks, the chief of which is an exaggerated self-confidence. Against this the only protection is humility and obedience, and even these do not always work. Carl Jung, CW 17, Para 246

The artist’s relative lack of adaptation turns out to his advantage; it enables him to follow his own yearnings far from the beaten path, and to discover what it is that would meet the unconscious needs of his age. Thus, just as the one-sidedness of the individual’s conscious attitude is corrected by reactions from the unconscious, so art represents a process of self-regulation in the life of nations and epochs. Carl Jung, CW 15, Para 131

To be “normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work—for them the moral compulsion to be nothing but normal signifies the bed of Procrustes—deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, CW 16, Para 161

The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually crazy, was possessed by a daemon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of daemonic power or divine spirit. Carl Jung, CW 17, Para 298

Only the mystics bring creativity into religion. Carl Jung, CW 14, Para 530

Creative life always stands outside convention. That is why, when the mere routine of life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

Every creative person is a duality or a synthesis of contradictory qualities. On the one side he is a human being with a personal life, while on the other he is an impersonal creative process. As a human being he may be sound or morbid, and his personal psychology can and should be explained in personal terms. But he can be understood as an artist only in terms of his creative achievement. Carl Jung, CW 15, Para 157

The distortion of beauty and meaning by grotesque objectivity or equally grotesque irreality is, in the insane, a consequence of the destruction of the personality; in the artist it has a creative purpose. Far from his work being an expression of the destruction of his personality, the modern artist finds the unity of his artistic personality in destructiveness. Carl Jung, CW 15, Para 175

What the artist and the insane have in common is common also to every human being—a restless creative fantasy which is constantly engaged in smoothing away the hard edges of reality. Anyone who observes himself, carefully and unsparingly, will know that there is something within him which would gladly hide and cover up all that is difficult and questionable in life, in order to smooth a path for itself. Insanity gives it a free hand. And once it has gained the ascendency, reality is veiled, more quickly or less; it becomes a distant dream, but the dream becomes a reality which holds the patient enchained wholly or in part, often for the rest of his life. We healthy people, who stand with both feet in reality, see only the ruin of the patient in this world, but not the richness of that side of the psyche which is turned away from us. Carl Jung, CW 3, Para 385

If the meaning of a poetic work can be exhausted through the application of a theory of neurosis, then it was nothing but a pathological product in the first place, to which I would never concede the dignity of a work of art. Today, it is true, our taste has become so uncertain that often we no longer know whether a thing is art or a disease. A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness (“autoeroticism”), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can’t, he must painfully perform the “symptomatic actions” which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

Great gifts are the fairest, and often the most dangerous, fruits on the tree of humanity. They hang on the weakest branches, which easily break. Carl Jung, CW 17, Para 244

Carl Jung on "Daimon" – Anthology

Thus the Self can appear in all shapes from the highest to the lowest, inasmuch as these transcend the scope of the ego personality in the manner of a daimonion Carl Jung, CW 9ii, Para 356

The Greek words daimon and daimonion express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man. He must know, however, what he is deciding about and what he is doing. Then, if he obeys he is following not just his own opinion, and if he rejects he is destroying not just his own invention Carl Jung, CW 9ii, Para 51

He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaemon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its

The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent (fig. 258.09b) and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaemon (fig. 037) and Cacodaimon. In German legend we are told that the heroes have snake's eyes Carl Jung, CW 5, Para 593

In St. Ambrose the "serpent hung on the wood" is a "typus Christi," as is the "brazen serpent on the cross" in Albertus Magnus. Christ as Logos is synonymous with the Naas, the serpent of the Nous among the Ophites. The Agathodaimon (good spirit) had the form of a snake, and in Philo the snake was considered the "most spiritual" animal. On the other hand, its cold blood and inferior brain-organization do not suggest any noticeable degree of conscious development, while its unrelatedness to man makes it an alien creature that arouses his fear and yet fascinates him Carl Jung, CW 13, Para 448

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I

felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung, Liber Novus, Page 248.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

But the daimon reeks nothing of that, for life, at the core, is steel on stone. Carl Jung, Letters Vol. II, Page 119.

But at least he [Socrates] has shown us the one precious thing: "To hell with the Ego-world! Listen to the voice of your daimonion. It has a say now, not you." Carl Jung, Letters Vol. II, Page 532.

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

A Creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 359.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

I had to obey an inner law which was imposed on me and left me no freedom of choice. A creative person has little power over his own life. He is not free. He is captive and driven by his daimon .... This lack of freedom has been a great sorrow to me. Carl Jung, Jung's Last Years, Page 141.

Carl Jung on "Dante" – Anthology.

The picture shows a rose, the Western equivalent of the lotus. In India the lotus-flower (padma) is interpreted by the Tantrists as the womb.

We know this symbol from the numerous pictures of the Buddha (and other Indian deities) in the lotus-flower.

It corresponds to the "Golden Flower" of Chinese alchemy, the rose of the Rosicrucians, and the mystic rose in Dante's Paradiso.

Rose and lotus are usually arranged in groups of four petals, indicating the squaring of the circle or the united opposites. Carl Jung, CW 9.1, Para 652

Hence the devil remained outside the Trinity as the "ape of God" and in opposition to it. Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante. Carl Jung, CW 11, Para 252.

In Dante, Satan is three-headed and therefore three-in-one.

He is the counterpart of God in the sense that he is God's antithesis.

The alchemists did not hold this view of Mercurius; on the contrary, they saw him as a divine emanation harmonious with God's own being.

The stress they laid on his capacity for self-generation, self-transformation, self-reproduction, and self-destruction contradicts the idea that he is a created being.

It is therefore only logical when Paracelsus and Dorn state that the prima materia is an "increatum" and a principle coeternal with God.

This denial of creatio ex nihilo is supported by the fact that in the beginning God found the Tehom already in existence, that same maternal world of Tiamat whose son we encounter in Mercurius Carl Jung, CW 13 ¶ 283

Dante decks out his experience in all the imagery of heaven, purgatory, and hell; Goethe brings in the Blocksberg and the Greek underworld; Wagner needs the whole corpus of Nordic myth, including the Parsifal saga; Nietzsche resorts to the hieratic style of the bard and legendary seer; Blake presses into his service the phantasmagoric world of India, the Old Testament, and the Apocalypse; and Spitteler borrows old names for the new figures that pour in alarming profusion from his muse's cornucopia.

Nothing is missing in the whole gamut that ranges from the ineffably sublime to the perversely grotesque. Carl Jung, CW 15, Para 151

Now some Christian mystics have a different experience.

For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess.

Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ.

Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth.

This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle.

The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature.

In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

Like Nietzsche in Zarathustra, Jung divided the material into a series of books comprised of short chapters.

But whereas Zarathustra proclaimed the death of God, Liber Novus depicts the rebirth of God in the soul.

There are also indications that he read Dante's Commedia at this time, which also informs the structure of the work. Sonu Shamdasani, The Red Book, Introduction, Page 202

Liber Novus depicts Jung's descent into Hell.

But whereas Dante could utilize an established cosmology, Liber Novus is an attempt to shape an individual cosmology.

The role of Philemon in Jung's work has analogies to that of Zarathustra in Nietzsche's work and Virgil in Dante's. Sonu Shamdasani, The Red Book, Introduction, Page 202

The mantic and conceptual registers can themselves be considered as translations of the descriptive register. That is, these registers move from a literal level to symbolic ones that amplify it, in a modern analogue to Dante's "modi diversi" in his letter to Can Grande della Scala. In a very real sense, Liber

Novus was composed through intertextual translation. Translator's Notes; The Red Book, Page 222.

Thus our own practice of not smoothing out Jung's several modes, or making them run more fluently than need be, or even regularizing his punctuation.

Think of Dante's "shaggy" diction, or of still another maxim from Luther in Rosenzweig's notes: "The mud will cling to the wheel." Translator's Notes; The Red Book, Page 223

In his lecture at the ETH on Jung 14, 1935, Jung noted:

"A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death. It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it. When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside. If we do not see a thing Fate does it to us" Carl Jung, The Red Book, Page 232, fn 32.

In the 1925 seminar, Jung interpreted this episode as follows:

"the fight of the two snakes: the white means a movement into the day; the black into the kingdom of darkness, with moral aspects too. There was a real conflict in me, a resistance to going down. My stronger tendency was to go up. Because I had been so impressed the day before with the cruelty of the place I had seen, I really had a tendency to find a way to the conscious by going up, as I did on the mountain ... Elijah said that it was just the same below or above. Compare Dante's Inferno.

The Gnostics express this same idea in the symbol of the reversed cones. Thus the mountain and the crater are similar. There was nothing of conscious structure in these fantasies, they were just events that happened. So I assume that Dante got his ideas from the same archetypes" (Analytical Psychology, pp. 96-97). McGuire suggests that Jung is referring to Dante's conception "of the conical form of the cavity of Hell, with its circles, mirroring in reverse the form of Heaven, with its spheres" (Ibid.). In Alon, Jung also noted that serpents were a typical pair of opposites, and that the conflict between serpents was a motif found in medieval alchemy (1951, CW 9, 2, §181). The Red Book, Page 252, fn 210

In Black Book 2, Jung copied the following citations from Dante's Commedia in German translation (p. 104):

"And I to him: 'I am one who, when love / Breathes on me, notices, and in the manner / That he dictates within, I utter words'" (Purgatorio 24, 52- 54); "And then, in the same manner as a flame / Which follows the fire whatever shape it takes, / The new form follows the spirit exactly" (Purgatorio 25, 97- 99). Tr. C. H. Sisson (Manchester: Carcanet, 1980), pp. 259, 265. The Red Book, Page 253, fn 213.

Dante's Inferno begins with the poet getting lost in a dark wood. There is a slip of paper in Jung's copy by this page. The Red Book, Page 262, fn 21.

In Dante's Commedia, the following lines are inscribed over the gates of Hell:

"Abandon every hope, you who enter" (canto 3, line 9). See The Divine Comedy of Dante Aligheri, vol. I., ed. and tr. Robert Durling (New York: Oxford University Press), p. 55. The Red Book, Page 299, fn 196.

Carl Jung on "Death" - Anthology

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise. What is it, then, that inexorably tips the scales in favour of the extra-ordinary It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung, CW 17, Para 299

Much indeed can be attained by the will, but, in view of the fate of certain markedly strong-willed personalities, it is a fundamental error to try to subject our own fate at all costs to our will. Our will is a function regulated by reflection; hence it is dependent on the quality of that reflection. This, if it really is reflection, is supposed to be rational, i.e., in accord with reason. But has it ever been shown, or will it ever be, that life and fate are in accord with rea-

son, that they too are rational? We have on the contrary good grounds for supposing that they are irrational, or rather that in the last resort they are grounded beyond human reason. io4a:72

We cannot rate reason highly enough, but there are times when we must ask ourselves: do we really know enough about the destinies of individuals to entitle us to give good advice under all circumstances?

Certainly we must act according to our best convictions, but are we so sure that our convictions are for the best as regards the other person? Very often we do not know what is best for ourselves, and in later years we may occasionally thank God from the bottom of our hearts that his kindly hand has preserved us from the "reasonableness" of our former plans. It is easy for the critic to say after the event, "Ah, but then it wasn't the right sort of reason!" Who can know with unassailable certainty when he has the right sort? Moreover, is it not essential to the true art of living, sometimes, in defiance of all reason and fitness, to include the unreasonable and the unfitting within the ambiance of the possible? Carl Jung, CW 16, Para 462

Reason must always seek the solution in some rational, consistent, logical way, which is certainly justifiable enough in all normal situations but is entirely inadequate when it comes to the really great and decisive questions. It is incapable of creating the symbol because the symbol is irrational. When the rational way proves to be a cul de sac—as it always does after a time—the solution comes from the side it was least expected. 69:438

We distinctly resent the idea of invisible and arbitrary forces, for it is not so long ago that we made our escape from that frightening world of reams and superstitions and constructed for ourselves a picture of the cosmos worthy of our rational consciousness—that latest and greatest achievement of man. We are now surrounded by a world that is obedient to rational laws. It is true that we do not know the causes of everything, but in time they will be discovered, and these discoveries will accord with our reasoned expectations. There are, to be sure, also chance occurrences, but they are merely accidental, and we do not doubt that they have a causality of their own. Chance happenings are repellent to the mind that loves order. They disturb the regular, predictable course of events in the most absurd and irritating way. We resent them as much as we resent invisible, arbitrary forces, for they remind us too much of Satanic imps or of the caprice of a deus ex machina. They are the worst enemies of our careful calculations and a continual threat to all our undertakings. Being admittedly contrary to reason, they deserve all our abuse, and yet we should not fail to give them their due. Carl Jung, CW 10, Para 113

What if there were a living agency beyond our everyday human world—something even more purposeful than electrons? Do we delude ourselves in thinking that we possess and control our own psyches, and is what science calls the "psyche" not just a question-mark arbitrarily confined within the skull, but rather a door that opens upon the human world from a world beyond, allowing unknown and mysterious powers to act upon man and carry him on the wings of the night to a more than personal destiny. Carl Jung, CW 15, Para 148

"The stars of thine own fate lie in thy breast," says Seni to allenstein—a dictum that should satisfy all astrologers if we knew even a little about the secrets of the heart. But for this, so far, men have had little understanding. Nor would I dare to assert that things are any better today. Carl Jung, CW 10, Para 9

Whether primitive or not, mankind always stands on the brink of actions it performs itself but does not control. The whole world wants peace and the whole world prepares for war, to take but one example. Mankind is powerless against mankind, and the gods, as ever, show it the ways of fate. Today we call the gods "factors," which comes from facere, 'to make.' The makers stand behind the wings of the world-theatre. It is so in great things as in small. In the realm of consciousness we are our own masters; we seem to be the "factors" themselves. But if we step through the door of the shadow we discover with terror that we are the objects of unseen factors, 10:49

It is dangerous to avow spiritual poverty, for the poor man has desires, and whoever has desires calls down some fatality on himself. A Swiss proverb puts it drastically: "Behind every rich man stands a devil, and behind every poor man two." Carl Jung, CW 10, Para 28

In our strength we are independent and isolated and are masters of our own fate; in our weakness we are dependent and bound, and become unwilling instruments of fate, for here it is not the individual will that counts but the will of the species. 114:261

Without wishing it, we human beings are placed in situations in which the great "principles" entangle us in something, and God leaves it to us to find a way out. Carl Jung, CW 18, Para 869

People often behave as if they did not rightly understand what institutes the destructive character of the creative force. A woman who gives herself up to passion, particularly under present-day civilized conditions, experiences this all too soon. We must think a little beyond the framework of purely bourgeois moral conditions to understand the feeling of boundless uncertainty which befalls the man who gives himself over unconditionally to fate. Even to be fruitful is to destroy oneself, for with the creation of a new generation the previous generation has passed beyond its climax. Our off spring thus become our most dangerous enemies, with whom we cannot get even, for they will survive us and so inevitably will take the power out of our weakening hands. Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

It is not I who create myself, rather I happen to myself. Carl Jung, CW 11, Para 391

What happens to a person is characteristic of him. He represents a pattern and all the pieces fit. One by one, as his life proceeds, they fall into place according to some predestined design. Carl Jung, Men, Women, and God. Daily Mail, April 1955.

The reality of good and evil consists in things and situations that just happen to you, that are too big for you, where you are always facing death. Anything that comes upon me with this intensity I experience as numinous, no matter whether I call it divine or devilish or just "fate." Carl Jung, CW 10, Para 871

The great decisions in human life usually have far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid. Carl Jung, CW 16, Para 81

Fear of fate is a very understandable phenomenon, for it is incalculable, immeasurable,

full of unknown dangers. The perpetual hesitation of the neurotic to launch out into life is readily explained by his desire to stand aside so as not to get involved in the dangerous struggle for existence.

But anyone who refuses to experience life must stifle his desire to live—in other words, he must commit partial suicide. Carl Jung, CW 5, Para 165

In the domain of pathology I believe I have observed cases where the tendency of the unconscious would have to be regarded, by all human standards, as essentially destructive. But it may not be out of place to reflect that the self-destruction of what is hopelessly inefficient, or evil can be understood in a higher sense as another attempt at compensation. There are murderers who feel that their execution is condign punishment, and suicides who go to their death in triumph. Carl Jung, CW 14, Para 149

Grounds for an unusually intense fear of death are nowadays not far to seek they are obvious enough, the more so as all life that is senselessly wasted and misdirected means death too. This may account for the unnatural intensification of the fear of death in our time, when life has lost its deeper meaning for so many people, forcing them to exchange the life-preserving rhythm of the aeons for the dread ticking of the clock. Carl Jung, CW 10, Para 696

In the secret hour of life's midday the parabola is reversed, death is born. The second half of life does not signify ascent, unfolding, increase, exuberance, but death, since the end is its goal. The negation of life's fulfilment is synonymous with the refusal to accept its ending. Both mean not wanting to live, and not wanting to live is identical with not wanting to die. Waxing and waning make one curve. 90: 800

Like a projectile flying to its goal, life ends in death. Even its ascent and its zenith are only steps and means to this goal. 90:803

Death is psychologically as important as birth and, like it, is an integral part of life. Carl Jung, CW 13, Para 68 The birth of a human being is pregnant with meaning, why not death? For twenty years and more the growing man is being prepared for the complete unfolding of his individual nature, why should not the older man prepare himself twenty years and more for his death? Carl Jung, CW 8, Para 803

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Para 792

We know of course that when for one reason or another we feel out of sorts, we are liable to commit not only the minor follies, but something really dangerous which, given the right psychological moment, may well put an end to our lives. The popular saying, "Old so-and-so chose the right time to die," comes from a sure sense of the secret psychological cause. Carl Jung, CW 7, Para i94

That the highest summit of life can be expressed through the symbolism of death is a well-known fact, for any growing beyond oneself means death. Carl Jung, CW 5, Para 432

The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche on the one hand, while on the other it reaches across to the daughter psyche. We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter. This participation and intermingling give rise to that peculiar uncertainty as regards time: a woman lives earlier as a mother, later as a daughter. The conscious experience of these ties produces the feeling that her life is spread out over generations—the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality. The individual's life is elevated into a type; indeed it becomes the archetype of woman's fate in general.
This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future. An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her. At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

Our life is indeed the same as it ever was. At all events, in our sense of the word it is not transitory; for the same physiological and psychological processes that have been man's for hundreds of thousands of years still endure, instilling into our inmost hearts this profound intuition of the "eternal" continuity of the living. But the self, as an inclusive term that embraces our whole living organism, not only contains the deposit and totality of all past life, but is also a point of departure, the fertile soil from which all future life will spring. This premonition of futurity is as clearly impressed upon our innermost feelings as is the historical aspect. The idea of immortality follows legitimately from these psychological premises. Carl Jung, CW 7, Para 303

For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief. Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun

strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity. They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs. And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs. But educated people who can think know very well that proof of this kind is a philosophical impossibility. We simply cannot know anything whatever about such things. Carl Jung, CW 8, Para 790

One should not be deterred by the rather silly objection that nobody knows whether these old universal ideas—God, immortality, freedom of the will, and so on—are "true" or not. Truth is the wrong criterion here.
One can only ask whether they are helpful or not, whether man is better off and feels his life more complete, more meaningful and more satisfactory with or without them. Carl Jung, Face to Face, Pages 48-51

It would all be so much simpler if only we could deny the existence of the psyche. But here we are with our immediate experiences of something that is—something that has

taken root in the midst of our measurable, ponderable, three-dimensional reality, that differs mysteriously from this in every respect and in all its parts, and yet reflects it. The psyche could be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine. If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I," and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? Carl Jung, CW 8, Para 671

Everything psychic is pregnant with the future. Carl Jung, CW 14, Para 53

The cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.
This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the abovementioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty. The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. Carl Jung, CW 11, Para 855

Flight from life does not exempt us from the laws of old age and death.
The neurotic who tries to wriggle out of the necessity of living wins nothing and only burdens himself with a constant foretaste of aging and dying, which must appear especially cruel on account of the total emptiness and meaninglessness of his life. If it is not possible for the libido to strive forwards, to lead a life that willingly accepts all dangers and ultimate decay, then it strikes back along the other road and sinks into its own depths, working down to the old intimation of the immortality of all that lives, to the old longing for rebirth. Carl Jung, CW 5, Para 617

The sun, rising triumphant, tears himself from the enveloping womb of the sea, and leaving behind him the noonday zenith and all its glorious works, sinks down again into the maternal depths, into all-enfolding and all regenerating night. This image is undoubtedly a primordial one, and there was profound justification for it becoming a symbolical expression of human fate: in the morning of life the son tears himself loose from the mother, from the domestic hearth, to rise through battle to his destined heights. Always he imagines his worst enemy in front of him, yet he carries the enemy within himself—a deadly longing for the abyss, a longing to drown in his own source, to be sucked down to the realm of the Mothers.

His life is a constant struggle against extinction, a violent yet fleeting deliverance from

ever-lurking night. This death is no external enemy, it is his own inner longing for the stillness and profound peace of all-knowing non-existence, for all-seeing sleep in the ocean of coming-to-be and passing away. Even in his highest strivings for harmony and balance, for the profundities of philosophy and the raptures of the artist, he seeks death, immobility, satiety, rest. If, like Peirithous, he tarries too long in this abode of rest and peace, he is overcome by apathy, and the poison of the serpent paralyses him for all time. If he is to live, he must fight and sacrifice his longing for the past in order to rise to his own heights. And having reached the noonday heights, he must sacrifice his love for his own achievement, for he may not loiter. The sun, too, sacrifices its greatest strength in order to hasten onward to the fruits of autumn, which are the seeds of rebirth. Carl Jung, CW 5, Para 553

Only that which can destroy itself is truly alive. Carl Jung, CW 12, Para 93

The highest value, which gives life and meaning, has got lost. This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery. The death or loss must always repeat itself: Christ always dies, and always he is born for the psychic life of the archetype is timeless in comparison with our individual time-boundness. According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know. I only know—and here I am expressing what countless other people know—that the present is a time of God's death and disappearance. The myth says he was not to be found where his body was laid. "Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value. The myth further says that the value rose again in a miraculous manner, transformed. Carl Jung, CW 11, Para 149

The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, CW 11, Para 149

When the libido leaves the bright upper world, whether from choice, or from inertia, or from fate, it sinks back into its own depths, into the source from which it originally flowed, and returns to the point of cleavage, the navel, where it first entered the body. This point of cleavage is called the mother, because from her the current of life reached us. Whenever some great work is to be accomplished, before which a man recoils, doubtful of his strength, his libido streams back to the fountainhead—and that is the dangerous moment when the issue hangs between annihilation and new life. For if the libido gets stuck in the wonderland of this inner world, then for the upper world man is nothing but a shadow, he is already moribund or at least seriously ill.

But if the libido manages to tear itself loose and force its way up again, something like a miracle happens: the journey to the underworld was a plunge into the fountain of youth, and the libido, apparently dead, wakes to renewed fruitfulness. Carl Jung, CW 5, Para 449

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and

rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

If the old were not ripe for death, nothing new would appear; and if the old were not blocking the way for the new, it could not and need not be rooted out. Carl Jung, CW 6, Para 446

Everything old in our unconscious hints at something coming. Carl Jung, CW 6, Para 630

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist. What these experiences are like we can only infer from the statements that have been made about them. So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206

Rebirth is an affirmation that must be counted among the primordial affirmations of mankind. Carl Jung, CW 9i, Para 207

In the initiation of the living, "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything "given." Carl Jung, CW 11, Para 841

We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." Carl Jung, CW 11, Para 841

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. Carl Jung, CW 11, Para 841

If I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself. Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice. Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists.
Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return. Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself. Nobody can give what he has not got. Carl Jung, CW 11,

Para 390

From that sacrifice we gain ourselves—our "self"—for we have only what we give. Carl Jung, CW 11, Para 398

Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the sub-human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever. There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, CW 11, Para 849

The effect of the unconscious images has something fateful about it. Perhaps—who knows—these eternal images are what men mean by fate. Carl Jung, CW 7, Para 183

If the demand for self-knowledge is willed by fate and is refused, this negative attitude may end in real death. The demand would not have come to this person had he still been able to strike out on some promising by-path. But he is caught in a blind alley from which only self-knowledge can extricate him. If he refuses this then no other way is open to him. Usually he is not conscious of his situation, either, and the more unconscious he is the more he is at the mercy of unforeseen dangers: he cannot get out of the way of a car quickly enough, in climbing a mountain he misses his foothold somewhere, out skiing he thinks he can negotiate a tricky slope, and in an illness he suddenly loses the courage to live. The unconscious has a thousand ways of snuffing out a meaningless existence with surprising swiftness. Carl Jung, CW 14, Para 675

Consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed. But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself. Carl Jung, CW 11, Para 906

The new thing prepared by fate seldom or never comes up to conscious expectations. And still more remarkable though the new thing goes against deeply rooted instincts as we have known them, it is a strangely appropriate expression of the total personality, an expression which one could not imagine in a more complete form. Carl Jung, CW 13, Para 19

If you sum up what people tell you about their experiences, you can formulate it this way: They came to themselves, they could accept themselves, they were able to become reconciled to themselves, and thus were reconciled to adverse circumstances and events.

This is almost like what used to be expressed by saying: He has made his peace with God, he has sacrificed his own will, he has submitted himself to the will of God. Carl Jung, CW 11, Para 138

When I examined the course of development in patients who quietly, and as if unconsciously, outgrew themselves, I saw that their fates had something in common. The new thing came to them from obscure possibilities either outside or inside themselves; they accepted it and grew with its help. It seemed to me typical that some took the new thing from outside themselves, others from inside; or rather, that it grew into some persons from without, and into others from within. But the new thing never came exclusively either from within or from without. If it came from outside, it became a profound inner experience; if it came from inside, it became an outer happening. In no case was it conjured into existence intentionally or by conscious willing, but rather seemed to be borne along on the stream of time. Carl Jung, CW 13, Para 18

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.

Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.

We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back.

Carl Jung; The Red Book; Liber Primus; Page 244.

You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.

I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.

You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

In this bloody battle death steps up to you, just like today where mass killing and dying fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death …Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under worldly brother. Carl Jung, Liber Novus, Page 244.

I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands. Carl Jung, Liber Novus, Page 231.

Look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung, Liber Novus, Page 236.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the

spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear. Carl Jung, Liber Novus, Page 238.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero. Carl Jung, Liber Novus, Page 242.

The three days descent into Hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness. Carl Jung, Liber Novus, Footnote 135, Page 243.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

You're stubborn. What I mean is that it's hardly a coincidence that the whole world has become Christian. I also believe that it was the task of Western man to carry Christ in his heart and to grow with his suffering, death, and resurrection. Carl Jung to The Red One, Liber Novus, Page 260.

Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Volume 1, Pages 355-357.

It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters Volume 1, Page 239.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 16.

Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.

To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads

to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; Memories Dreams and Reflections; Page 306.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.

Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty. I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison. Carl Jung, Letters Vol. 1, Pages 446-448.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G.. Jung has made and placed [this stone] in 1956.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, Modern Psychology, Page 223.

The ego is an illusion which ends with death, but the karma remains, it is given another ego in the next existence. Carl Jung, Modern Psychology, Vol. 3, Page 17.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

… it would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life's meaning and as its goal in the truest sense, instead of a mere meaningless cessation. Anyone who cherishes a rationalistic opinion on this score has isolated himself psychologically and stands opposed to his own basic nature. Carl Jung, CWs, 8, ¶807.

Death is psychologically as important as birth, and like it, is an integral part of life. … As a doctor, I make every effort to strengthen the belief in immortality, especially with older

patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed. Carl Jung, CW 13, Para. 68.
The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith. Carl Jung, CW 8, Pages 399-403.

As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. Carl Jung, CW 8, Pages 399-403.

Such a thing is possible only when there is a detachment of the soul from the body. When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left. Such an experience denotes a partial death. Carl Jung, Letters Vol. 1, Pages 435-437.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. Carl Jung, Secret of the Golden Flower, Page 114.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.

To the psyche death is just as important as birth and, like it, is an integral part of life.

Carl Jung, The Secret of the Golden Flower, Page 124.

If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

He [Nietzsche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death… The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

In the initiation of the living, however, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook, a psychological "Beyond" or, in Christian terms, a "redemption" from the trammels of the world and of sin. Carl Jung, CW 11, Paragraph 813.

I can answer your question about life after death just as well by letter as by word of mouth. Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself. Carl Jung, Letters Vol. II, Page 561.

The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out beyond today, looking back into centuries gone by, and forward into futures yet unborn. Carl Jung, Letters, Vol. II, Page 10.

I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state. Carl Jung, Letters Vol. II, Pages 29-30.

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it, but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc. Carl Jung, Letters Vol. II, Pages 208-210.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death. This was the objective outer event that opened my eyes to the importance of religion. Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so. Carl Jung, Letters Vol. II, Pages 257-264.

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

Mama's death has left a gap for me that cannot be filled. Carl Jung, Letters Vol. II, Pages 316-317.

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

When one has looked and laboured for a long time, one knows oneself and has grown old. - The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Carl Jung, Letters Vol. II, Pages 514-515

The "secret of life" is my life, which is enacted round about me, my life and my death; for when the vine has grown old it is torn up by the roots. All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace. There is much more to follow, but it can no longer be told. Carl Jung, Letters Vol. II, Pages 514-515

It looks as if only those who are relatively close to death are serious or mature enough to grasp some of the essentials in our psychology, as a man who wants to get over an obstacle grasps a handy ladder. Carl Jung, Letters Vol. II, Pages 536-537

I try to accept life and death. Carl Jung, Letters Vol. II, Pages 546-547

Where I find myself unwilling to accept the one or the other [Life or Death] I should question myself as to my personal motives. Carl Jung, Letters Vol. II, Pages 546-547

Is it the divine will? Or is it the wish of the human heart which shrinks from the Void of death? Carl Jung, Letters Vol. II, Pages 546-547

In ultimate situations of life and death complete understanding and insight are of paramount importance, as it is indispensable for our decision to go or to stay and let go or to let stay. Carl Jung, Letters Vol. II, Pages 546-547

As I have so earnestly shared in his [Victor White] life and inner development, his death has become another tragic experience for me. Carl Jung, Letters Vol. II, Page 563

We still consider his [Socrates] daimonion as an individual peculiarity if not worse. Such people, says Buddha, "after their death reach the wrong way, the bad track, down to the depth, into an infernal world." Carl Jung, Letters Vol. II, Pages 531-533

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing

less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Death gives me durability and solidity. Carl Jung, Liber Novus, Page 323.

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

If the old were not ripe for death, nothing new would appear; and if the old were not injuriously blocking the way for the new; it could not and need not be rooted out. Carl Jung, CW 6, Para 446.

Death is a drawing together of two worlds, not an end. We are the bridge. Carl Jung, J.E.T., Page 95.

One needs death to be able to harvest the fruit. Carl Jung, Liber Novus, Page 275.

I have frequently been able to trace back for over a year, in a dream-series, the indications of approaching death, even in cases where such thoughts were not prompted by the outward situation. Carl Jung, CW 8, Para 809

Death, therefore, has its onset long before death. Carl Jung, CW 8, Para 809

We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfilment, as we do without hesitation the aims and purposes of youthful life in its ascendance. Carl Jung, CW 8, Para 797

For when the soul vanished at death, it was not lost; in that other world it formed the living counterpale to the state of death in this world. Carl Jung, CW 16, Para 493

We can therefore understand why the nuptiae chymicae, the royal marriage, occupies such an important place in alchemy as a symbol of the supreme and ultimate union, since it represents the magic-by-analogy which is supposed to bring the work to its final consummation and bind the opposites by love, for “love is stronger than death.” Carl Jung, CW 16, Para 398

But when we penetrate the depths of the soul and when we try to understand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingness—it is an accomplishment, a ripe fruit on the tree of life. Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime. Carl Jung, CW 18, Para 1705-7

Carl Jung on “Demons” – Anthology.

The best protection against abandonment to demons is a conscious relationship to a close, living human being. Carl Jung, Conversations with C.G. Jung, Page 25.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Pages 311-313.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung Collected Letters Vol 1, Pages 468-469.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

The naïve man of antiquity saw the sun as the great Father of heaven and earth and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or theriomorphically, in the likeness of man or beast. Even the sun’s disk was given wings or little feet to illustrate its motion. Carl Jung, CW 5, Para 24.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Page 329.

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster’s body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Page 35.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Page 364.

Thus hun [Animus] means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The mere act of enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness,

propensity to superstition and prejudice—in short, all those qualities which make possession possible. Even though nature is depsychized, the psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. Carl Jung, CW 10, Para 431

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung, Diagnosing the Dictators." In Hearst's International Cosmopolitan January 1939, Page 22.

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level, which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass. Carl Jung, CW 11, Para 23

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para 389

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Para 329

Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others..."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

No river contains a spirit, no tree means a man’s life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95

Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order. But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454

After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this.? It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology —that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror. Carl Jung, CW 9i, Para 454

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self." E Harding, Conversations with Jung, Page 8

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. it only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. But the moment the patient begins to assimilate contents that were previously unconscious, its danger diminishes. The dissociation of the personality, the anxious division of the day-time and night-time sides of the psyche, cease with progressive assimilation." Carl Jung, CW 16, Para 329

The demands of the unconscious act at first like a paralysing poison on a man's energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth.

According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458

Carl Jung on "Depression." - Anthology

Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.
[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimu-

lus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

The black beetle is the death that is necessary for renewal; and so thereafter, a new

sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

The "Invisibles" further assert that our world of consciousness and the "Beyond" together form a single cosmos, with the result that the dead are not in a different place from the living. Carl Jung, The Symbolic Life, Page 315.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called "dreams," which occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology." Carl Jung; Aion; Page 66.

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’) and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Pages 333-334.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

One shouldn’t attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

Carl Jung on “Demons” – Anthology.

The best protection against abandonment to demons is a conscious relationship to a close, living human being. Carl Jung, Conversations with C.G. Jung, Page 25.

The shrieking of the demons is the stillness of the spirit. It means a withdrawal unheard of, until one hears the great silence. Carl Jung, Letters Vol. 1, Pages 311-313.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung Collected Letters Vol 1, Pages 468-469.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

The naïve man of antiquity saw the sun as the great Father of heaven and earth and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or theriomorphically, in the likeness of man or beast. Even the sun’s disk was given wings or little feet to illustrate its motion. Carl Jung, CW 5, Para 24.

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Page 329.

It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster’s body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Page 35.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Page 364.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

’Anima’, called p’o, and written with the characters for ’white’ and for ’demon’, that is, ’white ghost’, belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the ’one who returns’ (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

We may think of the Irish monk as a man who still has one foot in the animistic world of nature-demons with its intense passions, and the other in the new Christian order symbolized by the Cross, which condenses the primordial chaos into the unity of the personality. Carl Jung, Letters Vol. II, Pages 387-388

While I am writing this I observe a little demon trying to abscond my words and even my thoughts and turning them over into the rapidly flowing river of images, surging from the mists of the past, portraits of a little boy, bewildered and wondering at an incomprehensibly beautiful and hideously profane and deceitful world. Carl Jung, Letters Vol. II, Page 408

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. Carl Jung, CW 5, Para 106

The mere act of enlightenment may have destroyed the spirits of nature, but not the

psychic factors that correspond to them, such as suggestibility, lack of criticism, fearfulness, propensity to superstition and prejudice—in short, all those qualities which make possession possible. Even though nature is depsychized, the psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. Carl Jung, CW 10, Para 431

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung, Diagnosing the Dictators." In Hearst's International Cosmopolitan January 1939, Page 22.

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was afforded by the droits de L'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naive as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security. Against the demonism from within, the Church offers some protection so long as it wields authority. But protection and security are only valuable when not excessively cramping to our existence; and in the same way the superiority of consciousness is desirable only if it does not suppress and shut out too much life. As always, life is a voyage between Scylla and Charybdis. Carl Jung, CW 16, Para 502

There is indeed reason enough for man to be afraid of the impersonal forces lurking in his unconscious. We are blissfully unconscious of these forces because they never, or almost never, appear in our personal relations or under ordinary circumstances. But if people crowd together and form a mob, then the dynamisms of the collective man are let loose—beasts or demons that lie dormant in every person until he is part of a mob. Man in the mass sinks unconsciously to an inferior moral and intellectual level, to that level, which is always there, below the threshold of consciousness, ready to break forth as soon as it is activated by the formation of a mass. Carl Jung, CW 11, Para 23

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

If, as many are fain to believe, the unconscious were only nefarious, only evil, then the situation would be simple and the path clear to do good and to eschew evil. But what is "good" and what is "evil"? The unconscious is not just evil by nature, it is also the source of the highest good not only dark but also light, not only bestial, semi-human and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung, CW 16, Para

389

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung, CW 16, Para 329

Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. Carl Jung, CW 10, Para 245

Do our legislators really know what "adultery" is? Is their definition of it the final embodiment of the truth? From the psychological standpoint, the only one that counts for a woman, it is a wretched piece of bungling, like everything else contrived by men for the purpose of codifying love. For a woman, love has nothing to do with "marital misconduct," "extramarital intercourse," "deception of the husband," or any of the less savoury formulas invented by the erotically blind masculine intellect and echoed by the self-opinionated demon in woman.

To live in perpetual flight from ourselves is a bitter thing, and to live with ourselves demands a number of Christian virtues which we then have to apply to our own case, such as patience, love, faith, hope, and humility. It is all very fine to make our neighbour happy by applying them to him, but the demon of self-admiration so easily claps us on the back and says, "Well done!" And because this is a great psychological truth, it must be stood on its head for an equal number of people so as to give the devil something to carp at. But—does it make us happy when we have to apply these virtues to ourselves? when I am the recipient of my own gifts, the least among my brothers whom I must take to my bosom? when I must admit that I need all my patience, my love, my faith, and even my humility, and that I myself am my own devil, the antagonist who always wants the opposite in everything? Can we ever really endure ourselves? "Do unto others..."—this is as true of evil as of good. Carl Jung, CW 16, Para 522

No river contains a spirit, no tree means a man’s life, no snake is the embodiment of wisdom, and no mountain still harbours a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants, and animals. He no longer has a bush-soul identifying him with a wild animal. His immediate communication with nature is gone forever. Carl Jung, CW 8, Para 95

Man conquers not only nature, but spirit also, without realizing what he is doing. To the man of enlightened intellect it seems like the correction of a fallacy when he recognizes that what he took to be spirits is simply the human spirit and ultimately his own spirit. All the superhuman things, whether good or bad, that former ages predicated of the daimonia, are reduced to "reasonable" proportions as though they were pure exaggeration, and everything seems to be in the best possible order. But were the unanimous convictions of the past really and truly only exaggerations? If they were not, then the integration of the spirit means nothing less than its demonization, since the superhuman spiritual agencies that were formerly tied up in nature are introjected into human nature, thus endowing it with a power which extends the bounds of the personality ad infinitum, in the most perilous way. Carl Jung, CW 9i, Para 454

After the last World War we hoped for reason: we go on hoping. But already we are fascinated by the possibilities of atomic fission and promise ourselves a Golden Age the surest guarantee that the abomination of desolation will grow to limitless dimensions. And who or what is it that causes all this.? It is none other than that harmless (!), ingenious, inventive, and sweetly reasonable human spirit who unfortunately is abysmally unconscious of the demonism that still clings to him. Worse, this spirit does everything to avoid looking himself in the face, and we all help him like mad. Only, heaven preserve us from psychology —that depravity might lead to self-knowledge! Rather let us have wars, for which somebody else is always to blame, nobody seeing that all the world is driven to do just what all the world flees from in terror. Carl Jung, CW 9i, Para 454

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self." E Harding, Conversations with Jung, Page 8

The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. it only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. But the moment the patient begins to assimilate contents that were previously unconscious, its danger diminishes. The dissociation of the personality, the anxious division of the day-time and night-time sides of the psyche, cease with progressive assimilation." Carl Jung, CW 16, Para 329

The demands of the unconscious act at first like a paralysing poison on a man's energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments,

failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. Carl Jung, CW 5, Para 458

Carl Jung on "Depression." - Anthology

Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.

[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. Carl Jung, The Red Book, Pages 297.

Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 298, Footnote 187.

But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Carl Jung, Liber Novus, Page 238.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

A: "I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal the word 'Logos' alongside the word 'light' to describe the son of man. John gave to living men the meaning of the Logos, but Philo gave Logos as the dead concept that usurped life, even the divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error." Ammonius to Carl Jung, Liber Novus, Page 269.

The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead. Carl Jung, Liber Novus, Page 297.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

The "Invisibles" further assert that our world of consciousness and the "Beyond" together form a single cosmos, with the result that the dead are not in a different place from the living. Carl Jung, The Symbolic Life, Page 315.

The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called "dreams,"

which occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology." Carl Jung; Aion; Page 66.

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed') and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. .. Carl Jung, Letters Vol. 1, Page 483.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions. Carl Jung, Letters Vol. II, Pages 333-334.

The souls or spirits of the dead are identical with the psychic activity of the living; they merely continue it. Carl Jung, CW 9i, Para 38

One shouldn't attach the dead to the living, otherwise they both get estranged from their proper spheres and are thrown into a state of suffering. Carl Jung, Letters Vol. I, Page 53

Carl Jung on "Doubt" – Anthology.

Doubt and insecurity are indispensable components of a complete life. Carl Jung, Letters Vol. II, Pages 163-174

Doubt is the crown of life because truth and error come together. Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis, Page 89.

When you are in doubt you have the greatest opportunity to unite the dark and light sides of life. Carl Jung, Dream Analysis, Page 89.

He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Carl Jung, The Red Book, Page 301.

I do not doubt I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

I for my part prefer the precious gift of doubt, for the reason that it does not violate the virginity of things beyond our ken. Carl Jung, Psychology and Alchemy, Page 8.

I am just as much in doubt about myself as before, the more so the more I try to say something definite. It is as though familiarity with oneself alienated one from oneself still further. Carl Jung, Letters Vol. II, Pages 162-163.

Carl Jung on “Dragons’ - Anthology

More especially the threat to one’s inmost self from dragons and serpents’ points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate

of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often ref

erred to as the ‘subconscious,’ usually with the pejorative connotation of an inferior consciousness. Water is the ‘valley spirit,’ the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious.” (Carl Jung, CW 9i, para 40)

More especially the threat to one’s inmost self from dragons and serpents’ points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Carl Jung on "Dragons' - Anthology

More especially the threat to one's inmost self from dragons and serpents' points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

More especially the threat to one's inmost self from dragons and serpents' points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.

It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. Carl Jung, Letters Vol. 1, Page 489.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, Modern Psychology, Page 42.

Psychologically, however, the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon. Carl Jung, CW 8, Para 415

Carl Jung on "Dreams" – Anthology.

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.

When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.

We also live in our dreams; we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.

And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring and forced me to rise above myself. You let me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. Carl Jung, Liber Novus,

Page 233.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

Dreams are the guiding words of the soul. Carl Jung, Liber Novus, Page 233.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. Carl Jung, Liber Novus, Page 233.

Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Liber Novus, Page 233.

The dream is not only the fulfillment of infantile desires, but also symbolizes the future ... The dream provides the answer through the symbol, which one must understand. Carl Jung, Liber Novus, Page 233, Footnote 53.

The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect. Carl Jung, Children's Dream Seminar, Page 21.

The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 5.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Dreams are very often anticipations of future alterations of consciousness... Carl Jung, Symbols of Transformation, Page 51.

All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. Carl Jung, Civilization in Transition, Page 304.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.

...You can dream other people's dreams, can get them through the walls. Carl Jung, Zarathustra Seminar, Page 1259.

The self is a fact of nature and always appears as such in immediate experiences, in

dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39

He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism. Carl Jung; Man and His symbols; Page 26.

Dreams are difficult to understand a dream is quite unlike a story told by the conscious mind. Carl Jung; Man and His Symbols; Page 27.

Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images. Carl Jung; Man and His symbols; Page 36.

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.

I do not know for what reason the universe has come into being and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages

301-302.

In the dream, ... there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.

First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

[Visions] are like dreams, only they occur in the waking state." Carl Jung; "The Psychological Foundations of Belief in Sprits", 1920

he primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung; "The Meaning of Psychology for Modern Man"; CW 10: Civilization in Transition. Page 324.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung; "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through. Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe.

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW

16: The Practice of Psychotherapy; Page 125.

Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung; "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology; Page 162.

I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.

In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

Everything living strives for wholeness. Carl Jung; "On the Nature of Dreams,"1945.

Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation. Carl Jung; “Civilization in Transition", 1958.

The dream may either repudiate the dreamer in a most painful way or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low. Carl Jung; "On the Nature of Dreams,"1945.

We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality, sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung; Two Kinds of Thinking; para. 20.

[The dream voice] “utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the

dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; Psychology and Religion; Page 45.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

I have had occasion to observe, in the course of my daily professional work [that...] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444

Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. Carl Jung; "Approaching the Unconscious" In Man and His Symbols; Revised and included in CW 18 as "Symbols and the Interpretation of Dreams" Page 52.

The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious. Carl Jung; Man and His Symbols

The dream is specifically the utterance of the unconscious. It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine Carl Jung; Modern Man in Search of a Soul; Page 11.

It is the way of dreams to give us more than we ask Carl Jung; Modern Man in Search

of a Soul; Page.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The psychic fact “God” is a typical autonomism, a collective archetype. It is therefore characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Poets create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: Page 323.

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung; The Meaning of Psychology for Modern Man; CW 10; Civilization in Transition; Page 317.

We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man’s double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; P. 25.

A dream that is not understood remains a mere occurrence; understood it becomes a living experience. Carl Jung CW11; Page 497.

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung; On the Psychology of the Unconscious; In CW 7: Two Essays on Analytical Psychology; Page 24.

If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; CW 8; Page 477.

A persecutory dream always means this wants to come to me. When you dream of a savage bull, or a lion, or a wolf pursuing you, this means it wants to come to you. You would like to split it off, you experience it as something alien—but it just becomes all the more dangerous. The urge of what had been split off to unite with you becomes all the stronger. The

best stance would be: “Please, come and devour me!” Carl Jung, Children’s Dreams Seminar.

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl Jung; On the Psychology of the Unconscious; CW 7: Two Essays on Analytical Psychology; Page 199.

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer’s consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one’s own dreams. Carl Jung; Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). CW 18: (retitled) The Tavistock Lectures. P. 122

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327

Dreams...are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

A story told by the conscious mind has a beginning, a development, and an end but the same is not true of the dream. Carl Jung; Man and His Symbols; Page 12.

The dream content is to be taken in all seriousness as something that has actually happened to us. Every dream is a source of information and a means of self-regulation; dreams are our most effective aids in building up the personality. Carl Jung; Modern Man in Search of a Soul; Page 18.

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer’s] personality. There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78

Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

It is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

Never apply any theory, but always ask the patient how he feels about his dream images. Carl Jung, CW 18, Page 123.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

Whenever we touch nature we get clean. People who have got dirty through too much civilization take a walk in the woods or a bath in the sea. They shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods or laying on the grass, taking a bath in the sea are from the outside entering the unconscious, entering yourself through dreams is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis; Notes on a Lecture given 1928-1930.

Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children's dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children's Dreams Seminar, Page 323.

The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children's Dream Seminar, Page 101.

Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children's Dream Seminar, Page 136.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink. Carl Jung, Letters Vol. 1, Pages 153-154.

Dreams do not "jumble up the personalities." On the contrary, everything is in its proper place, only you don't understand it. Carl Jung, Letters Vol. 1, 326-327.

The fact of having dreams is not nearly enough. You also have a digestive system, but this is not nearly enough to make you a physiological chemist. Carl Jung, Letters Vol. 1, Page 328.

In the Old Testament it says: "Your old men shall dream dreams." They had a wise anima who could open their inner ears. Carl Jung, Children's Dreams Seminar, Page 319.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

Moreover, the unconscious has a different relation to death than we ourselves have. For example, it is very surprising in which way dreams anticipate death. Carl Jung, Children's Dreams Seminar, Page 343.

But there's absolutely no way around it, because we can be sure: the simpler a dream is, the more we are confronted with general and fundamental problems. Carl Jung, Children's Dreams Seminar, Page 368.

Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened. Otherwise the greatest uncertainty prevails. Also, such dreams are relatively rare. It is therefore not worth looking at the dreams for their future significance. One usually gets it wrong. Carl Jung, Letters Vol. 1, Page 460-461.

Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever. Carl Jung, Letters Vol. 1, Pages 546-548.

I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.

Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy which I had between the ages of 15 and 16. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour. Carl Jung, Letters Vol. 1, Page 218.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.

I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together. Carl Jung, Letters Vol. 1, Pages 515-516.

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs. I then shaped some for me. They were meant for this experience. One could see it from their dreams. Carl Jung, Letters Vol. 1, Pages 516-517.

When you are in the darkness you take the next thing, and that is a dream. And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, The Symbolic Life, Para 674.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets spiritually fecundated by the more conscious one. Hence the guru in India. This is an age-old truth. As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other. Carl Jung to James Kirsch, Letters Vol. 1, Page 170.

I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them... Carl Jung, Memories Dreams & Reflections, Page 191.

The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.
It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

Amplification: A method of association based on the comparative study of mythology, religion and fairy tales, used in the interpretation of images in dreams and drawings. Daryl Sharp, Jung Lexicon.

He [Jung] indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert A. Johnson, J.E.T., Pages 36-39.

As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

He [Jung] told Laurens van der Post that he worked through 67,000 dreams with patients and helpers before even attempting to theorize about them. Claire Dunne, Wounded Healer of the Soul, Page 85.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

The unconscious has its consciousness, it reveals it f. i. through dreams, for otherwise we could not know anything about it. Carl Jung, Jung-Ostrowski, Page 41.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

In the last analysis, most of our difficulties come from losing contact with our instincts,

with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, Psychological Reflections, 76.

They [Dreams] do not deceive, they do not lie, they do not distort or disguise… They are invariably seeking to express something that the ego does not know and does not understand. Carl Jung, CW 17, Para 189.

Personality need not imply consciousness. It can just as easily be dormant or dreaming. Carl Jung, CW 9, Para 508.

The dream is a series of images, which are apparently contradictory and nonsensical, but arise in reality from psychologic material which yields a clear meaning. Carl Jung, CW 5, Page 7.

Between the dreams of night and day there is not so great a difference. Carl Jung, CW 5, Pages 21-22.

The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which those two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. Carl Jung, CW 9i, Para 222.

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

The question may be formulated simply as follows: 'What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Carl Jung, CW 8, para. 462.

There is no difference in principle between organic and psychic growth. As a plant produces its flower, so the psyche creates its symbols. Every dream is evidence of this process. Carl Jung, Man and His Symbols, Page 64.

The interpretation of dreams enriches consciousness to such an extent that it relearns the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 52.

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Before we strive after perfection, we ought to be able to live the ordinary man without self-mutilation. As for instance the ordinary physician neither imagines nor hopes to make of his patient an ideal athlete, so the psychological doctor does not dream of being able to produce saints. Carl Jung, Letters Vol. II, Page 474.

But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.

Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images. Carl Jung, Letters Vol. II, Pages 43-47.

I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father. Carl Jung, Letters Vol. II, Pages 62-64.

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means it wants to come to you. You would like to split it off, you experience it as something alien, but it just becomes all the more dangerous. The best stance would be: 'Please, come and devour me." Carl Jung, Children's Dreams, Page 19.

As the result of a dream I completely laid off smoking five days ago. At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. Carl Jung, CW 16, Page 317

As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times. Carl Jung, Letters Vol. II, Page 119.

A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science, and I know its enormous difficulties. Carl Jung, Letters Vol. II, Page 123.

As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart. Carl Jung, Letters Vol. II, Pages 131-132.

The dream of the horse represents the union with the animal soul, which you have missed for a long time. Carl Jung, Letters Vol. II, Pages 145-146

There is no loneliness, but all-ness or infinitely increasing completeness. Such dreams occur at the gateway of death. They interpret the mystery of death. They don't predict it, but they show you the right way to approach the end. Carl Jung, Letters Vol. II, Pages 145-146

I don't use free association at all since it is in any case an unreliable method of getting at the real dream material. Carl Jung, Letters Vol. II, Pages 292-294.
That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about. Carl Jung, Letters Vol. II, Pages 292-294.

The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious. Carl Jung, Letters Vol. II, Pages 299-300.

In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity). Carl Jung, Letters Vol. II, Pages 299-300.

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

The essential dream-image: The Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots. Carl Jung, Letters Vol. II, Pages 325-327.

As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh. Carl Jung, Letters Vol. II, Page 341

Noise protects us from painful reflection, it scatters our anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Carl Jung, Letters Vol. II, Pages 387-392.

The younger an individual is, the nearer he is to the primordial unconscious with its collective contents. This becomes particularly impressive when one studies those dreams of earliest childhood that are still remembered in adult age. Carl Jung, Letters Vol. II, Pages 392-396

This, too,[UFO's] is an expression of something that has always claimed my deepest interest and my greatest attention: the manifestation of archetypes, or archetypal forms, in all the phenomena of life: in biology, physics, history, folklore, and art, in theology and mythology, in parapsychology, as well as in the symptoms of insane patients and neurotics, and finally in the dreams and life of every individual man and woman. Carl Jung, Letters Vol. II, Pages 397-398.

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

Your patient is obviously someone who would need either to pay his tribute to Nature or to make some correspondingly meaningful sacrifice. What this might be is provisionally indicated by the dreams. Carl Jung, Letters Vol. II, Pages 409-410.

But in reality we seem rather to be the dream of somebody or something independent of our conscious ego, at least in all fateful moments. Carl Jung, Letters Vol. II, Pages 426-427

I therefore stop speculating when I have no more possibilities of ideas and wait on events, no matter of what kind, for instance dreams in which possibilities of ideas are presented to me but do not come this time from my biased peculation but rather from the unfathomable law of nature herself. Carl Jung, Letters Vol. II, Page 445-449

Concerning archetypes, migration and verbal transmission are self-evident, except in those cases where individuals reproduce archetypal forms outside of all possible external

influences (good examples in childhood dreams!). Carl Jung, Letters Vol. II, Pages 450-451

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

I myself recently dreamed that a UFO came speeding towards me which turned out to be the lens of a magic lantern whose projected image was myself; this suggested to me that I was the figure, himself deep in meditation, who is produced by a meditating yogi. Carl Jung, Letters Vol. II, Pages 476-477

The other dream points to the coming shock, a complete shattering of your view of the world, as a result of which you and your anima fall into the depths-the catacombs. Carl Jung, Letters Vol. II, Pages 507-508

I think it is even better to make ready for the great catastrophe than to hope that it will not take place and that we are allowed to continue the dream-state of our immaturity. Carl Jung, Letters Vol. II, Pages 512-513

The lack of dreams has different reasons: the ordinary reason is that one is not interested in the mental life within and one does not pay attention to anything of this kind. Carl Jung, Letters Vol. II, Page 514

Another reason [for lack of dreams] is that one has not dealt enough with one's conscious problem and waits for dreams so that the unconscious would do something about it; and the third reason is that the dreams have-as it were-emigrated into a person in our surroundings, who then is dreaming in an inordinate way. Carl Jung, Letters Vol. II, Page 514

A light sleep is certainly a favourable condition for the remembrance of dreams. Carl Jung, Letters Vol. II, Page 514

The dream of X. means chiefly that it would be advisable to you to give yourself that kind of loving attention as well as whatever X. means for you in yourself. In other words: worry about yourself more than about others; see and understand what you do more than what you assume other people do. Otherwise you will be accused of a meddling power drive. Carl Jung, Letters Vol. II, Pages 515-516

As to what absolute consciousness might be, this is something we cannot imagine even in our wildest dreams. Carl Jung, Letters Vol. II, Pages 504-506

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time. Carl Jung, 1925 Seminar, Page 57

As another example, one is always hearing persons who have had some experience of analysis saying, "I won't make up my mind about that, I'll see what my dreams say." But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to "put it up" to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught, and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

I have not been there [Oxford] again although I always dreamt and hoped to delve more deeply into the treasures of alchemistic manuscripts at the Bodleian. Fate has decreed otherwise. Carl Jung, Letters Vol. II, Pages 579-580

As you have found out for yourself, the I Ching consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like dreams. Carl Jung, Letters Vol. II, Pages 584-585

One could even define the I Ching oracle as an experimental dream, just as one can define a dream as an experiment of a four-dimensional nature. Carl Jung, Letters Vol. II, Pages 584-585

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

When a man is in the wilderness, it is the darkness that brings the dreams Carl Jung, CW 18, Para 674

And you can be sure that the dream is your nearest friend; the dream is the friend of those who are not guided any more by the traditional truth and in consequence are isolated. Carl Jung, CW 18, Para 674

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. Carl Jung, CW 10, Pages 144-145

Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is

really vision. Carl Jung, Visions Seminar, Page 424.

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it
produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316

If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality. Carl Jung, Children's Dreams, Page 159.

If he is intent only on the outer reality, he must live his myth; if he is turned only towards the inner reality, he must dream his outer, so-called real life. Carl Jung, CW 6, Para 280

The dream, we would say, originates in an unknown part of the psyche and prepares the dreamer for the events of the following day. Carl Jung, CW 5, Para 5

It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt. Carl Jung, CW 7, Para 21

It [Dreams] leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul. Carl Jung, CW 7, Para 25

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

Experience has shown, however, that even professional analysts, who might be expected to have mastered the art of dream interpretation, often capitulate before their own dreams and have to call in the help of a colleague. Carl Jung, CW 8, Para 141

Childhood is important not only because various warpings of instinct have their origin there, but because this is the time when, terrifying or encouraging, those far-seeing dreams and images appear before the soul of the child, shaping his whole destiny, as well as those retrospective intuitions which reach back far beyond the range of childhood experience into the life of our ancestors. Carl Jung, CW 8, Para 98

Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. Carl Jung, CW 8, Para 502

Dreams throw very interesting sidelights on the inter-functioning of body and psyche. Carl Jung, CW 8, Para 502

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

I leave theory aside as much as possible when analysing dreams —not entirely, of course, for we always need some theory to make things intelligible. Carl Jung, CW 16, Para 318.

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

Dreams have influenced all the important changes in my life and theories. Carl Jung, Man and His Symbols, Page 85.

Dreams may sometimes announce certain situations long before they actually happen. This is not necessarily a miracle or a form of precognition. Many crises in our lives have a long unconscious history. Carl Jung, Man and His Symbols, Page 29

Later we talked again, and C.G. said how interesting it would be if someone were to study the dreams people had under anaesthetics; he mentioned one or two examples. E.A. Bennet, Meetings with Jung, Page 157

Speaking of dreams he said we must always ask 'Whose dream?' E.A. Bennet, Meetings with Jung, Page 289

I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray. Carl Jung, Letters Vol. II, Pages 187-188.

I would be very chary of the assumption of "make-believe." I have good reasons for doubting whether there is such a thing in dreams at all. Carl Jung, Letters Vol. I, Pages 185-186

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

Carl Jung on the "Egg." - Anthology

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the

Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

Carl Jung on the “Ego” - Anthology

Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.

I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn’t confine itself to myself, to my ego: it can include I don’t know how many other people. Carl Jung, Zarathustra Seminar, Page 783.

On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

The ego says, “I will,” the self says “thou shalt.” Carl Jung, Zarathustra Seminar, Page 568.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’I’ only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don’t worry! ...Don’t allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it? Carl Jung, Conversations with C.G. Jung, Page 63.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

I do not know whether Karma creates the ego, or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.

The ego is the workshop where the self is made. Carl Jung, Conversations with C.G. Jung, Page 35.

Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events." Carl Jung, Modern Man in Search of a Soul; Pages 168-171.

Conscious and unconscious are not necessarily in opposition to one another, but comple-

ment one another to form a totality, which is the self. Carl Jung; from "e Relations between the Ego and the Unconscious", 1928.

The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; “Transformation Symbolism in the Mass.”; CW 11; Par 398.

Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 397.

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 391.

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. It is clear that these ideas can have nothing to do with the empirical ego but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung; "Psychology and Religion" in CW 11, par. 154.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung; CW 9/2, par. 46.

This subjective knowledge of the self [is what is meant by]: "No one can know himself

unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction is crucial. Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung; CW 9/2, par. 252.

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung; The Psychological Aspects of the Kore," CW 9i, pars. 314f.

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded, nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353.

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung; Spirit and Life; CW 8; Paragraph 626
From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung; Spirit and Life; CW 8, par. 643.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

One must learn between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its "other side". Carl Jung; Man and His symbols; P. 22.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

Dreams...are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung; Definitions; CW 6, par. 837.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung; Spirit and Life; CW 8; The Structure and Dynamics of the Psyche; Page 645.

Carl Jung on “Einstein” – Anthology.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

With Einstein’s departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Pages108-109.

It was above all the simplicity and directness of his [Einstein] genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work. Carl Jung, Letters Vol. II, Pages108-109.

It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality. Carl Jung, Letters Vol. II, Pages108-109.

With Einstein’s departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me. Carl Jung, Letters Vol. II, Pages108-109.

Thoughts are real, they are the consciousness. People can’t see that. Einstein could not. Carl Jung, J.E.T., Pages 90-95

Carl Jung on “Emma Jung” – Anthology

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star

and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung; Laurens Van Der Post Jung: The Story of our Time; Page 177.

Thus on New Year's Eve I had a great dream about my wife, which I will tell you sometime. It seems that individuation is a ruthlessly important task to which everything else should take second place. Carl Jung, Letters Vol. II, Page 408.

"In all my eighty years, Barbara Hannah attested, I have never seen a marriage for which I felt such a spontaneous and profound respect. Emma Jung was a most remarkable woman, a sensation type who compensated and completed her husband in many respects." - Gerhard Wehr, Jung: A Biography, Page 423

Emma Jung's life was one of uncommon richness and was one of fulfillment, because her faithfulness to her own nature coincided with her faithfulness to her husband and her profound understanding of his life's work. - Aniela Jaffe, Jung: A Biography, Page 423

I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife. It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma. C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Oh outstanding vessel of devotion and obedience! To the ancestral spirits of my most beloved and faithful wife Emma Maria. She completed her life and after her death she was lamented. She went over to the secret of eternity in the year 1955. Her age was 73. Her husband C.G.. Jung has made and placed [this stone] in 1956.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run. Carl Jung, Letters Vol. II, Page 516.
The serious illness of my wife has consumed all my spare time. She has undergone an operation so far successfully, but it has left her in a feeble state needing careful nursing for several weeks to come. Carl Jung, Letters Vol. II, Page 251.

The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way. Carl Jung, Letters Vol. II, Pages 163-174.
I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer. Carl Jung, Letters Vol.

II, Pages 292-293.

Thank you for telling me about Ringbom's book. [Graltempel und paradies, 1951] For several years now it has been in my wife's library; she was engaged in a study of the Grail up to her death in 1955. Carl Jung, Letters Vol. II, Pages 481-482

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

First we had (at the end of Oct.) a regrettable accident: my wife fell in the corridor (slipping on a carpet) and broke her right arm in the shoulder a nasty fracture indeed. I had her in the hospital for 2 months. Carl Jung, Letters Vol. I, Pages 539-541

When we go on holiday my wife and I push a two-wheeled cart ahead of us with the luggage, which is not so sad but uncommonly amusing. Carl Jung, Letters Vol. I, Page 303

He [Jung] told me his wife had started to learn Latin, and also some natural science, after her fifth child went to school. Now she can read all the mediaeval Latin texts. E.A. Bennet, Meetings with Jung, Page 62

At the same time he [Jung] showed me a small tumbler of slightly tinted (red or pink) glass, and the rim at the top was sharp all round. He said that at the moment his wife's mother died the upper part of the glass had broken off. E.A. Bennet, Meeting with Jung, Page 221

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

You see, he never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung, Jung: His Life and Work by Barbara Hannah, Page 119.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

He [Jung] struggled with himself about telling her [Emma] but he did so; she was quite undisturbed, and in a way relieved for ever since heroperation she had been preparing for death. E.A. Bennet, Meetings with Jung, Page 147

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some

of the wife's energies are now freed for her own creative interests and development, often with the result that the marriage not only survives but emerges even stronger than before!" Toni Wolff, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

Carl Jung on "Emotion" – Anthology

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Pages 310-311.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in "the chains" of Physis, and she desires "beyond physical necessity." She must be called back by the "counsel of the spirit" from her lostness in matter and the world. Carl Jung, CW 14, Page 472.

Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one [is] singularly incapable of moral judgment. Carl Jung; CW 9ii, par. 15.

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. Carl Jung, CW 9i, Page 179

As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional 'unconscious identity' with natural phenomena. Carl Jung; Man and His Symbols; Page 85.

Emotional manifestations are based on similar patterns and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The word 'matter' remains a dry, inhuman, and purely intellectual concept... How different was the former image of matter—the Great Mother—that could encompass and express

the profound emotional meaning of the Great Mother. Carl Jung, Man and His Symbols, pages 94-5.

Emotions are often confused with feelings, but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82.

Archetypes are systems of readiness for action, and at the same time images and emotions. They are inherited with the brain structure—indeed, they are its psychic aspect. Carl Jung, CW 10, Page 31.

Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, Man and His Symbols, Page 96.

Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact. Carl Jung, Letters Vol. II, Page 181.

Emotions follow an instinctual pattern, i.e., an archetype. Carl Jung, Letters Vol. II, Pages 43-47.

The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

The idea that mescalin could produce a transcendental experience is shocking. The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which are only psychologically transcendent but by no means "transcendental," i.e., metaphysical. Carl Jung, Letters Vol. II, Pages 222-224.

The Indians, if influenced by Buddhism, habitually depotentiate their emotions by reciting a mantra. Carl Jung, Letters Vol. II, Pages 430-433

I do not need to tell you how much I would appreciate that a balanced mind should write a review about this book [Aion], which has chiefly aroused subjective emotions but hardly any objective evaluation. Carl Jung, Letters Vol. II, Pages 510-511

"God" therefore is in the first place a mental image equipped with instinctual "numinosity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. . Carl Jung, 1925 Seminar, Page 49

The deposit of man's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power. Carl Jung, CW 8, Para 337

Emotions are instinctive, involuntary reactions which upset the rational order of consciousness by their elemental outbursts. Carl Jung, CW 9i, Para 497.

It is an almost regular occurrence for a woman to be wholly contained, spiritually, in her husband, and for a husband to be wholly contained, emotionally, in his wife. One could describe this as the problem of the "contained" and the "container." Carl Jung, CW 17, Para 331C

But as long as he [Man] is unable to control his moods and emotions, or to be conscious of the myriad secret ways in which unconscious factors insinuate themselves into his arrangements and decisions, he is certainly not his own master. Carl Jung, Man and His Symbols, Page 83.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung, CW 11, Para 132

To cherish secrets and hold back emotion is a psychic misdemeanour for which nature finally visits us with sickness—that is, when we do these things in private. But when they are done in communion with others they satisfy nature and may even count as useful virtues. It is only restraint practised for oneself alone that is unwholesome. It is as if man had an

inalienable right to behold all that is dark, imperfect, stupid, and guilty in his fellow men—for such, of course, are the things we keep secret in order to protect ourselves. It seems to be a sin in the eyes of nature to hide our inferiority—just as much as to live entirely on our inferior side. Carl Jung, CW 16, Para 132

Carl Jung on “Empiricism” “Empiricist” – Anthology.

If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the Psyche. Carl Jung, The Undiscovered Self, Page 34.

You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.

I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

individuation is an empirical process and not a way of initiation at all. Carl Jung, Letters Vol. II, Page 304.

My conceptions are empirical and not at all speculative. If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena. Carl Jung, Letters Vol. II, Page 302.

I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end. Carl Jung, Letters Vol. II, Pages 179-180

The quaternity is an empirical fact, not a doctrine. Carl Jung, Letters Vol. II, Page 13.

Since the incarnatio Dei conveys nothing intelligible to modern man, “became flesh” has to be translated for better or worse, e.g., "has assumed definite empirical form." Carl Jung, Letters Vol. II, Page 13.

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven’t the faintest inkling. Carl Jung, Letters Vol. II, Pages 244-245.

What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego. Carl Jung, Letters Vol. II, Pages 341-343.

I am a psychologist and empiricist, and for me the meaning of life does not lie in an-

nulling it for the sake of an alleged "possibility of transcendental existence" which nobody knows how to envisage. Carl Jung, Letters Vol. II, Page 381.

Your argument and the beautiful quotations make it very clear that Rilke drew from the same deep springs as I did-the collective unconscious. He as a poet or visionary, I as a psychologist and empiricist. Carl Jung, Letters Vol. II, Pages 381-382.

I can also say, therefore, that in itself the archetype is an irrepresentable configuration whose existence can be established empirically in a multitude of forms. Carl Jung, Letters Vol. II, Page 445-449

The empiricist only speaks of data that can be determined with sufficient certainty, and from these data he tries to crystallize out characteristics of the as yet unknown. Carl Jung, Letters Vol. II, Page 445-449

For about 1900 years we have been admonished and taught to project the self into Christ, and in this very simple way it was removed from empirical man, much to the relief of the latter, since he was thus spared the experience of the self, namely the unio oppositorum. Carl Jung, Letters Vol. II, Pages 453-454.

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Pages 457-458

There is no psychological exposition of astrology yet, on account of the fact that the empirical foundation in the sense of a science has not yet been laid. Carl Jung, Letters Vol. II, Pages 463-464

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

For more than a hundred years the world has been confronted with the concept of an unconscious, and for more than fifty years with the empirical investigation of it, but only a very few people have drawn the necessary conclusions. Carl Jung, Letters Vol. II, Pages 482-488

Another common misunderstanding is that I derive my idea of "archetypes" from Philo or Dionysius Areopagita, or St. Augustine. It is based solely upon empirical data, viz. upon the astonishing fact that products of the unconscious in modern individuals can almost literally coincide with symbols occurring in all peoples and all times, beyond the possibility of tradition or migration, for which I have given numerous proofs. Carl Jung, Letters Vol. II, Pages 500-502

When one considers that for over 50 years there has been a definite conception of the unconscious which is supported by empirically demonstrable facts, it is little short of amazing that philosophers still haven’t found the time to do anything but pooh-pooh it. Carl Jung, Letters Vol. II, Pages 559-560

I am afraid it is sheer prejudice against science which hinders theologians from understanding my empirical standpoint. Carl Jung, Letters Vol. II, Pages 570-573

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl Jung, 1925 Seminar, Page 35

And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. So much of the self remains outside, it doesn't enter this three-dimensional empirical world. Carl Jung, Zarathustra Seminar, Page 977.

Psychology is an empirical science and deals with realities. Carl Jung, Aion, Para 98

Since the object of this endeavor [Alchemy] was seen outside as well as inside, as both physical and psychic, the work extended as it were through the whole of nature, and its goal consisted in a symbol which had an empirical and at the same time a transcendental aspect. Carl Jung, CW 14, Para 700.

In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life but entered into the picture with life itself. Carl Jung, CW 11, Para 222.

Whatever man's wholeness, or the self, may mean per se, empirically it is an image of the goal of life spontaneously produced by the unconscious, irrespective of the wishes and fears of the conscious mind. Carl Jung, CW 11, Para 745.

This derivation gives religio the right empirical basis, namely, the religious conduct of life, as distinct from mere credulity and imitation, which are either religion at second hand or substitutes for religion. Carl Jung, Letters Vol. II, Page 517

Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, that is, to decide for the Good. Carl Jung, Letters Vol. II, Page 314.

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible. Carl Jung, Letters Vol. I, Pages 254-255

I am essentially an empiricist and have discovered to my cost that when people do not understand me they think I have seen visions. Carl Jung, Letters Vol. I, Pages 121-122

Like all archetypal symbols, the symbol of the tree has undergone a development of meaning in the course of the centuries. It is far removed from the original meaning of the shamanistic tree, even though certain basic features prove to be unalterable. The psychoid form underlying any archetypal image retains its character at all stages of development, though empirically it is capable of endless variations. The outward form of the tree may change in the course of time, but the richness and vitality of a symbol are expressed more in its change of meaning. Carl Jung, CW13, ¶ 350

Empirical psychology loved, until recently, to explain the "unconscious" as mere absence of consciousness—the term itself indicates as much—just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere shadow could never be endowed with. Carl Jung, CW 11, Para 141

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his personal equation" conditions his philosophy. Carl Jung, CW 9i Para 49

Nor was it ever my intention to characterize personalities, for which reason I did not put my description of the types at the beginning of the book; rather I tried to produce a clear conceptual scheme based on empirically demonstrable factors. Carl Jung, Letters Vol. I, Pages 129-130

Hence my typology aims, not at characterizing personalities, but at classifying the empirical material in relatively simple and clear categories, just as it is presented to a practising psychologist and therapist. Carl Jung, Letters Vol. I, Pages 129-130

Man himself is partly empirical, partly transcendental. Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical or psychic. Carl Jung, CW 14, Para 765

The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. Carl Jung, CW 10, Para 528

Just as a lapis Philosophorum, with its miraculous powers, was never produced, so psychic wholeness will never be attained empirically, as consciousness is too narrow and too one-sided to comprehend the full inventory of the psyche. Carl Jung, CW 14, Para 759

The idea of an unconscious psyche has not yet gained undisputed currency, despite the existence of an overwhelming mass of empirical material which proves beyond all doubt that there can be no psychology of consciousness without a recognition of the unconscious. Carl Jung, CW 18, Para ix

Carl Jung on “Empty” “Emptiness” – Anthology.

If the God alights from matter, we feel the emptiness of matter as one part of endless empty space. Carl Jung, Liber Novus, Page 288.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections; Pages 317-318.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon-disk rests alone.” Carl Jung, The Secret of the Golden Flower, Page 121.

Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. Carl Jung, The Secret of the Golden Flower, Page 121.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to. Carl Jung, Letters Vol. II, Pages 257-264.

The Incarnation results from Christ "emptying himself of divinity" and taking the form of a slave. Thus he is in bondage to man as the demiurge is in bondage to the world. Carl Jung, Letters Vol. II, Pages 304-306.

We are still in the body and thus under the rule of heavy matter. Also it is equally true that matter not moved by the spirit is dead and empty. Carl Jung, Letters Vol. II, Pages 459-460

What would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form. Carl Jung, CW 8, Para 107

Carl Jung on “Endurance.” – Anthology

The opus consists of three parts: insight, endurance, and action. Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role. Carl Jung, Letters Vol. 1, Page 375.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

I was grieved for him. Now he has vanished and stepped outside time, as all of us will do after him. Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 485.

Life, so-called, is a short episode between two great mysteries, which yet are one. I cannot mourn the dead. They endure, but we pass over. Carl Jung, Letters Vol. 1, Page 483.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: "Love endureth all things." Carl Jung, Letters Vol. 1, Pages 120-121.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles. Carl Jung, Letters Vol. II, Page 363.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven’s late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

The sensitiveness to noise persists. I always seek silence. I am a bundle of opposites and can only endure myself when I observe myself as an objective phenomenon. Carl Jung, Letters Vol. II, Page 78.

We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

The boon of increased self-awareness is the sufficient answer even to life’s suffering, otherwise it would be meaningless and unendurable. Carl Jung, Letters Vol. II, Pages 310-311.

Everything that is necessary can be lived if only you will stand by yourself and endure

things as they are without grumbling. Carl Jung, Letters Vol. II, Page 456.

Death is more enduring of all things, that which can never be cancelled out. Carl Jung, Liber Novus, Page 323

Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation. Carl Jung, CW 18, Para 1578

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW 13: Alchemical Studies; Page 307.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

Love "bears all things" and "endures all things’* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself and

eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl Jung; Mysterium Coniunctionis

When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me. Carl Jung, Letters Volume 1, Page 204.

Man has to cope with the problem of suffering. The Oriental wants to get rid of suffering by casting it off. Western man tries to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him." [And here he pointed to the Crucified.] Carl Jung, Letters, Volume 1, Page 236.

Carl Jung on "Energy" – Anthology.

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. Carl Jung to Victor White, 5Oct1945

Gravitation is purely transcendental. Its successful emancipation from space and time is achieved, above all, by virtue of the fact that it does not conform to the law of the conservation of energy as an elementary force; secondly, because by virtue of gravitation, corpus ibi agere non potest, ubi non est (a body does not exert effects in a place where the body itself is not); and thirdly, because it does not require time for its deployment, for it is absolutely constant. Carl Jung, Zofingia Lectures, Para 121

(As you know, by libido I mean very much what the ancients meant by the cosmogonic principle of Eros, or in modern language, "psychic energy.") Carl Jung, CW 4, Para 661

This means, psychologically, that the libido, regarded as the force of desire and aspiration, as psychic energy in the widest sense, stands in part at the disposal of the ego, and in part confronts the ego autonomously, sometimes influencing it so powerfully that it is either put in a position of unwilling constraint, or else discovers in the libido itself a new and unexpected source of strength Carl Jung, CW 5, Para 98

The light and fire attributes depict the intensity of the feeling-tone and are therefore expressions for the psychic energy which manifests itself as libido Carl Jung, CW 5, Para 128

If one worships God, sun, or fire, one is worshipping intensity and power, in other words the phenomenon of psychic energy as such, the libido. Every force and every phenomenon is a special form of energy Carl Jung, CW 5, Para 128

Form is both an image and a mode of manifestation. It expresses two things: the energy which takes shape in it, and the medium in which that energy appears. On the one hand one can say that energy creates its own image, and on the other hand that the character of the medium forces it into a definite form Carl Jung, CW 5, Para 128

Since, psychologically speaking, the God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in projection Carl Jung, CW 5, Para 89

It is not man as such who has to be regenerated or born again as a renewed whole, but, according to the statements of mythology, it is the hero or god who rejuvenates himself. These figures are generally expressed or characterized by libido-symbols (light, fire, sun, etc.), so that it looks as if they represented psychic energy. They are, in fact, personifications of the libido Carl Jung, CW 5, Para 388

To anyone who understands libido merely as the psychic energy over which he has conscious control, the religious relationship, as we have defined it, is bound to appear as a ridiculous game of hide-and-seek with oneself. But it is rather a question of the energy which belongs to the archetype, to the unconscious, and which is therefore not his to dispose of. Carl Jung, CW 5, Para 130

In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. Carl Jung, CW 5. Para 176

“The demands of the unconscious act at first like a paralysing poison on a man’s energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake. Apparently it is a hostile demon who robs him of energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind. The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing family problems, and so on and so forth. According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent. She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun’s rays, she robs him of his strength. This demon-woman of mythology is in truth the “sister-wife-mother,” the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality. I have dealt with certain aspects of this change in my essay on “The Stages of Life.” It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man’s strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman. The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept “animus” opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber’s account of his own psychosis, Memoirs of My

Nervous Illness. Carl Jung, CW 5, Para 458

A fantasm is an idee-force. Fantasy as imaginative activity is identical with the flow of psychic energy. Carl Jung, CW 6, Para 722

But the complicated outer conditions under which we live, and the even more complicated conditions of our individual psychic make-up seldom permit a completely undisturbed flow of psychic energy. Carl Jung, CW 6, Paras 6-7

The birth of a saviour is equivalent to a great catastrophe, because a new and powerful life springs up just where there had seemed to be no life and no power and no possibility of further development. It comes streaming out of the unconscious, from that unknown part of the psyche which is treated as nothing by all rationalists. From this discredited and rejected region comes the new afflux of energy, the renewal of life. But what is this discredited and rejected source of vitality? It consists of all those psychic contents that were repressed because of their incompatibility with conscious values—everything hateful, immoral, wrong, unsuitable, useless, etc., which means everything that at one time or another appeared so to the individual concerned. The danger is that when these things reappear in a new and wonderful guise, they may make such an impact on him that he will forget or repudiate all his former values. What he once despised now becomes the supreme principle, and what was once truth now becomes error. This reversal of values amounts to the destruction of the old ones and is similar to the devastation of a country by floods. Carl Jung, CW 6, Para 449

Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Carl Jung, CW 6, Para 399

No social legislation will ever be able to overcome the psychological differences between men, this most necessary factor for generating the vital energy of a human society. It may serve a useful purpose, therefore, to speak of the heterogeneity of men. These differences involve such different requirements for happiness that no legislation, however perfect, could afford them even approximate satisfaction. No outward form of life could be devised, however equitable and just it might appear, that would not involve injustice for one or the other human type. That, in spite of this, every kind of enthusiast—political, social, philosophical, and religious—is busily endeavouring to find those uniform external conditions which would bring with them greater opportunities for the happiness of all seems to me connected with a general attitude to life too exclusively. Although it is certainly a fine thing that every man should stand equal before the law, that every man should have his political vote, and that no man, through hereditary social position and privilege, should have unjust advantage over his brother, it is distinctly less fine when the idea of equality is extended to other walks of life. A man must have a very clouded vision, or view human society from a very misty distance, to cherish the notion that the uniform regulation of life would automatically ensure a uniform distribution of happiness. He must be pretty far gone in delusion if he imagines that equality of income, or

equal opportunities for all, would have approximately the same value for everyone. But, if he were a legislator, what would he do about all those people whose greatest opportunities lie not without, but within? If he were just, he would have to give at least twice as much money to the one as to the other, since to the one it means much, to the other little. Carl Jung, CW 6, Para 845

The God-concept coincides with the particular ideational complex which concentrates in itself the maximum amount of libido, or psychic energy Carl Jung, CW 6, Para 67

Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. Carl Jung, CW 7, Pages 74-75.

It is a condition of panic; a letting go in face of apparently hopeless complications. Mostly it was preceded by desperate efforts to master the difficulty by force of will; then came the collapse, and the once guiding will crumble completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these moments that the first signs of unconscious activity appear. Carl Jung, CW 7, Para 252

It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a preexisting polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy—can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss. One who acts in this wav empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

“The transition from morning to afternoon means a revaluation of the earlier values. There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much antagonism and even hatred lay in what, until now, had passed for love. Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former ego. Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite. The snag about a radical conversion into one’s opposite is that one’s former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious virtues and values were still repressed and unconscious. Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols. It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative. Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy. Energy necessarily depends on a pre-existing polarity, without which there could be no energy. There must always be high and low, hot and cold, etc., so that the equilibrating process-which is energy can take place. Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness. And in so far as it is a question of rejecting

universally accepted and indubitable values, the result is a fatal loss. One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Para 115

In the intensity of the emotional disturbance itself lies the value, the energy which he should have at his disposal in order to remedy the state of reduced adaptation. Carl Jung, CW 8, Page 82

But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts, that is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. Carl Jung, CW 8, Para 47.

Man living in the state of nature is in no sense merely "natural" like an animal, but sees, believes, fears, worships things whose meaning is not at all discoverable from the conditions of his natural environment. Their underlying meaning leads us in fact far away from all that is natural, obvious, and easily intelligible, and quite often contrasts most sharply with the natural instincts. We have only to think of all those gruesome rites and customs against which every natural feeling rises in revolt, or of all those beliefs and ideas which stand in insuperable contradiction to the evidence of the facts. All this drives us to the assumption that the spiritual principle (whatever that may be) asserts itself against the merely natural conditions with incredible strength. One can say that this too is "natural," and that both have their origin in one and the same "nature." I do not in the least doubt this origin but must point out that this "natural" something consists of a conflict between two principles, to which you can give this or that name according to taste, and that this opposition is the expression, and perhaps also the basis, of the tension we call psychic energy. Carl Jung, CW 8, Para 98

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification-in other words, individual culture. A man in the first half of life with its biological orientation can usually, thanks to the youthfulness of his whole organism, afford to expand his life and make something of value out of it. But the man in the second half of life is oriented towards culture, the diminishing powers of his organism allowing him to subordinate his instincts to cultural goals. Not a few are wrecked during the transition from the biological to the cultural sphere. Our collective education makes practically no provision for this transitional period. Concerned solely with the education of the young, we disregard the education of the adult, of whom it is always assumed-on what grounds who can say? -that he needs no more education. There is an almost total lack of guidance for this extraordinarily important transition from the biological to the cultural attitude, for the transformation of energy from the biological form into the cultural form. This transformation process is an individual one and cannot be enforced by general rules and maxims. It is achieved by means of the symbol. Symbol-formation is a fundamental problem that cannot be discussed here. I must refer the reader to Chapter V in my Psychological Types, where I have dealt with this question in detail." Carl Jung, CW 8, Para 113

When Nature is left to herself, energy is transformed along the line of its natural "gradi-

ent." In this way natural phenomena are produced, but not "work." So also man when left to himself lives as a natural phenomenon, and, in the proper meaning of the word, produces no work. It is culture that provides the machine whereby the natural gradient is exploited for the performance of work. That man should ever have invented this machine must be due to something rooted deep in his nature, indeed in the nature of the living organism as such. For living matter is itself a transformer of energy, and in some way as yet unknown life participates in the transformation process. Life proceeds, as it were, by making use of natural physical and chemical conditions as a means to its own existence. Carl Jung, CW 8, Para 80

It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctuality and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. Carl Jung, CW 8, Para 105

In his classic study of mana Lehmann defines it as something “extraordinarily effective. We cannot escape the impression that the primitive view of mana is a forerunner of our concept of psychic energy and, most probably, of energy in general Carl Jung, CW 8, Para 128

[In America] the men and women are giving their vital energy to everything except the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not. Carl Jung, NY Times, 30 Sept 1912

I am convinced that a truly scientific attitude in psychology must lead to the conclusion that the dynamic processes o£ the psyche cannot be reduced to this or that concrete instinct—we should merely find ourselves back at the stage of the phlogiston theory. We shall be obliged to take the instincts as constituent parts of the psyche, and then abstract our principle of explanation from their mutual relationship. I have therefore pointed out that we would do well to posit a hypothetical quantity, an "energy," as a psychological explanatory principle, and to call it "libido" in the classical sense of the word, without harbouring any prejudice with regard to its substantiality. With the help of such a quantity, the psychodynamic processes could be explained in an unobjectionable manner, without that unavoidable distortion which a concrete ground of explanation necessarily entails. Carl Jung, CW 10, Para 7

Traditionally, man is regarded as the marriage breaker. This legend comes from times long past, when men still had leisure to pursue all sorts of pastimes. But today life makes so many demands on men that the noble hidalgo, Don Juan, is to be seen nowhere save in the theatre. More than ever man loves his comfort, for ours is an age of neurasthenia, impotence, and easy chairs. There is no energy left for window-climbing and duels. If anything is to happen in the way of adultery it must not be too difficult. In no respect must it cost too much, hence the adventure can only be of a transitory kind. The man of today is thoroughly scared of jeopardizing marriage as an institution. Carl Jung, CW 10, Para 248

The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension between opposites. Carl Jung, CW 13, Para 154

In order to mitigate this cramp of conscience, Freud invented the idea of sublimation.

Sublimation means nothing less than the alchemist's trick of turning the base into the noble, the bad into the good, the useless into the useful. Anyone who knew how to do this would be certain of immortal fame. Unfortunately, the secret of converting energy without the consumption of a still greater quantity of energy has never yet been discovered by the physicists. Sublimation remains, for the present, a pious wish-fulfilment invented for silencing inopportune questions. Carl Jung, CW 15 Para 53

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects—ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. Carl Jung, CW 15, Para 158

The remarkable effects produced by unconscious contents allow us to infer something about their energy. All unconscious contents, once they are activated i.e., have made themselves felt possess as it were a specific energy which enables them to manifest themselves everywhere (like the incest motif, for instance). But this energy is normally not sufficient to thrust the content into consciousness. For that there must be a certain predisposition on the part of the conscious mind, namely a deficit in the form of loss of energy. The energy so lost raises the psychic potency of certain compensating contents in the unconscious. The abaissement du niveau mental, the energy lost to consciousness, is a phenomenon which shows itself most drastically in the "loss of soul" among primitive peoples, who also have interesting psychotherapeutic methods for recapturing the soul that has gone astray. Similar phenomena can be observed in civilized man. He too is liable to a sudden loss of initiative for no apparent reason. The discovery of the real reason is no easy task and generally leads to a somewhat ticklish discussion of things lying in the background. Carelessness of all kinds, neglected duties, tasks postponed, wilful outbursts of defiance, and so on, all these can dam up his vitality to such an extent that certain quanta of energy, no longer finding a conscious outlet, stream off into the unconscious, where they activate other compensating contents, which in turn begin to exert a compulsive influence on the conscious mind. (Hence the very common combination of extreme neglect of duty and a compulsion neurosis) Carl Jung, CW 16 Para 372

This is one way in which loss of energy may come about. The other way causes loss not through a malfunctioning of the conscious mind but through a "spontaneous" activation of unconscious contents, which react secondarily upon consciousness. There are moments in human life when a new page is turned. New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character). During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness. This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16 Para 373

The fact is that the high ideal of educating the personality is not for children: for what is usually meant by personality a well-rounded psychic whole that is capable of resistance and abounding in energy is an adult ideal. Carl Jung, CW 17 Para 286

Creative life always stands outside convention. That is why, when the mere routine of

life predominates in the form of convention and tradition, there is bound to be a destructive outbreak of creative energy. This outbreak is a catastrophe only when it is a mass phenomenon, but never in the individual who consciously submits to these higher powers and serves them with all his strength. Carl Jung, CW 17, Para 305

The high ideal of educating the personality is not for children for what is usually meant by personality—a well-rounded psychic whole that is capable of resistance and abounding in energy—is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or—what is worse—when he consciously shirks them, that people could wish to foist this ideal on to childhood. Carl Jung, CW 17, Para 286

Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to such an extent that even the nervous system becomes affected and the body begins to react in a normal way again. Carl Jung, CW 18 Para 231

Modern spiritual [healing] therapy uses the same principle: pain or illness is compared with the sufferings of Christ, and this idea gives consolation. The individual is lifted out of his miserable loneliness and represented as undergoing a heroic meaningful fate which is ultimately good for the whole world, like the suffering and death of a god. When an ancient Egyptian was shown that he was undergoing the fate of Ra, the sun-god, he was immediately ranked with the Pharaoh, who was the son and representative of the gods, and so the ordinary man was a god himself, and this brought such a release of energy that we can understand quite well how he was lifted out of his pain. In a particular frame of mind people can endure a great deal. Primitives can walk on glowing coals and inflict the most terrible injuries on themselves under certain circumstances without feeling any pain. And so it is quite likely that an impressive and adequate symbol can mobilize the forces of the unconscious to such an extent that even the nervous system becomes affected and the body begins to react in a normal way again. Carl Jung, CW 18 Para 231

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions. But the really unknown part, which produces symbols, is still virtually unexplored. We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it. Man’s greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised. "It’s only psychological" too often means it is nothing. Carl Jung, CW 18, Para 102

It [The State] does not know that energy only works when accumulated. Its energy is money. Carl Jung, CW 18, Para

We cannot even conceive of a thing that is not a form of energy, and energy is inevitably based upon opposites. Carl Jung, CW 18, Para 1640

Your book is a remarkably clear survey of analytical psychology. Carl Jung to Esther Harding's "Psychic Energy" Letters, Vol. 1, Page 468.

The prana discipline has practically the same effect. It concentrates the psychic energy upon the inner ways in which the prana flows. The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards. Carl Jung, Letters Vol. 1, Page 498.

Time thus proves to be a stream of energy filled with qualities and not, as our philosophy would have it, an abstract concept or precondition of knowledge. Carl Jung, Letters Vol. I, Page 139.

Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise. Carl Jung, Letters Vol. II, Page 45.

Naturally this [car accident] may have an inner connection with what you are writing, for experience shows that accidents of this sort are very often connected with creative energy which turns against us because somehow it is not given due heed. Carl Jung, Letters Vol. II, Page 162.

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Carl Jung, Letters Vol. II, Page 165.

How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done. Carl Jung, Letters Vol. II, Page 322

The works I completed this year [1957] have cost me energy and time enough, and I hope I may now be granted a longish spell of leisure without any new questions forcing me to new answers. Carl Jung, Letters Vol. II, Page 396.

If anybody should find himself after his humble completion still left with a sufficient amount of energy, then he may begin his career as a saint. Carl Jung, Letters Vol. II, Page 475.

Moreover the science of all moving as well as living bodies is based upon the concept of energy. Energy itself is a tension between opposites. Our psychology is no exception to the principle that embraces about the whole of natural science. Carl Jung, Letters Vol. II, Page 501.

For me the archetype means: an image of a probable sequence of events, an habitual current of psychic energy. Carl Jung, Letters Vol. II, Page 505.

It was ridiculous for Freud to say there was only one kind of energy, we don't know what energy is. Carl Jung, Meetings with Jung, Page 63

Typology is a description of specific manifestations of energy. Carl Jung, Meetings with Jung, Page 299

The anima, on the other hand, is the 'energy of the heavy and the turbid'; it clings to the bodily, fleshly heart. 'Desires and impulses to anger' are its effects. 'Whoever is sombre and moody on waking is fettered by the anima.' Carl Jung, Secret of the Golden Flower, Page 114.

The homosexual resistances in men are simply astounding and open up mind-boggling possibilities. Removal of the moral stigma from homosexuality as a method of contraception is a cause to be promoted with the utmost energy. Carl Jung, Freud/Jung Letters, Vol. I, Page 298.

Forgetting is a normal process, in which certain conscious ideas lose their specific energy because one's attention has been deflected. Carl Jung; Man and His symbols; Page 20

Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates. Carl Jung; Man and His symbols; Page 20.

The snake symbolizes the freeing of the energy, the aim at an object, aggressiveness, and drive. The turning red of the mouse shows that the heat of the soul develops out of the material soul, so that passionate wishing is no longer experienced as imposed by the outside, but as an inner compulsion. Before, the shadow entered into the mouse, now the animus is revived; the male instinctual force is awakened, which wants to conquer the world to possess it. And each new conquest feeds the fire and the heat. Carl Jung, Children's Dreams Seminar, Page 349

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares. Carl Jung, 1925 Seminar, Page 74

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today. Carl Jung, 1925 Seminar, Page 74

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the “flow”—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

The process of energy which produces the union of the opposites in this case is the human personality which is the carrier of consciousness. Carl Jung, ETH, Vol. 1, Pages 71-72.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago. Carl Jung, Memories Dreams and Reflections, Page 346

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Page 80

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Page 160

It is a human being’s eternally impossible attempt to direct the soul away from the earth, to adapt collective energy and its specific formation to his soul, and to tum the Eternally

Becoming into the only content of this soul. James Kirsch, Jung-Kirsch Letters, Page 16

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

For instance, there are many big business men who are impotent because their full energy is going into money making or dictating the roles to everybody - else. That is much more interesting to them than the affairs of women. Carl Jung, Conversations Evans, Page 12.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality. Carl Jung, Evans Conversations, Page 22.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

Psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Pages 118-119

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water, nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86 1754

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung, "On Psychic Energy," par. 75.

As I have often heard him remark on other occasions, he spoke that night of what difficult days we live in, for the archetypal images of the collective unconscious are no longer content to flow into the prevailing religion. They have come loose from their moorings, so to speak, and are troubling modern man with the restless state of the energy which has been contained in the Christian religion for the last two thousand years. Some of this energy has gone into science, it is true, but that is too narrow and rational to satisfy anything like all of the floating archetypal images. This is the reason for our many isms today, and it confronts

the modern free individual with the task of coming to terms with them in his own life. "Then Jung said to his audience-and this is what struck so many of them as last words-that we could only follow Christ's example and live our lives as fully as possible, even if it is based on a mistake. No one has ever found the whole truth; but if we will only live with the same integrity and devotion as Christ, he hoped we would all, like Christ, win through to a resurrected body. Barbara Hannah, Jung by Gerhard Wehr, Page 294.

It [Transcendent Function] is a natural process, a manifestation of the energy that springs from the tension of opposites, and it consists in a sequence of fantasy-occurrences which appear spontaneously in dreams and visions. Carl Jung, "Jung" by Gerhard Wehr, Page 206

Analysis is Work, hard, tedious and at times discouraging but I am sure the results justify all the work and energy one puts into it. It is of course just as lonely for me as it is for Jim but the extraordinary reestablishment of Janey's health has justified the long stay in Switzerland. Katy Cabot, Jung My Mother and I, Page 50

In the mythological productions of the unconscious psyche, underworld divinities are particularly likely to appear in triadic form. According to Jung, they represent the flow of psychic energy, indicating a connection with time and fate. Carl Jung, Number and Time, Page 104

All emotional, and therefore energy laden, psychic processes evince a striking tendency to become rhythmical. Carl Jung, Number and Time, Page 157

talks of energy although he has nothing measurable to manipulate, besides which the concept of energy is a strictly defined mathematical quantity which cannot be applied as such to anything psychic. If psychology nevertheless insists on employing its own concept of energy for the purpose of expressing the dynamism of the psyche, it is not of course being used as a mathematical formula, but only as its analogy. But note: the analogy is itself an older intuitive idea from which the concept of physical energy originally developed. The latter rests on an earlier application of an l:vepyeta a not mathematically defined, which can be traced back to the primitive or archaic idea of the "extraordinarily potent." This is the concept of mana. The use of the term libido in the newer medical psychology has surprising affinities with the primitive mana. This archetypal idea is therefore far from being only primitive but differs from the physicist's conception of energy by the fact that it is essentially qualitative and not quantitative. In psychology the exact measurement of quantities is replaced by an approximate determination of intensities, for which purpose we enlist the function of feeling (valu1ation). Carl Jung, Number and Time, Page 56-157

As long as Peter identified his spiritual being with Jung, as though he were God, his own creative energy was unable to flow. Diana Baynes, Jung's Apprentice, Page 268

We are born out of the maternal fluid of the womb and out of the living waters of the unconscious. Speaking of his theory regarding the primary source of life energy, Dr. Szent Gyorgi, one of the world's foremost biochemists, says: "The body's water ceases to be just a neutral medium and becomes part of the living material, part of the living machine, part of the basic life process. Maud Oakes, The Stone Speaks, Page 39

Jung thought of this energy as "a psychic analogue of physical energy." Maud Oakes, The Stone Speaks, Page 42

When I look back on my childhood, I realize that most of my training and education were suited for a sensory or outer world existence only. My inner world was almost completely neglected. Maud Oakes, The Stone Speaks, Page 42

While I was engrossed in thinking of the opposites a voice seemed to say to me: “Look at me in the center of Jung’s Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

While I was engrossed in thinking of the opposites a voice seemed to say to me: “Look at me in the center of Jung’s Stone. I stand between the opposites. As the center of this mandala I am between the four radiating lines of energy. I am between the Moon and the Sun and Jupiter and Venus; Mars is beneath my feet and Saturn is above my head. Maud Oakes, The Stone Speaks, Pages 43-44

Thus, for example, motion takes place only if a body is inert. Potential can turn to kinetic energy only in the presence of gravitational attraction, and a chemical discharge only in the presence of affinity. Carl Jung, Zofingia Lectures, Para 209

Carl Jung on “Enlightenment.” – Anthology

One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It’s sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, etc. Verlag, Munich, 1990.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335

Primitives are really human animals living on the lap of the earth and from its sap. We

are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening. Carl Jung, Letters Vol. 1, Page 42.

Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.

Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

You should not mix up your own enlightenment with the self-revelation of the self. Carl Jung, Letters Vol. II, Pages 194-196

Buddha's insight and the Incarnation in Christ break the chain through the intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance. Carl Jung, Letters Vol. II, Pages 310-311.

It was the Enlightenment which destroyed this bulwark by reducing the unitary view to nothing but mythology. In its modern usage mythology simply means "it is nothing," since myths are unrealistic. Carl Jung, Letters Vol. II, Page 468

One has to be extremely careful in using the word "mythology" as it brings you into head-on collision with the all-pervading infantile arguments of the Enlightenment. Carl Jung, Letters Vol. II, Page 468

Carl Jung and "Eros" – Anthology

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Pages 464-466.

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden

weight. Carl Jung, Memories Dreams and Reflections, Page 153.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.
Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worthwhile people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, it is a task he can' not avoid. Carl Jung, CW 10, Page 125.

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

The attitude he [the introvert] assumes toward the object is a certain rejection, there-

fore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the Eros and phobos. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Para 167

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams, Page 313.

Carl Jung on "Eternity" – Anthology.

From ancient times any relationship to the stars has always symbolized eternity. The soul comes "from the stars" and returns to the stellar regions. "Ursanna's" relation to the moon is indicated by the "moon-bowl" Carl Jung, CW 9i, Para 343.

The eye is also a well-known symbol for God. Hence Böhme calls his "Philosophique Globe" the "Eye of Eternity," the "Essence of all Essences," the "Eye of God" Carl Jung, CW 9i, Para 594.

The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing Carl Jung, CW 10, Para 1004

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man." Carl Jung, CW 11, Para 400

In a Basuto legend reported by Frobenius, the hero is left stranded by his pursuers on the bank of a river. He changes himself into a stone, and his pursuers throw him across to the other side. This is the motif of the transitus: the "other side" is the same as eternity Carl Jung, CW 13 Para 133

The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness. Carl Jung, CW 18, Page 695.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red Book, Page 253.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

You can face eternity properly only when you have "forgotten the world." Carl Jung, Let-

ters Vol. 1, Pages 373.

The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand. Carl Jung, Letters Vol. 1, Page 343.

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Page 568.

The provisionalness of life is indescribable. Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix of infinity. Carl Jung, Letters Vol. II, Page 126.

It is only the ingrained belief in the sovereign power of causality that creates intellectual difficulties and makes it appear unthinkable that causeless events exist or could ever occur. But if they do, then we must regard them as creative acts, as the continuous creation of a pattern that exists from all eternity, repeats itself sporadically, and is not derivable from any known antecedents. We must of course guard against thinking of every event whose cause is unknown as "causeless." This, as I have already stressed, is admissible only when a cause is not even thinkable. . .. This is necessarily the case when space and time lose their meaning or have become relative, for under those circumstances a causality which presupposes space and time for its continuance can no longer be said to exist and becomes altogether unthinkable. For these reasons it seems to me necessary to introduce, alongside space, time, and causality, a category which not only enables us to understand synchronistic phenomena as a special class of natural events, but also takes the contingent partly as a universal factor existing from all eternity, and partly as the sum of countless individual acts of creation occurring in time. Barbara Hannah, Jung: His Life and His Work, Page 220

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

… I caught sight of two figures, an old man with a white beard and a beautiful young girl. … The old man explained that he was Elijah, and that gave me a shock. But the girl staggered me even more for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all eternity. Carl Jung, MDR, Page 181

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; MDR; Page 321.

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Carl Jung, Memories Dreams and Reflections, Page 311

We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Carl Jung, Memories Dreams and Reflections, Page 322

“Either she did not love me and was indifferent concerning my fate, or she loved me – as she certainly did – and then it was nothing short of heroism. Such things stand forever, and I shall be grateful to her for all eternity. Carl Jung speaking of Toni Wolff [Jung: His Life and Work by Barbara Hannah; Page 120.]

The orderedness which is illustrated in synchronistic happenings differs from that of the properties of natural numbers or the discontinuities of physics in that the latter have existed from eternity and occur regularly, whereas synchronistic events are acts of creation in time. Carl Jung, Number and Time, Page 12

When I lived with the Indians, time seemed not to exist. It had no importance. I was part of nature, one with nature and so experienced still another type of time: eternal time eternity that has no beginning nor end. Maud Oakes, The Stone Speaks, Page 104

One called Window on Eternity, though painted long before his [Jung] meeting with Wilhelm, is included in the "examples of · European mandalas" accompanying The Secret of the Golden Flower, of which the· dream magnolia was obviously an example. Laurens van der Post, Jung and the Story of our Time, Page 205

Henri Bergson once remarked that humanity has from all eternity been surrounded by electricity, but that it took milleniums until man discovered it. Gerhard Adler, Dynamics of the Self, Page 97

I have always thought,’ I said, ’that the Hindu tries to get rid of the Ego in order to escape from the wheel of Samsara; eternity for him would be like a continuous state of insomnia, and he therefore wants to blend himself into the concept of the Whole. Miguel Serrano, Jung-Hesse A Friendship, Page 50

"In death, I shall join all of my other selves." "In death, we shall have eternity and ubiquity." "something must remain after death," "but it is so difficult to figure out!" Marie-Louise Von Franz, Homage to MLVF, Page 165

Jung said to them [Barbara and Marie]: "Look carefully around, take in the grasses, the trees below, the stones at our feet, the flowers, the ringing bells of the cows. Since we sat down on this bench, the world has ever so slightly changed; it can never go back. When I am gone, come back in your minds to this bench . . . we will sit here, together, for eternity." David Eldred, Homage to MLVF, Pages 227

Jung said God and man were two sides of the same coin. To the side pointing inward and creating the entire person Jung gave the word Self, the side facing into eternity was God. Tom Laughlin, Homage to MLVF, Page 319

Eternity is in love with the productions of time. William Blake, William Blake’s “Proverbs of Hell.” – A Jungian Commentary, Page 51

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). William Blake, The Black Books, Vol. II, Page 185, fn 186

"Dear scarab, my father, I honor you, blessed be your work-in eternity. Amen." Carl Jung, The Black Books, Vol. III, Page 108

Without knowing it you [Satan] enlighten me. You are personal life-but the apparent standstill is the forbearing life of eternity, the life of divinity. Carl Jung, The Black Books, Vol. IV, Page 244

The human has fallen from you. You have come closer to the stars. The kingdom of what is to come will open. Let silence enter, the silence of eternity, since all paths, even the most winding, lead to the valley of silence. Philemon, The Black Books, Vol. VI, Page 213

Carl Jung on “Europe” – Anthology.

European philosophy must take into account the existence of feminine psychology. Carl Jung, Letters Vol. 1, Pages 69.

The hero is the protagonist of God’s transformation in man; he corresponds to what I call the “mana personality.” The mana personality has such an immense fascination for the conscious mind that the ego all too easily succumbs to the temptation to identify with the hero, thus bringing on a psychic inflation with all its consequences. For this reason, the repugnance felt by certain ecclesiastical circles for the “inner Christ” is understandable enough, at least as a preventive measure against the danger of psychic inflation which threatens the Christian European Carl Jung, CW 5, Para 612

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. When fate, for four whole years, played out a war* of monumental frightfulness on the stage of Europe—a war that nobody wanted—nobody dreamt of asking exactly who or what had caused the war and its continuation. Nobody realized that European man was possessed by something that robbed him of all free will. And this state of unconscious possession will continue undeterred until we Europeans become scared of our "god-almightiness." The catastrophe of the first World War and the extraordinary manifestations of profound spiritual malaise that came afterwards were needed to arouse a doubt as to whether all was well with the white man’s mind. The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. Carl Jung, CW 11, Pars 23ff

There are doctrines which suit the Indians themselves very well but which one cannot even mention to a European because they provoke the most violent misunderstandings. Carl Jung, Letters Vol. 1, Page 160.

Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the advantage of our inner development. Carl Jung, Letters Vol. 1, Page 538.

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

European philosophy must take into account the existence of feminine psychology. Carl Jung, Letters Vol. 1, Pages 69.

…nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident. Carl Jung, Letters Vol. 1, Page 39

Our present state of civilization becomes more and more unable to understand what a religion means. Europe has already lost half of its population to a mental state worse than ancient paganism. Carl Jung, Letters Vol. II, Page 597.

I cannot complain, though, about academic honours bestowed upon me in Europe, America and even in remote India, but I am more than doubtful about the effect my books had upon those who were responsible for the bestowal of such honours. Carl Jung, Letters Vol. II, Page 497.

A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall. Carl Jung, Letters Vol. II, Page 85.

You are Christians and run after heroes and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. Carl Jung, Liber Novus, Page 254.

Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung, CW 18, Para 1253.

The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Page 12.

The mental education necessary for Zen is lacking in the West. Who among us would place such implicit trust in a superior Master and his incomprehensible ways? This respect for the greater human personality is found only in the East. Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience, to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such a goal? And finally, who would dare to take upon himself the authority for such an unorthodox transformation

experience—except a man who was little to be trusted, one who, maybe for pathological reasons, has too much to say for himself? Just such a person would have no cause to complain of any lack of following among us. But let a "Master" set us a hard task, which requires more than mere parrot-talk, and the European begins to have doubts, for the steep path of self-development is to him as mournful and gloomy as the path to hell. Carl Jung, CW 11, Para 902

The West is always seeking uplift, but the East seeks a sinking or deepening. Outer reality, with its bodiliness and weight, appears to make a much stronger and sharper impression on the European than it does on the Indian. The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 936

The European invasion of the East was an act of violence on a grand scale, and it has left us with the duty —noblesse oblige—of understanding the mind of the East. This is perhaps more necessary than we realize at present. Carl Jung, CW 13, Para 84

The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other. With this capacity to forget he has, for the time being, conquered the world. Not so the Indian. He not only knows his own nature, but he also knows how much he himself is nature. The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature within him. For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without. For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 867

I do not know, for instance, just what kind of mental (or perhaps climatic?) background or preparation is necessary before one can form any completely clear idea of what is meant by the Buddhist “kamma.” Judging by all we know of the nature of Zen, here too we are up against a central conception of unsurpassed singularity. This strange conception is called “satori,” which may be translated as “enlightenment.” “Satori is the raison d’être of Zen without which Zen is not Zen,” says Suzuki. It should not be too difficult for the Western mind to grasp what a mystic understands by “enlightenment,” or what is known as such in religious parlance. Satori, however, designates a special kind and way of enlightenment which it is practically impossible for the European to appreciate Carl Jung, CW 11, Para 877

The European seeks to raise himself above this world, while the Indian likes to turn back into the maternal depths of Nature. Carl Jung, CW 11, Para 396.

The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which our ancestors made themselves guilty in the not so distant past. Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the coloured races during the process of colonization. In this respect the white man carries a very heavy burden indeed. It shows us a picture of the common human shadow that could hardly be painted in blacker colours. The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions. Carl Jung, CW 10, Para 571

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals

who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realize what they are doing. Carl Jung, CW 11, Para 6

Carl Jung on "Evil." Anthology

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, The Red Book, Page 244.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, The Red Book, Page 243.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.

"The Bhagavad Gita says whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." Jung's marginal note, The Red Book, Footnote 281, Page 317.

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Philemon, Liber Novus, Page 351.

Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Carl Jung, Liber Novus, Page 253. Footnote 211.

Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus

with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.

Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, Liber Novus, Page 244.

No one saves us from the evil of becoming, unless we choose to go through Hell. Carl Jung, Liber Novus, Page 318.

It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

... it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good.... Carl Jung, Letters II, 519

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. Carl Jung, Conversations with C.G. Jung, Page 47.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.

The invasion of evil signifies that something previously good has turned into something

harmful the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

The final factors at work in us are nothing other than those talents which "a certain nobleman" entrusted to his "servants," that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds "smell," because the dictionary didn't say so. Carl Jung; "Good and Evil in Analytical Psychology" (1959); CW 10: Civilization in Transition; Page 882.

The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.

Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400.

The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.

The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semi human, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." Carl Jung; The Practice of Psychotherapy; Page 364.

The sad truth is that man's real life consists of a complex of inexorable opposites day and night birth and death happiness and misery good and evil. Carl Jung; Man and His Symbols; Page 75.

Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior "soul" has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.

Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships. Carl Jung; Aion; Page 53.

With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow; Page 338; par. 19.

If it has been believe d hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

We need more understanding of human nature, because the only real danger that exists is man himself. We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A. Carl Jung, Letters Vol. 1, Pages 534-537.

I don’t know T. S. Eliot. If you think that his book is worthwhile, then I don’t mind even poetry. I am only prejudiced against all forms of modern art. It is mostly morbid and evil on top [of that]. Carl Jung, Letters Vol. 1, Pages 468-469.

If Neumann recommends the "inner voice" as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody’s heart there dwells a judge who knows all his evil thoughts. Carl Jung, Letters Vol. 1, Pages 518-522.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

The well-known sentence in the Lord’s Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

The God suffers when man does not accept his darkness. Consequently men must have a suffering God, so long as they suffer from evil. Carl Jung, Liber Novus, Page 287.

The God suffers because you continue to suffer from loving evil. You do not suffer from evil because you recognize it, but because it affords you secret pleasure, and because you believe it promises the pleasure of an unknown opportunity. Carl Jung, Liber Novus, Page 287.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Shadow pertains to light as evil to good, and vice versa. Carl Jung, CW 16, Page 64.

For, if the unconscious is held to be nothing more than a receptacle for all the evil shadow-things in human nature, including deposits of primeval slime, we really do not see why we should linger longer than necessary on the edge of this swamp into which we once fell. Carl Jung, CW 16, Page 67.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Para 423.

In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil. Carl Jung, CW 11, Page 59.

All those things which have been neglected and rejected, even immoral things, even evil is needed for virtue cannot exist without evil, as light cannot exist without darkness. Carl Jung, Cornwall Lecture, Page 26.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the 'hostile brothers,' then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

I must emphasize, however, that the grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil. Carl Jung, CW 9i, Par 396.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition if it is not counteracted either by real religious insight or by the protective wall of human community. Carl Jung, Jung/ Bill Wilson Letters.

The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. The best way of dealing with the unconscious is the creative way. Carl Jung, Letters Vol. 1, Pages 108-109.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.

Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.

It is indeed no small matter to know one's own guilt and one's own evil, and there is certainly nothing to be gained by losing sight of one's shadow. When we are conscious of our guilt we are in a more favorable position - we can at least hope to change and improve ourselves. Carl Jung, CW X, Para 440.

Unconsciousness is the primal sin, evil itself, for the Logos. Therefore its first creative act of liberation is matricide. Carl Jung, CW 9i, Para 283.

Divine favour and daemonic evil or danger are archetypal. Carl Jung, Letters Vol. II, Pages 52-53.

It is a historical fact that the real devil only came into existence together with Christ. Carl Jung, Letters Vol. II, Pages 133-138

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as

he was human. Carl Jung, Letters Vol. II, Pages 133-138

But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication. C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. Carl Jung, Letters Vol. II, Pages 163-174

Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. Carl Jung, Letters Vol. II, Pages 163-174

Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. Carl Jung, Letters Vol. II, Pages 163-174

With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhana chain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death. Carl Jung, Letters Vol. II, Pages 310-311.

In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary and hope with you that the avenging angel will pass by their door. Carl Jung, Letters Vol. II, Page 336.

Noise is certainly only one of the evils of our time, though perhaps the most obtrusive. The others are the gramophone, the radio, and now the blight of television. Carl Jung, Letters Vol. II, Pages 387-392.

In spite of the fact that good and evil are relative and therefore not generally valid, the contrast exists, and they are a pair of opposites basic to the structure of our mind. Carl Jung, Letters Vol. II, Pages 461-462

The opposition good - evil is universal in our experience, but one must always ask to whom? Carl Jung, Letters Vol. II, Pages 461-462

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

I thank you for the unasked-for kindness of your letter. There is so much evil and bitterness in this world that one cannot be too grateful for the one good thing which happens from time to time. Carl Jung, Letters Vol. II, Page 516

Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Carl Jung, Letters Vol. II, Pages 525-526

Carl Jung on “Extravert” – Anthology.

I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion! Carl Jung, Letters Vol. II, Page 320

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Moreover there are not a few introverts who are so painfully aware of the shortcomings of their attitude that they have learned to imitate the extraverts and behave accordingly, and vice versa there are extraverts who like to give themselves the air of the introvert because they think they are then more interesting. Carl Jung, Letters Vol. II, Pages 564-565

The typical extravert is too much of a busybody to bother and fuss with the pipe which demands infinitely more nursing than a cigarette that can be lighted or thrown away in a second. Carl Jung, Letters Vol. II, Pages, 564-565

That does not prevent me from having found heavy cigarette-smokers among my introverts and not a few pipe-smokers among the extraverts, but normally with empty pipes. Carl Jung, Letters Vol. II, Pages 564-565

I cannot omit to remark that the diagnosis is not rarely hampered by the fact that it is chiefly extraverts who resent being called extraverts, as if it were a derogatory designation. Carl Jung, Letters Vol. II, Pages 564-565

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help. Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Pages 74-86

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

What the extravert calls human is just "all too human" for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters,

Pages 100-114

I have to remark, by the way, that there is at least one thing the introvert can do better than the extravert, and that is thinking. Carl Jung, Han Guisan Schmid, Pages 131-142

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Dream Analysis, Page 75.

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Analysis, Page 419.

Personally a creative man can be an introvert, but in his work he is an extravert and vice versa. Carl Jung, Letters Vol. I, Pages 301-302

Adler, I suppose, was personally never a real introvert, therefore as soon as he had a certain success he began to develop an extraverted behaviour. Carl Jung, Letters Vol. I, Pages 301-302

The extraverted person cannot value anything from the inside, hence the superficiality of much academic psychology – psychological tests for example, or the physical explanations of mental experiences. Carl Jung, Meetings with Jung, Page 194

The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Carl Jung, CW 7, Para 309

No culture is ever really complete, for it always swings more towards one side or the other. Sometimes the cultural idea is extraverted, and then the chief value lies with the object and man's relation to it; sometimes it is introverted, and then the chief value lies with the subject and his relation to the idea. In the former case, culture takes on a collective character, in the latter an individual one. Carl Jung, CW 6, Para 110

The extraverted tendency of the West and the introverted tendency of the East have

one important purpose in common both make desperate efforts to conquer the mere naturalness of life. It is the assertion of mind over matter, the opus contra naturam, a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream. Carl Jung, CW 11, Para 787

Extraverts' language is thin and poor, but profuse, so that although what they want to say may be very slight, at least when they have finished they have said what they set out to say. Carl Jung, Conversations with Jung, Page 8

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed .... E. Harding, Conversations with Jung, Page 8

You must pay especially careful attention to your body because your intuitive extraversion, stretching over continents, pulls energies into its vortex which are drawn from the body. Carl Jung, Letters Vol. 1, Pages 54-55

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

There is no such thing as a pure - extrovert or a pure introvert. Such a man would be in the lunatic asylum. Carl Jung, Evans Conversations, Page 23.

Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. Carl Jung, Evans Conversations, Page 23.

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Carl Jung on "Eyes" – Anthology.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. Carl Jung, Liber Novus, Page 367.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

S: "You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome to Carl Jung, Liber Novus, Page 246.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. Carl Jung to Philemon, The Red Book, Page 315

One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye. Carl Jung, CW 18, Page 195

"Of course," said Jung, "You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, 'I hope, my friend, that this success will not harm you too much."' C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 84-85.

And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. Carl Jung, CW6, Para 748

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. Carl Jung, CW6, Para 748

This light dwells in the "square inch" or in the "face", that is between the eyes. It is the visualization of the "creative point." Carl Jung, CW 13, Page 25.

One can easily throw dust into one's own eyes with theories. Carl Jung;

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered "scientific" or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649.

Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16, Page 327.

With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, CW 12, Page 14.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. Carl Jung, CW 4, Page 331 f.

It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Volume 2, Page 275

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Consciousness is essentially the psyche's organ of perception; it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Page 98.

Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma. Carl Jung, Letters Vol. 1, Pages 486-489.

Indeed I have often thought: if only I could have opened my own father's eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better. Carl Jung, Letters Vol. 1, Page 463.

As the eye to the sun, so the soul corresponds to God. Carl Jung, CW 12, Page 10.

The unconscious can realize itself only with the help of consciousness and under its constant control. At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships. Carl Jung, Letters Vol. 1, Pages 239-240.

The mind which is in each of us is able to comprehend all other things but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself. Philo the Jew; Allegorical Interpretations I.

Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Page 226.

'The animus is in the heavenly heart.' The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, CW 12, Page 11.

She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.

But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real. Carl Jung, CW 14, Para 753.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

“God must be born in man forever the creator sees himself through the eyes of man’s consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros. It is a task he can’ not avoid. Carl Jung, CW 10, Page 125.

If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Carl Jung, Evans Conversations, Page 36.

To give body to one’s thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody. Carl Jung, Zarathustra Seminar, Pages 193-194.

Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished. Carl Jung, Letters Vol. II, Pages 257-264.

On the one hand the anima is an allurement to an intensification of life, but on the other she opens our eyes to its religious aspect. Carl Jung, Letters Vol. II, Pages 423-424

The soul is father and mother of all the apparently unanswerable difficulties that are building themselves up into the heavens before our eyes. Carl Jung, Letters Vol. II, Pages 497-498

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

So whatever comes from behind comes from the shadow, from the darkness of the unconscious, and because you have no eyes there, and because you wear no neck amulet to ward off evil influences, that thing gets at you, possesses and obsesses you. Carl Jung, Zarathustra Seminar, Page 1265.

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

Switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye or hearken to the words which the muscles of your speech apparatus are trying to form. Carl Jung, Letters Vol. 1, Page 82

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis, Page 91.

One’s 75th birthday is a moment when one looks back with one laughing and one lachrymose eye on the long path one has left behind, hoping also that it will be of some benefit to one’s

fellows. Carl Jung, Letters Vol. I, Pages 561-562

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

The animus dwells in the eyes, the anima in the abdomen. Carl Jung, Secret of the Golden Flower, Page 15

What depths of despair are still needed to open the eyes of the world's responsible leaders, so that at least they can refrain from leading themselves into temptation? Carl Jung, CW 9i, Para 455

The organism confronts light with a new structure, the eye, and the psyche confronts the natural process with a symbolic image, which apprehends it in the same way as the eye catches the light. And just as the eye bears witness to the peculiar and spontaneous creative activity of living matter, the primordial image expresses the intrinsic and unconditioned creative power of the psyche. The primordial image is thus a condensation of the living process. Carl Jung CW6, Para 748

Carl Jung on "Fate" – Anthology.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may

well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

The self is our life's goal, for it is the completest expression of that fateful combination we call individuality. Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus, in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion; Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny.

Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the rght way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below!

Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

In the collective unconscious, you are the same as a man of another race. You have the same archetypes, just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black. Carl Jung, CW 18, Page 46.

Carl Jung on "Faust" "Goethe" - Anthology

Faust II has been my companion all my life, but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz's Chymical Wedding, which Goethe also knew but, interestingly enough, did not mention among the alchemical literature of his Leipzig days. Carl Jung, Letters Vol. II, Pages 246-247.

So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense. Carl Jung, Letters Vol. II, Pages 246-247.

As in Goethe's Faust, here too it is the feminine element (Eve) that knows about the secret which can work against the total destruction of mankind, or man's despair in the face of such a development. Carl Jung, Letters Vol. II, Pages 386-387

Goethe's Faust almost reached the goal of classical alchemy, but unfortunately the ultimate coniunctio did not come off, so that Faust and Mephistopheles could not attain their oneness. Carl Jung, Letters Vol. II, Pages 453-454.

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Pages 74-86

It was from the spirit of alchemy that Goethe wrought the figure of the "superman" Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to "create a god for yourself out of your seven devils." Carl Jung, CW 13, Para 163.

You can find a detailed exposition of the transcendent function in Goethe's Faust. Carl Jung, Letters Vol. I, Pages 267-269

I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Carl Jung, Letters Vol. I, Pages 309-310

Goethe's Faust aptly says: "in the beginning was the deed"." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are "Holy" protected by "Fear of the Gods" as faithfully described by Goethe:

Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove, and sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142

The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.

My mother drew my attention to Faust when I was about 15 years old. Carl Jung, Letters Vol. I, Pages 88-89

Faust is out of this world and therefore it transports you; it is as much the future as the past and therefore the most living present. Carl Jung, Letters Vol. I, Pages 88-89

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

There was quite a crowd there and Barker, the professor of English from Cambridge, said, ‘Now Jung, you must know the famous passage in Faust about the setting sun!’ And Jung did know it and recited it. E.A. Bennet, Meetings with Jung, Page 284

Carl Jung on “Fate” – Anthology.

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one’s own will and conviction on the patient. … Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

The self is our life’s goal, for it is the completest expression of that fateful combination we call individuality. Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is

only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus, in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion; Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.
There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.

Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.

In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.

Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.

The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.

Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person’s fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps

from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little lambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

Fear of our erotic fate is quite understandable, for there is something unpredictable about it. Carl Jung, CW 5, Para 101

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung, CW 11, Page 608.

You can't wrest people away from their fate, just as in medicine you cannot cure a patient if nature means him to die. Carl Jung, CW 18, Para 291

In the collective unconscious, you are the same as a man of another race. You have the same archetypes, just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black. Carl Jung, CW 18, Page 46.

Carl Jung on “Feeling” – Anthology.

Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. Carl Jung, CW 6, Para 792.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

It is fairly easy to imagine being able to think consciously, to have one’s thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

Emotions are often confused with feelings, but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

The feeling for the infinite, however, can be attained only if we are bounded to the ut-

most. Only consciousness of our narrow confinement in the self-forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

The technique of active imagination can prove very important in difficult situations – where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, p 625.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings towards your wife. Carl Jung, Letters Vol. II, Page 27.

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood. Carl Jung, Letters Vol. II, Pages 30-31.

I forgot to tell you that I Ching 16 place 1 refers to "putting in music" the problem of priv. boni, i.e., understanding it as a feeling problem. You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint. Carl Jung, Letters Vol. II, Page 79.

I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of thought and feeling based upon archetypal realities. Carl Jung, Letters Vol. II, Pages 100-101.

The book [Answer to Job] "came to me" during the fever of an illness. It was as if accompanied by the great music of a Bach or a Handel. I don't belong to the auditory type. So, I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert. Carl Jung, Letters Vol. II, Pages 115-116.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The introverted thinker is very much in need of a developed feeling, i, e, of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. Carl Jung, Letters Vol. II, Pages 163-174

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated. Carl Jung, Letters Vol. II, Pages 357-358.

I cannot escape the feeling that for all his high poetic gifts and intuition Rilke was never quite a contemporary. Of course, poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft. Carl Jung, Letters Vol. II, Pages 381-382.

The experience of wholeness is, quite to the contrary, an extremely simple matter of feeling yourself in harmony with the world within and without. Carl Jung, Letters Vol. II, Page 456.

The unpleasant power-complex of the female animus is encountered only when a woman does not allow her feeling to express itself naturally or handles it in an inferior way. But this, as said, can happen in all situations of life and has nothing whatever to do with the right to vote. Carl Jung, Letters Vol. II, Pages 477-478

By "religion," then, I mean a kind of attitude which takes careful and conscientious account of certain numinous feelings, ideas, and events and reflects upon them; and by "belief" or "creed" I mean an organized community which collectively professes a specific belief or a specific ethos and mode of behaviour. Carl Jung, Letters Vol. II, Pages 482-488

With the feeling, however, that it would not have granted me to pierce through to his [Victor White] understanding. It was then that I sinned against my better insight, but at least it served as a pretext for my asking his forgiveness and offering him a touch of human feeling in the hope that this would afford him some small relief. Carl Jung, Letters Vol. II, Page 563

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Han Guisan Schmid, Pages 131-142

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Han Guisan Schmid, Pages 131-142

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The extravert knows, by feeling himself into others, by what human means people can

be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The feeling of immortality, it seems to me, has its origin in a peculiar feeling of extension in space and time, and I am inclined to regard the deification rites in the mysteries as a projection of this same psychic phenomenon. Carl Jung, CW 9i, Para 248-249

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

If nevertheless you are still tormented by guilt feelings, then consider for once what sins you have not committed which you would have liked to commit. This might perhaps cure you of your guilt feelings toward your wife. Carl Jung, Letters Vol. II, Page 27.

You can fight with a man half a year before he will admit his feelings, and the same with a woman and her mind. It is so contradictory. Carl Jung, Dream Analysis, Page 87

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

Particularly here in Switzerland we have the feeling that we can only live vertically. Carl Jung, Letters Vol. I, Page 303

The dream is in my opinion a look behind the scenes into the age-old processes of the human mind, which might explain your special feeling of happiness. Carl Jung, Letters Vol I, Pages 221-222

In cases of inferior feeling, a trauma very often has pathological consequences in the realm of sensation, e.g., physical pain unaccompanied by feeling. Carl Jung, Letters Vol. I, Pages 53-54

The intellect is only one among several fundamental psychic functions and therefore does not suffice to give a complete picture of the world. For this another function —feeling—is needed too. Feeling often arrives at convictions that are different from those of the intellect, and we cannot always prove that the convictions of feeling are necessarily inferior. Carl Jung, CW 8, Para 600

Microphysics is feeling its way into the unknown side of matter just as complex psychology is pushing forward into the unknown side of the psyche. Carl Jung, CW 12, Para 2

I£ you take a typical intellectual who is terribly afraid of falling in love, you will think his fear very foolish. But he is most probably right, because he will very likely make foolish nonsense when he falls in love. He will be caught most certainly, because his feeling only reacts to an archaic or to a dangerous type of woman. This is why many intellectuals are inclined to marry beneath them. They are caught by the landlady perhaps, or by the cook, because they are unaware of their archaic feeling through which they get caught. But they are right to be afraid, because their undoing will be in their feeling. Nobody can attack them in their intellect. There they are strong and can stand alone, but in their feelings they can be influenced, they can be caught, they can be cheated, and they know it. Therefore, never force a man into his feeling when he is an intellectual. He controls it with an iron hand because it is very dangerous. Carl Jung, CW 18, Para 20

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest possible incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behaviour of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent where wisdom reigns there is no conflict between thinking and feeling. Carl Jung, CW 14, Para 334

In order to hide this undeniable but exceedingly unpleasant fact from ourselves and at the same time pay lip-service to freedom, we have got accustomed to saying apotropaically, "have such and such a desire or habit or feeling of resentment," instead of the more veracious "Such and such a desire or habit or feeling of resentment has me” The latter formulation would certainly rob us even of the illusion of freedom. But I ask myself whether this would not be better in the end than fuddling ourselves with words. Carl Jung, CW 11, Para 143

Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm. What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good—i.e., what seems good to us—were to be expected from him. Carl Jung, CW 11, Para 291

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will

separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

As I am an introverted intellectual my anima contains feeling [that is] quite blind. Carl Jung, 1925 Seminar, Page 100

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Each function type has a special way of viewing feeling and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

Since one’s feelings seem to be a highly unsuitable organ for judging this kind of art [Modern], one is forced to appeal to the intellect or to intuition in order to gain any access to it. Carl Jung, Letters Vol. II, Pages 585-586.

Grown-ups, on the other hand, especially those approaching middle life, get around to feeling that there is still a psychic reality about which our culture knows much too little and cares less. Carl Jung, Letters Vol. II, Pages 598-599

Always I have a feeling of compassion for the clergyman. He has a devil of a problem. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world. Carl Jung, Letters Vol. 1, Pages 466-467.

Wisdom is never violent: where wisdom reigns there is no conflict between thinking and

feeling. Carl Jung, CW 14, Para 334.

The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space. Carl Jung, Letters Vol. 1, Page 240.

He [Hitler] really is the incarnation of the German's psychopathic inferiority, which also accounts for the German's feeling of national inferiority. Carl Jung, Letters Vol. 1, Pages 367-368.

That you have picked on me, of all people, as a speaker arouses very mixed feelings, because the problem of love seems to me a monster of a mountain which, for all my experience, has always soared to still greater heights -which, I thought I had almost reached the top. Carl Jung, Letters Vol. 1, Pages 38-39.

To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the mischief seems complete since it turns out that I was discovered already in the 18th century. Carl Jung, Letters Vol. 1, Page 248.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242

I had the feeling that everything was being sloughed away. Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly. Carl Jung to Victor White, Letters Vol. 1, Page 514.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.

Incidentally-mustn’t it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.

It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feeling need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung, The Red Book, Introduction, Page 196.

A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

I most certainly was characterized by thinking ... and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. ... I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. "Freedom" is not a mere abstraction; it is also an emotion. Carl Jung, CW 18, Pages 310-311.

Our concept of consciousness supposes thought to be in our most dignified head. But the Pueblo Indians derive consciousness from the intensity of feeling. Abstract thought does not exist for them. Carl Jung, CW 18, Para 16.

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

Not for nothing did alchemy style itself an "art," feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, CW 12, Page 482.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values. Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; CW 6, par. 678.

Every sacrifice is to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it. The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung, CW 11, para 397.

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung, CW 9ii, para 50.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung, CW 9i para. 299.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung, CW 7, Page 628.

Carl Jung on “Fish” – Anthology.

Indeed, I have often thought: if only I could have opened my own father’s eyes! But he died before I had caught the fish whose liver contains the wonderworking medicine. Carl Jung, Letters Vol. 1, Pages 193-194.

"If as seems probable, the aeon of the fishes is ruled by the archetypal motif of the ’hostile brothers,’ then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as a mere privatio boni; its real existence will have to be recognized"). Liber Novus, Page 316, Footnote 275

He [Jung] notes that around 7 BC there was a conjunction of Saturn and Jupiter, representing a union of extreme opposites, which would place the birth of Christ under Pisces. Pisces (Latin for "fishes") is known as the sign of the fish and is often represented by two fish swimming in opposite directions. Liber Novus, Page 316, Footnote 273.

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In our era the fish is the content; with the Water-pourer, he becomes the container. It’s a very strange symbol. I don’t dare interpret it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

This was the spread of knowledge laterally as well as vertically (that is spiritually), and he [Jung] said he had mentioned this in Aion, and that Pisces – he pronounced it with a hard ‘c’, Piskes – was like this: the sign was a perpendicular and a horizontal fish, they went in opposite directions. E.A. Bennet, Meetings with Jung, Page 302

When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.

As I see it, the psyche is a world in which the ego is contained. Maybe there are fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical assertions from the standpoint of psychology. Carl Jung, CW 13, Para 51.

I am an orphan, alone; nevertheless, I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227.

Fishing is an intuitive attempt to “catch” unconscious contents (fishes). Carl Jung, Aion, Para 137.

As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone. In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other. You become what happens in the middle. Carl Jung, Letters Vol. II, Page 291.

…the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

Oh Izdubar, most powerful one, what you call poison is science. In our country, we are nurtured on it from youth, and that may be one reason why we haven’t properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned." Carl Jung, The Red Book, Page 278.

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

This being so, it is imperative that we should not pare down the meaning of the dream to fit some narrow doctrine. We must remember that there are not a few patients who imitate the technical or theoretical jargon of the doctor, and do this even in their dreams, in

accordance with the old tag, Canis panem somniat, piscator pisces. This is not to say that the fishes of which the fisherman dreams are fishes and nothing more. There is no language that cannot be misused. As may easily be imagined, the misuse often turns the tables on us; it even seems as if the unconscious had a way of strangling the doctor in the coils of his own theory. Therefore, I leave theory aside as much as possible when analysing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such an hypothesis in order to find courage to deal with dreams at all. To say that dreams add something important to our conscious knowledge, and that a dream which fails to do so has not been properly interpreted -that, too, is a theory. But I must make this hypothesis as well in order to explain to myself why I analyse dreams in the first place. All other hypotheses, however, about the function and the structure of dreams are merely rules of thumb and must be subjected to constant modification. In dream-analysis we must never forget, even for a moment, that we move on treacherous ground where nothing is certain but uncertainty. If it were not so paradoxical. one would almost like to call out to the dream interpreter: “Do anything you like, only don’t try to understand!” Carl Jung, CW 16, Para 318

Carl Jung on “Freedom” - Anthology

One creates inner freedom only through the symbol. Carl Jung, The Red Book, Page 311.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. Carl Jung, The Symbolic Life, Pages 310-311.

Without freedom there can be no morality. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; Memories, Dreams and Reflections; Page 220

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function. It must "know" of a goal different from the goal of the function. Carl Jung, CW 8, Pages 178-181, Paras 371-381.

The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls. Carl Jung, Letters Vol. 1, Pages 17-19.

Who would have thought that the alchemists, popularly supposed to be searching for

gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

I naturally agree with what you say about freedom of thought. The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public. If he thought, he would have found out his deceit long ago. Carl Jung, Letters Vol. II, Pages 179-180.

Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom. Carl Jung, Letters Vol. II, Page 102.

If causality is axiomatic, i.e., absolute, there can be no freedom. But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists. Carl Jung, Letters Vol. II, Page 102.

I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not. Carl Jung, Letters Vol. II, Page 139.

If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious. Carl Jung, Letters Vol. II, Page 139.

The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one. For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality. Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i.e., acausality, does in fact exist. Carl Jung, Letters Vol. II, Pages 157-158.

The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that "freedom" is a necessary correlate to the purely statistical nature of the concept of causality. Carl Jung, Letters Vol. II, Pages 182-183.

Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought. Carl Jung, Letters Vol. II, Pages 182-183.

So your question concerning the "freedom" of the unconscious is easily answered: the freedom appears in the non-predictability of synchronistic phenomena. Carl Jung, Letters Vol. II, Page 445-449

Why should the psyche be the only living thing that is outside laws of determination? We follow archetypal patterns as the weaver-bird does. This assumption is far more probable than the mystical idea of absolute freedom. Carl Jung, Letters Vol. II, Pages 450-451

And this is the problem that is raised in our days: where do we land if we believe in the almightiness of our will and in the absolute freedom of our choice? Carl Jung, Letters Vol. II, Pages 471-473

Our moral freedom reaches as far as our consciousness, and thus our liberation from compulsion and captivity. Carl Jung, Letters Vol. II, Pages 546-547

But the soul suffers great need, since outer freedom is of no use to it. Carl Jung, Liber Novus, Page 311.

There is no morality, no moral decision, without freedom. There is only morality when you can choose, and you cannot choose if you are forced. Carl Jung, Zarathustra Seminar, Page 262

Where the realm of the complexes begins the freedom of the ego comes to an end, for complexes are psychic agencies whose deepest nature is still unfathomed. Carl Jung, CW 8, Para 216.

Carl Jung on “Free Will” – Anthology.

I see that many of my pupils indulge in a superstitious belief in our so-called " free will" and pay little attention to the fact that the archetypes are, as a rule, autonomous entities, and not only material subject to our choice. Carl Jung, Letters Vol. II, Pages 625-626

...the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion. Carl Jung; Letters Volume 1, Page 227

Free will is doing gladly and freely that which one must do. Carl Jung; “C. G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferne Jensen.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organized consciousness. Carl Jung, Jung-Ostrowski, Page 10.

The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. Carl Jung, CW 15, Para 157

Freud and Jung - Anthology.

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet’ as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giv-

ing voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

His [Freud's] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified. Carl Jung, Letters Vol. II, Pages 346-348

When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348

Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His "sense of values" showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348
People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Pages 349-350

It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350

Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud to Oskar Pfister, April 7, 1912.

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Adler looks forward and Freud looks back. Carl Jung, Modern Psychology, Vol. 2, Page 150.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.
You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is.

Cited by Carl Jung in Freud/Jung Letters, Page 19.

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung, Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911

And then I wrote a book about psychology of dementia praecox, as it was called then—now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began. Carl Jung, Conversations Evans, Page 11.

Freud was a successful man; he was on top, and so he was interested only in pleasure and the pleasure principle, and Adler was interested in the power drive. Carl Jung, Conversations [Evans], Page 12.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn't need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

No one is hampered by one's self. And that's what he [Freud] never could admit to me. Carl Jung, Evans Conversations, Page 14.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas. Carl Jung, Evans Conversations, Page 15.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. Carl Jung, Evans Conversations, Page 22.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Freud's letters in my possession are not particularly important. Carl Jung, Letters Vol. II, Pages 40-41.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead. Carl Jung, Letters Vol. II, Pages 40-41.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Pages 148-150.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Pages 184-187.

The healing function is not necessarily a characteristic of individuation; it is a thing in it-self. It also doesn't work exclusively through transference; that is a Freudian prejudice. Carl Jung, Letters Vol. II, Pages 227-229

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Pages 230-232.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

The interviewer asked Dr. Cahen how Jung spoke of Freud in 1938-39. twenty-five years after their break. Dr. Cahen: "I don't remember a single visit with Jung where he did not speak to me of Freud. I think that neither of the two great men ever healed of the grave wound of their rupture. Jung spoke of Freud always with much esteem and admiration." Roland Cahen, J.E.T., Pages 11-13

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

He [Jung] always treated Freud with respect and called him Professor. E.A. Bennet, Meetings with Jung, Pages 69-75

C.G. spoke of Ernest Jones and some of the inaccuracies in his biography of Freud. He said Jones had always been simply a follower of Freud; he had not added any original ideas. E.A. Bennet, Meetings with Jung, Page 296

When Jones was writing his book on Freud he never asked him (C.G.) anything about the

early years when he and Freud were working together. E.A. Bennet, Meetings with Jung, Page 296

As a matter of fact Freud was the far greater mind than Adler. Carl Jung, Letters Vol. I, Pages 301-302

As you know, Freud himself was neurotic his life-long. I myself analyzed him for a certain very disagreeable symptom which in consequence of the treatment was cured. That gave me the idea that Freud as· well as Adler underwent a change in their personal type. Carl Jung, Letters Vol. I, Pages 301-302

Freud is essentially concretistic, like Newton, and I'm chiefly impressed by the relativity of psychological phenomena. Carl Jung, Letters Vol. I, Pages 301-302

I would like to take this opportunity to rectify the error that I come from the Freudian school. Carl Jung, Letters Vol. I, Pages 121-122

I am a pupil of Bleuler's and my experimental researches had already won me a name in science when I took up the cudgels for Freud and opened the discussion in real earnest in 1905. Carl Jung, Letters Vol. I, Pages 121-122

His [Freud] is the honour of having discovered the first archetype, the Oedipus complex. Carl Jung, Letters Vol. 1, Pages 524-527

I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master's fortunate discovery. Carl Jung, Letters Vol. 1, Pages 524-527

For Christmas my wife gave me a really superb photograph of Freud, ca. 12 x 20 cm. Carl Jung, Letters Vol. 1, Pages 4-8

It was Freud's momentous discovery that the neurosis is not a mere agglomeration of symptoms, but a wrong functioning which affects the whole psyche. Carl Jung, CW 16, Para 190

Freud rightly recognized that this bond is of greatest therapeutic importance in that it gives rise to a mixtum compositum [composite mixture] of the doctor's own mental health and the patient's maladjustment. Carl Jung, CW 16, Para 358.

Although I was the first to demand that the analyst should himself be analysed, we are largely indebted to Freud for the invaluable discovery that analysts too have their complexes and consequently one- or two-blind spots which act as so many prejudices. Carl Jung, CW 16, Para 8

When I find sugar in the urine, it is sugar and not just a façade for albumen. What Freud calls the "dream-façade" is the dream's obscurity, and this is really only a projection of our own lack of understanding. Carl Jung, CW 16, Para 319.

Freud's procedure is, in the main, analytical and reductive. To this I add a synthesis which emphasizes the purposiveness of unconscious tendencies with respect to personality

development. Carl Jung, CW 11, Para 875

Freud has made a courageous attempt to elucidate the intricacies of dream psychology with the help of views which he gathered in the field of psychopathology. Carl Jung, CW 11, Para 41

My method, like Freud's, is built up on the practice of confession. Like him, I pay close attention to dreams, but when it comes to the unconscious our views part company. Carl Jung, CW 11, Para 875

It is Freud's great achievement to have put dream-interpretation on the right track. Carl Jung, CW 8, Para 539

Apart from the efforts that have been made for centuries to extract a prophetic meaning from dreams, Freud's discoveries are the first successful attempt in practice to find their real significance. Carl Jung, CW 8, Para 447.

His [Freud's] work merits the term "scientific" because he has evolved a technique which not only he but many other investigators assert achieves its object, namely the understanding of the meaning of the dream. Carl Jung, CW 8, Para 447.

That is why Freud became the real discoverer of the unconscious in psychology, because he examined those dark places and did not simply dismiss them, with a disparaging euphemism, as "parapraxes." Carl Jung, CW 8, Para 210

The unconscious is not just a receptacle for all unclean spirits and other odious legacies from the dead past—such as, for instance, that deposit of centuries of public opinion which constitutes Freud's "superego." Carl Jung, CW 4, Para 760

My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

The Freudian idea that religion is nothing more than a system of prohibitions is very limited and out of touch with what is known about different religions. Carl Jung, Letters Vol. II, Pages 631-632

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there

is no balance. Carl Jung, 1925 Seminar, Page 100

Freud's view that conscious experiences are inherited flies in the face of common knowledge and also contradicts his own hypothesis that conscience is made up of ancestral experiences. Carl Jung, Letters Vol. II, Pages 457-458

For him [Freud] conscience is a human acquisition. I, on the contrary, maintain that even animals have a conscience-dogs, for instance-and empirically there is much to be said for this, since instinctual conflicts are not altogether unknown on the animal level. Carl Jung, Letters Vol. II, Pages 457-458

As you know I have stipulated that my correspondence with Freud ought not to be published before 30 years have elapsed after my death, but lately I have been asked from different sides to permit inasmuch as I am competent-an earlier publication of the whole correspondence. Carl Jung, Letters Vol. II, Pages 458-459

My letters [To Freud] were never written with any thought that they might become broadcast. Carl Jung, Letters Vol. II, Pages 458-459

Carl Jung on "Ghosts" – Anthology

It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

[The Holy Ghost descending at Pentecost brings about for the individual] not an 'imitation of Christ' but its exact opposite: an assimilation of the Christ-image to his own self. It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

While I stood before the bed of the Old Man, I thought and felt: "I am not worthy Lord." I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an

old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Pages 490-493.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover, the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Pages 155-157

Whatever else we can produce as spirit voices are those of mediums, and there the great trouble is to establish whether the communicated contents derive from ghosts or from unconscious fantasies of the medium or of any other member of the circle. Carl Jung, Letters Vol. II, Page 444.

I would not go so far as to deny the possibility that a medium can transmit a ghostly communication, but I don't know in which way one can prove it, as such a proof is outside of our human possibility. Carl Jung, Letters Vol. II, Page 444.

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

Even a ghost, if he wants to make an effect on this earth, always needs a body, a medium; otherwise he cannot ring bells or lift tables or anything that ghosts are supposed to do. Carl Jung, Zarathustra Seminar, Page 168

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

Only the mystics bring creativity into religion. That is probably why they can feel the presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The "duality" of the ruler is based on the primitive belief that the placenta is the brother of the new-born child, which as such often accompanies him throughout life in ghostly fashion, since it dies early and is ceremonially buried. Carl Jung, Letters Vol. I, Pages 259-261

In his [Jung] mother's room were cages, like bird cages, only they were houses, and they were for the ghosts (that is, the flitting ideas in the mind) to lodge in. E.A. Bennet, Meetings with Jung, Page 307

There is not the ghost of a plan for my going to America during the war. Carl Jung, Letters Vol. I, Page 276

Carl Jung on "Gnosis" "Gnostic" – Anthology.

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, CW 11, Page 45.

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

King's Gnostics and Their Remains and Mead's Fragments of a Faith Forgotten are two books dealing with the old Gnostics. Carl Jung, Dream Analysis Seminar, Page 240

The last trace pf the Gnostic. teaching. probably died out with the Cathar and the Albigenses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

He [the hero] shares this paradoxical nature with the snake. According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and

bad daemon (the Agathodaimon), of Christ and the devil. Among the Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its predominantly reflex psyche. It is an excellent symbol for the unconscious, perfectly expressing the latter's sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and its frightening effects Carl Jung, CW 5, Para 580

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, CW 6, Page 242.

Gnostic philosophy established three types, corresponding perhaps to three [out of four] of the basic psychological functions: thinking, feeling, and sensation [intuition missing]: The pneumatikoi could be correlated with thinking, The psychikoi with feeling, The hylikoi with sensation. Carl Jung, CW 6, Para 14

The inferior rating of the psychikoi was in accord with the spirit of Gnosticism, which, unlike Christianity, insisted on the value of knowledge Carl Jung, CW 6, Para 14

Thanks to the acuteness of his mind, Tertullian saw through the poverty of philosophical and Gnostic knowledge, and contemptuously rejected it. He invoked against it the testimony of his own inner world, his own inner realities, which were one with his faith. In shaping and developing these realities he became the creator of those abstract conceptions which still underlie the Catholic system of today Carl Jung, CW 6, Para 18

Type differences should also be borne in mind when we consider the long and perilous struggle which the Church from its earliest beginnings waged against Gnosticism. Owing to the predominantly practical trend of early Christianity the intellectual hardly came into his own, except when he followed his fighting instincts by indulging in polemical apologetics. Carl Jung, CW 6, Para 15

Through castration Origen freed himself from the sensuality that was coupled with Gnosticism; he could then surrender without fear to the treasures of Gnostic thought, whereas Tertullian through his sacrifice of the intellect turned away from Gnosis but also reached a depth of religious feeling that we miss in Origen Carl Jung, CW 6, Para 26

Because of this spirit the Gnostics took their visions as absolutely real, or at least as relating directly to reality, and for Tertullian the reality of his feeling was objectively valid Carl Jung, CW 6, Para 29

The Gnostics projected their subjective inner perception of the change of attitude into a cosmogonic system and believed in the reality of its psychological figures Carl Jung, CW 6, Para 29

Gnosticism shows man's unconscious psychology in full flower, almost perverse in its luxuriance; it contained the very thing that most strongly resisted the regula fidei [rule of faith] Carl Jung, CW 6, Para 409

In complete contrast to Tertullian, Origen did not cut himself off from the influence of

Gnosticism; on the contrary, he even channelled it, in attenuated form, into the bosom of the Church, or such at least was his aim. Indeed, judging by his thought and fundamental views, he was himself almost a Christian Gnostic Carl Jung, CW 6, Para 22

The central religious idea in this legend, of which there are numerous variants, is the holy vessel, which, it must be obvious to everyone, is a thoroughly non-Christian image, whose origin is to be sought in extra-canonical sources. From the material I have cited, it seems to me a genuine relic of Gnosticism, which either survived the extermination of heresies because of a secret tradition, or owed its revival to an unconscious reaction against the domination of official Christianity Carl Jung, CW 6, Para 401

Official Christianity, therefore, absorbed certain Gnostic elements that manifested themselves in the worship of woman and found a place for them in an intensified worship of Mary. I have selected the Litany of Loreto as an example of this process of assimilation from a wealth of equally interesting material. The assimilation of these elements to the Christian symbol nipped in the bud the psychic culture of the man; for his soul, previously reflected in the image of the chosen mistress, lost its individual form of expression through this absorption Carl Jung, CW 6, Para 399

Vessel symbolism probably contains a pagan relic which proved adaptable to Christianity, and this is all the more likely as the worship of Mary was itself a vestige of paganism which secured for the Christian Church the heritage of the Magna Mater, Isis, and other mother goddesses. The image of the vas Sapientiae, vessel of wisdom, likewise recalls its Gnostic prototype, Sophia Carl Jung, CW 6, Para 398

It elucidates the psychological relations between the worship of woman and the legend of the Grail, which was so essentially characteristic of the early Middle Ages. The central religious idea in this legend, of which there are numerous variants, is the holy vessel, a thoroughly non-Christian image, a genuine relic of Gnosticism Carl Jung, CW 6, Para 401

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Para 104.

These images are so intense that it is quite understandable why millions of cultivated persons should be taken in by theosophy and anthroposophy. This happens simply because such modern gnostic systems meet the need for expressing and formulating the wordless occurrences going on within ourselves better than any of the existing forms of Christianity, not excepting Catholicism Carl Jung, CW 7, Para 118

The primordial images [archetypes] are as much feelings as thoughts; indeed, they lead their own independent life rather in the manner of part-souls, as can easily be seen in those philosophical or Gnostic systems which rely on perception of the unconscious as the source of knowledge Carl Jung, CW 7, Para 104

As we have seen, Gnosticism, too, endeavored in all seriousness to subordinate the physiological to the metaphysical Carl Jung, CW 9i, Para 297

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia Wisdom and the Mother of Christ. Thanks

to this motif of the dual birth, children today, instead of having good and evil fairies who magically “adopt” them at birth with blessings or curses, are given sponsorsa “godfather” and a “godmother.” Carl Jung, CW 9i, Para 93

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically “adopt” them at birth with blessings or curses, are given sponsors a “godfather” and a “godmother” Carl Jung, CW 9.i Para 93

This elementary fact was correctly appreciated in the so-called Clementine Homilies, a collection of Gnostic-Christian writings dating from about A.D. 150. The unknown author understands good and evil as the right and left hand of God and views the whole of creation in terms of syzygies, or pairs of opposites Carl Jung, CW 9ii, Para 99

If we bear in mind the significance of the fish, it is easy to understand why a powerful attraction should emanate from this arcane centre, which might aptly be compared with the magnetism of the North Pole. As we shall see in a later chapter, the Gnostics said the same thing about the magnetic effect of their central figure (point, monad, son, etc.) Carl Jung, CW 9ii, Para 239

Alchemy owes its real beginnings to the Gnostic systems, which Hippolytus rightly regarded as philosophic, and which, with the help of Greek philosophy and the mythologies of the Near and Middle East, together with Christian dogmatics and Jewish cabalism, made extremely interesting attempts, from the modern point of view, to synthetize a unitary vision of the world in which the physical and the mystical aspects played equal parts Carl Jung, CW 9ii, Para 267

We meet these images and ideas in Gnosticism, to which we must now give our attention; for Gnosticism was, in the main, a product of cultural assimilation and is therefore of the greatest interest in elucidating and defining the contents constellated by prophecies about the Redeemer, or by his appearance in history, or by the synchronicity of the archetype Carl Jung, CW 9ii, Para 287

The name Prunicus means both

carrying a burden' and

lewd.’ The latter connotation is more probable, because this Gnostic sect believed that, through the sexual act, they could recharge Barbelo with the pneuma that was lost in the world Carl Jung, CW 9ii, Para 307

My investigation seeks, with the help of Christian, Gnostic, and alchemical symbols of the Self, to throw light on the change of psychic situation within the “Christian aeon” Carl Jung, CW 9ii, Para ix.

From various hints dropped by Hippolytus, it is clear beyond a doubt that many of the Gnostics were nothing other than psychologists. Carl Jung, CW 9ii, Para 347

Thus he [Hippolytus] reports them [Gnostics] as saying that "the soul is very hard to find and to comprehend," x and that knowledge of the whole man is just as difficult. "For knowledge of man is the beginning of wholeness, but knowledge of God is perfect wholeness."

Carl Jung, CW 9ii, Para 347

In men, Eros, the function of relationship, is usually less developed than Logos. The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9ii, Para 29

Irenaeus (Adversus haereses, II,5,1) records the Gnostic teaching that when Christ, as the demiurgic Logos, created his mother's being, he "cast her out of the Pleroma—that is, he cut her off from knowledge." Carl Jung, CW 9ii, Page 41, fn 23

The fact that not only the Gnostic Logos but Christ himself was drawn into the orbit of sexual symbolism is corroborated by the fragment from the Interrogationes maiores Mariae, quoted by Epiphanius. Carl Jung, CW 9ii, Para 314

The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9ii, Para 397

Gnosticism affords some very instructive examples of this. Neologisms tend not only to hypostatize themselves to an amazing degree, but actually to replace the reality they were originally intended to express Carl Jung, CW 11, Para 442

Our cancer case shows clearly how impotent man's reason and intellect are against the most palpable nonsense. I always advise my patients to take such obvious but invincible nonsense as the manifestation of a power and a meaning they have not yet understood Carl Jung, CW 11, Para 26

This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity. The archetype of the redeemer-god and Original Man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind Carl Jung, CW 11, Para 202

It was, apparently, a Spanish bishop, Hosius of Cordoba, who proposed to the emperor the crucial word homoousia. It did not occur then for the first time, for it can be found in Tertullian, as the "unitas substantiae." The concept of homoousia can also be found in Gnostic usage, as for instance in Irenaeus' references to the Valentinians (140circa 200), where the Aeons are said to be of one substance with their creator, Bythos. The Nicene Creed concentrates on the father-son relationship, while the Holy Ghost receives scant mention Carl Jung, CW 11, Para 216

This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in

whom the whole trinitarian process culminates, then he is essentially a product of reflection, a hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother. But that would merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world Carl Jung, CW 11, Para 236

The Gnostic interpretation of the Holy Ghost as the Mother contains a core of truth in that Mary was the instrument of God's birth and so became involved in the trinitarian drama as a human being. The Mother of God can, therefore, be regarded as a symbol of mankind's essential participation in the Trinity. The psychological justification for this assumption lies in the fact that thinking, which originally had its source in the self-revelations of the unconscious, was felt to be the manifestation of a power external to consciousness. The primitive does not think; the thoughts come to him. We ourselves still feel certain particularly enlightening ideas as "influences," "in-spirations," etc. Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved. It then seems as if the inspiration came from the mother or from the beloved, the "femme inspiratrice" Carl Jung, CW 11, Para 240

In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit ruach is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: "In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). These psychological relationships do something to explain why the Holy Ghost was interpreted as the mother, but they add nothing to our understanding of the Holy Ghost as such, because it is impossible to see how the mother could come third when her natural place would be second Carl Jung, CW 11, Para 240

The devil is the aping shadow of God, thein Gnosticism and also in Greek alchemy. He is "Lord of this world," in whose shadow man was born, fatally tainted with the original sin brought about by the devil. Christ, according to the Gnostic view, cast off the shadow he was born with and remained without sin Carl Jung, CW 11, Para 263

He was clearly a non-Christian Gnostic, and in particular so one gathers from the famous passage about the krateran adherent of the Poimandres sect, and therefore a follower of Hermes. Although alchemical literature abounds in parables, I would hesitate to class these dream-visions among them. Anyone acquainted with the language of the alchemists will recognize that their parables are mere allegories of ideas that were common knowledge. In the allegorical figures and actions, one can usually see at once what substances and what procedures are being referred to under a deliberately theatrical disguise. There is nothing of this kind in the Zosimos visions Carl Jung, CW 11, Para 344

And where would God's wholeness be if he could not be the "wholly other"? Accordingly it is with some psychological justification, so it seems to me, that when the Gnostic Nous fell into the power of Physis he assumed the dark chthonic form of the serpent, and the Manichaean "Original Man" in the same situation actually took on the qualities of the Evil One. In Tibetan Buddhism all gods without exception have a peaceful and a wrathful aspect, for they reign over all the realms of being. The dichotomy of God into divinity and humanity and his

return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. All this belongs to the stock of pre-Christian ideas, being none other than the doctrine of the "Man of Light," the Anthropos or Original Man, which the sayings of Christ the gospels assume to be common knowledge Carl Jung, CW 11, Para 380

If mankind is the guilty party, logic surely demands that mankind should be punished. But if God takes the punishment on himself, he exculpates mankind, and we must then conjecture that it is not mankind that is guilty, but God (which would logically explain why he took the guilt on himself). For reasons that can readily be understood, a satisfactory answer is not to be expected from orthodox Christianity. But such an answer may be found in the Old Testament, in Gnosticism, and in late Catholic speculation. From the Old Testament we know that though Yahweh was a guardian of the law he was not just, and that he suffered from fits of rage which he had every occasion to regret Carl Jung, CW 11, Para 408

Christianity had at one time to fight for its life against Gnosticism, which corresponded to another psychological condition. Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. But if the historical roots of our symbols extend beyond the Middle Ages they are certainly to be found in Gnosticism. It would not seem to me illogical if a psychological condition, previously suppressed, should reassert itself when the main ideas of the suppressive condition begin to lose their influence. In spite of the suppression of the Gnostic heresy, it continued to flourish throughout the Middle Ages under the disguise of alchemy. Carl Jung, CW 11, Para 160

It is a well-known fact that alchemy consisted of two parts which complement one another on the one hand chemical research proper and on the other the "theoria" or "philosophia." As is clear from the writings of Pseudo-Democritus in the first century the two aspects already belonged together at the beginning of our era. The same holds true of the Leiden papyri and the writings of Zosimos in the third century. The religious or philosophical views of ancient alchemy were clearly Gnostic. Carl Jung, CW 11, Para 160

We find the miraculous water mentioned in the first treatises of Greek alchemy, which belong to the first century. Moreover the descent of the spirit into Physis is a Gnostic legend that greatly influenced Mani. And it was possibly through Manichean influences that it became one of the main ideas of Latin alchemy. Carl Jung, CW 11, Para 161

It [the cross] is, in fact, one of the prime symbols of order, as I have shown elsewhere. In the domain of psychological processes it functions as an organizing center, and in states of psychic disorder caused by an invasion of unconscious contents it appears as a mandala divided into four. No doubt this was a frequent phenomenon in early Christian times, and not only in Gnostic circles. Gnostic introspection could hardly fail, therefore, to perceive the numinosity of this archetype and be duly impressed by it. For the Gnostics the cross had exactly the same function that the atman or Self has always had for the East. This realization is one of the central experiences of Gnosticism. Carl Jung, CW 11, Para 433

As the center symbolizes the idea of totality and finality, it is quite appropriate that the text should suddenly start speaking of the dichotomy of the universe, polarized into right and left, brightness and darkness, heaven and the "nether root," the omnium genetrix. This is a clear reminder that everything is contained in the center and that, as a result, the Lord (i.e., the

cross) unites and composes all things and is therefore “nirdvandva,” free from the opposites, in conformity with Eastern ideas and also with the psychology of this archetypal symbol. The Gnostic Christ-figure and the cross are counterparts of the typical mandalas spontaneously produced by the unconscious. They are natural symbols and they differ fundamentally from the dogmatic figure of Christ, in whom all trace of darkness is expressly lacking. Carl Jung, CW 11, Para 435

In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Böhme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Böhme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Böhme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before. Carl Jung, CW 11 Para 470

Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. Carl Jung, CW 11, Para 460.

It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. Carl Jung, CW 11, Para 461.

Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. Carl Jung, CW 11, Page 97.

Inasmuch as the devil was an angel created by God and “fell like lightning from heaven,” he too is a divine “procession” that became Lord of this world. It is significant that the Gnostics thought of him sometimes as the imperfect demiurge and sometimes as the Saturnine archon, Ialdabaoth. Pictorial representations of this archon correspond in every detail with those of a diabolical demon. He symbolized the power of darkness from which Christ came to rescue humanity. The archons issued from the womb of the unfathomable abyss, i.e., from the same source that produced the Gnostic Christ Carl Jung, CW 11, Para 255

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung, CW 11, para 399.

Even at this early date (and not only in John) Christ is completely overlaid, or rather smothered, by metaphysical conceptions: he is the ruler over all daemonic forces, the cosmic saviour, the mediating God-man. The whole pre-Christian and Gnostic theology of the Near

East (some of whose roots go still further back) wraps itself about him and turns him before our eyes into a dogmatic figure who has no more need of historicity. At a very early stage, therefore, the real Christ vanished behind the emotions and projections that swarmed about him from far and near; immediately and almost without trace he was absorbed into the surrounding religious systems and moulded into their archetypal exponent. Carl Jung, CW 11, Para 228

It is easy to see why such qualities made Mercurius an eminently suitable symbol for the mysterious transforming substance of alchemy; for this [symbol] is round and square, i.e., a totality consisting of four parts (four elements). Consequently the Gnostic quadripartite original man (fig. 064) as well as Christ Pantokrator is an imago lapidis Carl Jung, CW 12 Para 173

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita. Carl Jung, CW 12 Para 447

I hope the reader will not be outraged if my exposition sounds like a Gnostic myth. We are moving here in those psychological regions where, as a matter of fact, the Gnosis is rooted. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in an even higher degree. Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery. Such processes deal with the primordial images, and these are best and most succinctly reproduced by figurative speech. Carl Jung, CW 12 Para 28

The original Gnostic myth has undergone a strange transformation: Nous and Physis are indistinguishably one in the prima materia and have become a natura abscondita Carl Jung, CW 12, Para 447

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were it so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home for Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his own soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. Carl Jung, CW 12, Para 126

Via Daniel and Enoch, the quaternity of God's sons penetrated very early into Christian ideology. There are the three synoptic gospels and the one gospel of St. John, to which were assigned as emblems the symbols of the cherubim. The four gospels are as it were the pillars of Christ's throne, and in the Middle Ages the tetramorph became the riding animal of the Church. But it was Gnostic speculation in particular that appropriated the quaternity. This theme is so far-reaching that it cannot be dealt with more closely here. I would only draw attention to the synonymity of Christ, Logos, and Hermes, and the derivation of Jesus from the so-called "second tetrad" among the Valentinians. "Thus our Lord in his fourfoldness preserves the form of the tetraktys and is composed of": Carl Jung, CW 13 Para 366

As I have pointed out, the union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses

itself in symbols. Historically, this process has always been represented in symbols, and today the development of personality is still depicted in symbolic form. I discovered this fact in the following way. The spontaneous fantasy products I discussed earlier become more profound and gradually concentrate into abstract structures that apparently represent “principles” in the sense of Gnostic archai. When the fantasies take the form chiefly of thoughts, intuitive formulations of dimly felt laws or principles emerge, which at first tend to be dramatized or personified. (We shall come back to these again later). If the fantasies are drawn, symbols appear that are chiefly of the mandala type. Carl Jung, CW 13, Para 31

From ancient times the lion was associated with Saturn. Khunrath calls him “the lion of the Catholic tribe,” paraphrasing the “lion of the tribe of Judah”—an allegory of Christ. He calls Saturn “the lion green and red.” In Gnosticism Saturn is the highest archon, the lion headed Ialdabaoth, meaning “child of chaos.” But in alchemy the child of chaos is Mercurius. Carl Jung, CW 13, Para 275

I have drawn attention earlier to the passage in Hippolytus where the Gnostic interpretation of Psalm 24:7-10 is discussed. The rhetorical question of the psalm, “Who is this king of glory?” is answered in Hippolytus thus: “A worm and no man, the reproach of men and the outcast of the people. He is the king of glory, mighty in battle.” This passage, says Hippolytus, refers to Adam and his “ascension and rebirth, that he may be born spiritual, not fleshly.” The worm therefore signifies the second Adam, Christ. Epiphanius also mentions the worm as an allegory of Christ, though without substantiating it further Carl Jung, CW 14 Para 484

The eye, like the sun, is a symbol as well as an allegory of consciousness. In alchemy the scintillulae are put together to form the gold (Sol), in the Gnostic systems the atoms of light are reintegrated. Carl Jung, CW 14, Para 47

Hence we get the parallel of the dragon’s head with Christ, corresponding to the Gnostic view that the son of the highest divinity took on the form of the serpent in paradise in order to teach our first parents the faculty of discrimination, so that they should see that the work of the demiurge was imperfect. Carl Jung, CW 14, Para 141

The personal unconscious is the shadow and the inferior function, in Gnostic terms the sinfulness and impurity that must be washed away by baptism. The collective unconscious expresses itself in the mythological teachings, characteristic of most mystery religions, which reveal the secret knowledge concerning the origin of all things and the way to salvation. Carl Jung, CW 14, Para 257

The opus is a "transitus," a in the Gnostic sense, a "transcension" and transformation whose subject and object is the elusive Mercurius. Carl Jung, CW 14, Para 287

Irenaeus, reporting the views of the Gnostics, says: "The spiritual, they say, [is] sent forth to this end, that, being united here below with the psychic, it may take form, and be instructed simultaneously by intercourse with it. Carl Jung, CW 14, Para 327

The union of the spiritual, masculine principle with the feminine, psychic principle is far from being just a fantasy of the Gnostics: it has found an echo in the Assumption of the Virgin, in the union of Tifereth and Malchuth, and in Goethe’s "the Eternal Feminine leads us upward and on." Carl Jung, CW 14, Para 327

Anyone familiar with the spirit of alchemy and the views of the Gnostics in Hippolytus will be struck again and again by their inner affinity. Carl Jung, CW 14, Para 328

The inner spiritual man of the Gnostics is the Anthropos, the man created in the image of the Nous, the (true man). He corresponds to the chin-yen (true man) of Chinese alchemy. Carl Jung, CW 14, Para 490

And just as the Queen "flows with all delicious unguent" so, in the Acts of Thomas, a sweet smell pours from the heavenly goddess. She is not only the mother but the "Kore, daughter of the light." She is the Gnostic Sophia, who corresponds to the alchemical mother. Carl Jung, CW 14, Para 490

In this connection it should not be forgotten that in antiquity certain influences, evidently deriving from the Gnostic doctrine of the hermaphroditic Primordial Man, penetrated into Christianity and there gave rise to the view that Adam had been created an androgyne. Carl Jung, CW 14, Para 526

In Gnosticism the original man Adamas, who is nothing but a paraphrase of Adam, was equated with the ithyphallic Hermes and with Korybas, the pederastic seducer of Dionysus, as well as with the ithyphallic Cabiri. Carl Jung, CW 14, Para 589

Zosimos is the connecting link between alchemy and Gnosticism, where we find similar ideas. Carl Jung, CW 14, Para 627

I have pointed out that outwardly Mercurius corresponds to quicksilver but inwardly he is a "deus terrenus" and an Anima Mundi—in other words, that part of God which, when he "imagined" the world, was as it were left behind in his Creation or, like the Sophia of the Gnostics, got lost in Physis. Mercurius has the character which Dorn ascribes to the soul. Carl Jung, CW 14, Para 699

The "sweet odour" of the Holy Ghost occurs not only in Gnosticism but also in ecclesiastical language, and of course in alchemy—though here there are more frequent references to the characteristic stench of the underworld, the odor sepulchrorum. Carl Jung, CW 14, Para 701

Accordingly the arcane substance would appear to be the "inner" man or Primordial Man, known as Adam Kadmon in the Cabala. In the poem of Valentinus, this inner man is swamped by the goddess of love—an unmistakable psychologem for a definite and typical psychic state, which is also symbolized very aptly by the Gnostic love-affair between Nous and Physis. Carl Jung, CW 14, Para 548

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, CW 14, par. 28, note 194.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

It is apparent from this explanation that the desperately evasive and universal Mercurius that Proteus twinkling in a myriad shapes and colours is none other than the “unus mundus,” the original, non-differentiated unity of the world or of Being; the[agnosia] of the Gnostics, the primordial unconsciousness Carl Jung, CW 14, Para 660

Even if the peregrination up to this point was not an allegory of the opus alchymicum, from now on it certainly is. The opus is a “transitus,” in the Gnostic sense, a “transcension” and transformation whose subject and object is the elusive Mercurius. I will not discuss the nature of the transitus here in any great detail, as this would be the proper concern of an account of the opus itself. One aspect of the transitus, however, is the ascent and descent through the planetary spheres, and to this we must devote a few words Carl Jung, CW 14, Para 288

As the “Tabula smaragdina” shows, the purpose of the ascent and descent is to unite the powers of Above and Below. A feature worthy of special notice is that in the opus there is an ascent followed by a descent, whereas the probable Gnostic-Christian prototype depicts first the descent and then the ascent Carl Jung, CW 14, Para 288

I have drawn attention earlier to the passage in Hippolytus where the Gnostic interpretation of Psalm 24 : 7-10 is discussed. The rhetorical question of the psalm, “Who is this king of glory?” is answered in Hippolytus thus: “A worm and no man, the reproach of men and the outcast of the people. He is the king of glory, mighty in battle.” This passage, says Hippolytus, refers to Adam and his “ascension and rebirth, that he may be born spiritual, not fleshly.” The worm therefore signifies the second Adam, Christ. Epiphanius also mentions the worm as an allegory of Christ, though without substantiating it further Carl Jung, CW 14, Para 484

Even if the peregrination up to this point was not an allegory of the opus alchymicum, from now on it certainly is. The opus is a “transitus,” in the Gnostic sense, a “transcension” and transformation whose subject and object is the elusive Mercurius. I will not discuss the nature of the transitus here in any great detail, as this would be the proper concern of an account of the opus itself. One aspect of the transitus, however, is the ascent and descent through the planetary spheres, and to this we must devote a few words Carl Jung, CW 14, Para 288

As the “Tabula smaragdina” shows, the purpose of the ascent and descent is to unite the powers of Above and Below. A feature worthy of special notice is that in the opus there is an ascent followed by a descent, whereas the probable Gnostic-Christian prototype depicts first the descent and then the ascent Carl Jung, CW 14, Para 288

Khunrath rises to Gnostic heights when he exclaims: “And our Catholick Mercury, by virtue of his universal fiery spark of the light of nature, is beyond doubt Proteus, the sea god of the ancient pagan sages, who hath the key to the sea and power over all things: son of Oceanos and Tethys.” Carl Jung, CW 15, Para 50

In Faust’s metamorphosis, Gretchen, Helen, Mary, and the abstract “Eternal Feminine” correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. And just as Faust is embroiled in murderous happenings and reappears in changed form, so Picasso changes shape and reappears in the underworld form of the tragic Harlequin a motif that runs through numerous paintings. It may be remarked in passing that Harlequin is an

ancient chthonic god Carl Jung, CW 15, Para 211

Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221

Thus the Gnostics thought that Christ had cut off his shadow, and I have never heard that he embodies evil as Yahweh explicitly does. Carl Jung, CW 18, Para 1633

Jung has been given the title "Gnostic" which he has rejected. Reverend David Cox, CW 18, Para 1641

The designation of my "system" as "Gnostic" is an invention of my theological critics. Carl Jung, CW 18, Para 1642

I loved the Gnostics in spite of everything, because they recognized the necessity of some further raisonnement, entirely absent in the Christian cosmos. Carl Jung, CW 18, Para 1643

The people who call me a Gnostic cannot understand that I am a psychologist, describing modes of psychic behaviour precisely like a biologist studying the instinctual activities of insects. Carl Jung, CW 18, Para 1647

"Many are called, but few are chosen" is an authentic logion and not characteristic of Gnosticism alone. Carl Jung, CW 18, Para 1641

The urgent therapeutic necessity of confronting the individual with his own dark side is a secular continuation of the Christian development of consciousness and leads to phenomena of assimilation similar to those found in Gnosticism, the Kabbala, and Hermetic philosophy. Carl Jung, CW 18, Para 1517

Gnosticism is still an obscure affair and in need of explanation, despite the fact that sundry personages have already approached it from the most diverse angles and tried their hands at explanations with doubtful success. Carl Jung, CW 18, Para 1478

But the philologist or theologian who concerns himself with Gnosticism generally possesses not a shred of psychiatric knowledge, which must always be called upon in explaining extraordinary mental phenomena. Carl Jung, CW 18, Para 1479

The explanation of Gnostic ideas "in terms of themselves," i.e., in terms of their historical foundations, is futile, for in that way they are reduced only to their less developed forestages but not understood in their actual significance. Carl Jung, CW 18, Page 1479

The archetypal motifs of the unconscious are the psychic source of Gnostic ideas, of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis. Carl Jung, CW 18, Page 1480

In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481

But if you are faced with a good judge of men, he will extract your painful secrets from your trouser pocket with the greatest skill without your knowing it and do it much better than was ever done by a psychodiagnostic method. Carl Jung, CW 18, Para 1459

In the light of these reflections, I regret Dr. Quispel's quotations from the Gnostics, that the "Autopator contained in himself all things, in [a state of] unconsciousness (iv ayvtoaria)" and that "The Father was devoid of consciousness (avevvorjros)" as a fundamental discovery for the psychology of Gnosticism. Carl Jung, CW 18, Page 1481

Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy Carl Jung, CW 18, Para 221

Gnosticism long ago projected this state of affairs into the heavens, in the form of a metaphysical drama: ego-consciousness appearing as the vain demiurge, who fancies himself the sole creator of the world and the Self as the highest, unknowable God, whose emanation the demiurge is. The union of conscious and unconscious in the individuation process, the real core of the ethical problem, was projected in the form of a drama of redemption and, in some Gnostic systems, consisted in the demiurge's discovery and recognition of the highest God Carl Jung, CW 18, Para 1419

One has only to think of the Jewish-Gnostic presuppositions in Paul's writings and of the immense influence of the "gnostic" gospel of John. Apart also from these important witnesses, and in spite of being persecuted, branded as heresy, and pronounced dead within the realm of the Church, Gnosticism did not die out at once by any means Carl Jung, CW 18, Para 1480

Gnosticism's philosophical and psychological aspects went on developing in alchemy up to the time of Goethe, and the Jewish syncretism of the age of Philo found its continuation within orthodox Judaism in the Kabbala. Both these trends, if not exactly forestages of the modern psychology of the unconscious, are at all events well-nigh inexhaustible sources of knowledge for the psychologist. This is no accident inasmuch as parallel phenomena to the empirically established contents of the collective unconscious underlie the earliest Gnostic systems. The archetypal motifs of the unconscious are the psychic source of Gnostic ideas,

of delusional ideas (especially of the paranoid schizophrenic forms), of symbol-formation in dreams, and of active imagination in the course of an analytical treatment of neurosis Carl Jung, CW 18, Para 1480

For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma, a term borrowed from Gnosticism. Carl Jung, Letters Vol. 1, Page 60.

It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure. Carl Jung, Letters Vol. 1, Page 553.

Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.

But science cannot possibly establish that, or to what extent, this unknowable substrate is in both cases God. This can be decided only by dogmatics or faith, as for instance in Islamic philosophy (Al-Ghazzali), which explained gravitation as the will of Allah. This is Gnosticism with its characteristic overstepping of epistemological barriers. Carl Jung, Letters Vol. II, Page 54

Unfortunately I have no copy of the letter to the Prot. Theologian. But I will send you an offprint of my answer to Buber who has called me a Gnostic. He does not understand psychic reality. Carl Jung, Letters Vol. II, Page 61.

I would abandon the term "Gnostic" without compunction were it not a swearword in the mouths of theologians. They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers. Carl Jung, Letters Vol. II, Page 147.

Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis. The same is true of the archetype. Carl Jung, Letters Vol. II, Page 152.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

Considering that the light of Christ is accompanied by the "dark night of the soul" that St. John of the Cross spoke about, and by what the Gnostics of Irenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation. Carl Jung, Letters Vol. II, Page 268.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light" played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 268.

Buber has been led astray by a poem in Gnostic style I made 44 years ago for a friend’s birthday celebration (a private print!), a poetic paraphrase of the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 571.

I postulate the psyche as something real. But this hypothesis can hardly be called "gnostic" any more than the atomic theory can. Carl Jung, Letters Vol. II, Page 55.

But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic. Carl Jung, Letters Vol. II, Page 55.

I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude. In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 65.

It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn't the faintest idea of what the Gnostic was moved by. Carl Jung, Letters Vol. II, Page 101.

In strictest contrast to Gnosticism and theology, I confine myself to the psychology of anthropomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge. Carl Jung, Letters Vol. II, Page 64.

But becoming Man, he becomes at the same time a definite being, which is this and not that. Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!). Carl Jung, Letters Vol. II, Page 135.

You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a "Gnostic." Carl Jung, Letters Vol. II, Page 245.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Page 254.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Page 256.

What Buber misunderstands as Gnosticism is psychiatric observation, of which he obviously knows nothing. Carl Jung, Letters Vol. II, Page 570.

Somehow, as the Gnostics surmised, we have "collected" ourselves from out of the cosmos. That is why the idea of "gathering the seeds of light played such an important role in their systems and in Manichaeism. Carl Jung, Letters Vol. II, Page 563.

At all events, he [Jung] told me more than once that the first parallels he found to his own experience were in the Gnostic texts, that is, those reported in the Elenchos of Hippolytus. Barbara Hannah, Jung: His Life and His Work by Barbara Hannah, Page 84,

This paper, as Jung said in his Preface, analyzes the psychological transition from antiquity to Christianity, whereas his own part of the book deals with the Christian era and tries to

illuminate it by Christian, Gnostic, and alchemistic symbols of the Self. Barbara Hannah, Jung: His Life and His Work, Page 215

I, too, have the feeling that this is a time full of marvels, and, if the 'auguries do not deceive us, it may very well be that, thanks to your discoveries, we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic 'concept of (Sophia) an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of psychoanalysis. Carl Jung, Freud/Jung Letters, Vol. 1, Pages 438-441

I have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

The child had a premonition of the instinctual hell into which she will enter. In alchemy, this state of instinctual hell is represented as a snake with three heads, the so-called serpens mercurii. It leads the soul into the afterworld and is identical with the Gnostic Nous. Carl Jung, Children's Dreams Seminar, Page 203

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin

(see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous

personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image. Carl Jung, Memories Dreams and Reflections, Page 316

The old question posed by the Gnostics, “Whence comes evil?” has been given no answer by the Christian world, and Origen’s cautious suggestion of a possible redemption of the devil was termed a heresy. Carl Jung, Memories Dreams and Reflections, Page 332

Between 1918 and 1926 1 had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct. Carl Jung, Memories, Dreams and Reflections, Page 201

But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me. Carl Jung, Memories, Dreams and Reflections, Page 201

As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or Neo-Platonism to the contemporary world. Carl Jung, Memories, Dreams and Reflections, Page 201

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 201

The motif of the Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration. Carl Jung, Memories, Dreams and Reflections, Page 182

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche’s Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious. Carl Jung, Memories Dreams and Reflections, Page 348

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

I read like mad and worked with feverish interest through a mountain of mythological material, then through the Gnostic writers, and ended in total confusion. Carl Jung, Memories, Dreams and Reflections, Page 162

The Gnosticism of which John the Evangelist is a descendent is certainly Jewish, but in its essence Hellenistic, in the style of Philo Judaeus, who also originated the Logos doctrine. Carl Jung, Jung-Kirsch Letters, Page 207

But it was very important for me to see John as a product of Gnosticism (the Jewish school, even, and not the Greek, according to the latest discoveries in the Jordan Valley). James Kirsch, Jung-Kirsch Letters, Page 205

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

They [Gnostics] were concerned with the problem of archetypes and made a peculiar philosophy of it. Carl Jung, Evans Conversations, Page 17.

The old mystical meaning of Christ was the perfect man who was the realization of the gnostic Adam Kadmon, the Primordial Man, lifted up and perfected to the most perfect man. Carl Jung, Dream Analysis Seminar, Page 286

It is quite possible that it is a quotation from some magic book in a sort of Hebrew. The Gnostics fabricated any number of them in faulty Syriac, Aramaic, Hebrew, and Greek, even inventing artificial words. Carl Jung, Dream Analysis Seminar, Page 293

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

The study of Gnostic traditions nevertheless left him [Jung] unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung's Last Years, Page 47.

From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity. Aniela Jaffe, Jung's Last Years, Page 63.

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

He mentioned "a hell" of a trick her Christian name Mary played with him, as he was thinking of Gnostic texts and the name Maria. William Schoenl – C.G. Jung-His Friendships with Mary Mellon & J.B. Priestley, Page 7-8

I asked him [Jung] about the hermetic philosophy. He said it all hung together, in a way, with the Cabbalistic philosophy and the Gnostics, but the Hermetic philosophy was older than the Cabbalistic philosophy. Katy Cabot, Jung My Mother and I, Page 171

The four [forms], as it were, a frame for the one, accentuated as the centre. By unfolding into four it acquires distinct characteristics and can therefore be known. So long as a thing is in the unconscious it has no recognizable qualities and is consequently merged with the universal unknown, with the unconscious All and Nothing, with what the Gnostics called a "non-existent all-being." But as soon as the unconscious content enters the sphere of consciousness it has already split into the "four," that is to say it can become an object of experience only by virtue of the four basic functions of consciousness. It is perceived as something that exists (sensation); it is recognized as this and distinguished from that (thinking); it is evaluated as pleasant or unpleasant, etc. (feeling); and finally, intuition tells us where it came from and where it is going. The splitting into four has the same significance as the division of the horizon into four quarters, or the year into four seasons. That is, through the act of becoming conscious the four basic aspects of a whole judgment are rendered visible. Carl Jung, Number and Time, Page 121

During one of their first meetings, Peter showed Joe one of Jung's paintings of a Gnostic mandala. Joe was fascinated by Gnostic philosophy, which held the belief that those who professed Gnosticism had a special knowledge and understanding of the profound spiritual mysteries. Diana Baynes, Jung's Apprentice, Page 205

As a result he [Jung] produced the "Septem Sermones ad Mortuos," a kind of poem in Gnostic style, which differs from the other fantasies by its concentrated language and content. Aniela Jaffe, From the Life and Work of C.G. Jung, Page 104

On the stone walls of his tower he had carved sentences from the Gnostics and the Egyptian alchemists; he had also outlined mandalas and other magic symbols. Ruth Bailey, Jung-Hesse A Friendship, Page 98.

'It [Gnostic Ring] is Egyptian,' 'Here the serpent is carved, which symbolizes Christ. Above it, the face of a woman; below the number 8, which is a symbol of the Infinite, of the Labyrinth, and of the Road to the Unconscious. I have changed one or two things on the ring so that the

symbol will be Christian. Carl Jung, Jung-Hesse A Friendship, Page 101

The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves to be superior to the "blind multitude," in possession of a mystery which set them apart. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233

This is the dweller, and this is the house of the dweller. “He is the house and the dweller in the house,” as the Gnostics say. These ideas are well known practically as far back as the seventeenth century. Carl Jung, Dream Symbols of the Individuation Process, Page 200

The Gnostics, the Christian Ophites, took Christ to be the serpent in Paradise, the One who was sent by the Father of the spiritual world to teach consciousness to the first unconscious human pair in Paradise. Carl Jung, Dream Symbols of the Individuation Process, Page 290

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, CW 11, Page 45.

I have Gnosis so far as I have immediate experience, and my models are greatly helped by the representations collectives of all religions. Carl Jung, CW 18, Para 1643

It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven’t the faintest inkling. Carl Jung, Letters Vol. II, Page 245.

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

In the history of Gnosis, this figure [Lawgiver and Master of the Past] plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

Cabbala was the mystic philosophy of the Jews, a contemporary of hermetic philosophy. Cabbala is a Greek philosophy and is the ‘Gnosis’ of the Jews, and still going in Galicia, and in Poland in the Jewish sector. Carl Jung, Jung My Mother and I, Page 172-173

The Christian principles of love and faith kept knowledge at a distance. In the Christian sphere the pneumatikoi would accordingly get the lower rating, since they were distinguished merely by the possession of Gnosis, i.e., knowledge Carl Jung, CW 6, Para 14

Gnosis, which in reality is a passion for thinking and knowing, he [Tertullian] attacked with unrelenting fanaticism, together with philosophy and science which differed from it so little Carl Jung, CW 6, Para 17

With the sacrificium intellectus [by Tertullian] philosophy and science, and hence also Gnosis, fell to the ground Carl Jung, CW 6, Para 19

Through castration Origen freed himself from the sensuality that was coupled with Gnosticism; he could then surrender without fear to the treasures of Gnostic thought, whereas Tertullian through his sacrifice of the intellect turned away from Gnosis but also reached a depth of religious feeling that we miss in Origen Carl Jung, CW 6, Para 26

Tertullian's most valuable organ was the intellect and the clarity of knowledge it made possible. Through the sacrificium intellectus the way of purely intellectual development was closed to him; it forced him to recognize the irrational dynamism of his soul as the foundation of his being. The intellectuality of Gnosis, the specifically rational stamp it gave to the dynamic phenomena of the soul, must have been odious to him, for that was just the way he had to forsake in order to acknowledge the principle of feeling Carl Jung, CW 6, Para 20

Moreover owes, its continued existence, and its form on the one hand to so-called "revealed" or immediate experiences of the "Gnosis "for instance, the God-man, the Cross, the Virgin Birth, the Immaculate Conception, the Trinity, and so on, and on the other hand to the ceaseless collaboration of many minds over many centuries Carl Jung, CW 11, Para 81

This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity. The archetype of the redeemer-god and Original Man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind Carl Jung, CW 11, Para 202

The divisive and separative function of the sword, which is of such importance in alchemy, is prefigured in the flaming sword of the angel that separated our first parents from paradise. Separation by a sword is a theme that can also be found in the Gnosis of the Ophites: the earthly cosmos is surrounded by a ring of fire which at the same time encloses paradise. But paradise and the ring of fire are separated by the "flaming sword." An important interpretation of this flaming sword is given in Simon Magus: there is an incorruptible essence potentially present in every human being, the divine pneuma, "which is stationed above and below in the stream of water." Simon says of this pneuma: "I and thou, thou before me. I, who am after thee." It is a force "that generates itself, that causes itself to grow; it is its own mother, sister, bride, daughter; its own son, mother, father; a unity, a root of the whole." It is the very ground of existence, the procreative urge, which is of fiery origin. Fire is related to blood, which "is fashioned warm and ruddy like fire" Carl Jung, CW 11, Para 359

The Churches, of course, continued to exist because they were maintained by the strictly religious needs of the public, but they lost their leadership in the cultural sphere. While the Church of Rome, thanks to her unsurpassed organization, remained a unity, Protestantism split into nearly four hundred denominations. This is a proof on the one hand of its incompetence, and, on the other, of a religious vitality which refuses to be stifled. Gradually, in the course of the nineteenth century, this led to syncretistic outgrowths and to the importation on a mass

scale of exotic religious systems, such as the religion of Abdul Baha, the Sufi sects, the Ramakrishna Mission, Buddhism, and so on. Many of these systems, for instance anthroposophy, were syncretized with Christian elements. The resultant picture corresponds roughly to the Hellenistic syncretism of the third and fourth centuries A.D., which likewise showed traces of Indian thought. (Cf. Apollonius of Tyana, the Orphic-Pythagorean secret doctrines, the Gnosis, etc.) Carl Jung, CW 11, Para 861

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

"As a shadow continually follows the body of one who walks in the sun ... so our Adamic hermaphrodite, though he appears in masculine form, nevertheless always carries about with him Eve, or his feminine part, hidden in his body." Dominicus Gnosius cited by Carl Jung, CW 11, fn 22

Evil and matter together form the Dyad, the duality (fig. 156) . This is feminine in nature, an anima mundi, the feminine Physis who longs for the embrace of the One, the Monad, the good and perfect. The Justinian Gnosis depicts her as Edem, virgin above, serpent below (fig. 157) . Vengefully she strives against the Pneuma because, in the shape of the demiurge, the second form of God, he faithlessly abandoned her. She is "the divine soul imprisoned in the elements," whom it is the task of alchemy to redeem. Carl Jung, CW 12, Para 413

I hope the reader will not be outraged if my exposition sounds like a Gnostic myth. We are moving here in those psychological regions where, as a matter of fact, the Gnosis is rooted. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in an even higher degree. Myth is the primordial language natural to these psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mythical imagery. Such processes deal with the primordial images, and these are best and most succinctly reproduced by figurative speech. Carl Jung, CW 12 Para 28

In so far as the tree symbolizes the opus and the transformation process "tam ethice quam physice" (both morally and physically), it also signifies the life process in general. Its identity with Mercurius, the spiritus vegetativus, confirms this view. Since the opus is a life, death, and rebirth mystery, the tree as well acquires this significance and in addition the quality of wisdom, as we have seen from the view of the Barbeliots reported in Irenaeus: "From man [= Anthropos] and gnosis is born the tree, which they also call gnosis." In the

Gnosis of Justin, the angel Baruch, named the “wood of life,” is the angel of revelation, just as the sun-and-moon tree in the Romance of Alexander foretells the future. Carl Jung, CW 13. Para 459

It is clear from this text that the "hidden" thing, the invisible centre, is Adam Kadmon, the Original Man of Jewish gnosis. It is he who laments in the "prisons" of the darkness, and who is personified by the black Shulamite of the Song of Songs. Carl Jung, CW 14, Para 44

Gnosis is characterized by the hypostatizing of psychological apperceptions, i.e., by the integration of archetypal contents beyond the revealed "truth" of the Gospels. Carl Jung, CW 18, Para 1647

I grant you that I am on the best way to delivering up the Christian concept of the spirit to the chaos of Gnosis again, from which it was so carefully insulated. But in my view the spirit is alive only when it is an adventure eternally renewed. Carl Jung, Letters Vol. 1, Pages 90-93

They [Symbols] are just no Gnosis, no metaphysical assertions. They are partly even futile or dubious attempts at pronouncing the ineffable. Carl Jung, Letters Vol. II, Page 291.

The characteristic difference is that God’s incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Page 92.

Scholem is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Letters Vol. II, Page 92.

Jung’s creative libido was already flowing into his greatest book, the Mysterium Coniunctionis, and he felt he could not divert it in order to write a lecture for the Eranos Tagung that year, whose theme was “Old Sun Cults and the Symbolism of Light in Gnosis and Early Christianity.” Barbara Hannah, Jung: His Life and His Work, Page 198

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

I use the word “Gnosis” intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Carl Jung on “God” – Anthology.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate

of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore, man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity,

it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the Self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus, do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.

You are the suffering heart of your one-star God, who is Abraxas to his world. Carl Jung's Soul, The Red Book, Page 371.

Who exhausts the mystery of love? … There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is Philemon, the host of the Gods. Carl Jung, The Red Book, Page 315.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God’s name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus, I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought. I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider

fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christopher's have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God had torn me apart terribly, he had drunk the juice of my life, he had drunk my highest power into him and became marvelous and strong like the sun, an unblemished God who bore no stigma or flaw. He had taken my wings from me, he had robbed me of the swelling force of my muscles, and the power of my will disappeared with him. He left me powerless and groaning. Carl Jung, Liber Novus, Page 287.

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. Carl Jung, Liber Novus, Page 288.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn

from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn’t only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man

fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely

akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, Manifestations of the Gods, and hence reach beyond you, existing in themselves. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ, Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently, his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore, we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore, we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence, we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus, we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily

weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the

devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore, everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite

of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt: I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore, we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.

Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the

eternal and preeminently spiritual, and to that which is above us this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.

Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.

God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.

The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.

The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

It might be said of her that she [Toni Wolff] was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

... it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good.... Carl Jung, Letters II, 519

God is a mystery, and everything we say about Him is said and believed by human beings... when I speak of God I always mean the image man has made of him... Carl Jung, Letters II, 384

I do know of a power of a very personal nature and an irresistible influence. I call it ‘God’. Carl Jung, Letters II, 274.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…” Carl Jung, Letters II, 253.

God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon "powers" that are beyond our control. Carl Jung; Man and His Symbols; Page 71.

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28

When I say as a psychologist, that God is an archetype, I mean by that the "type" in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 149

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes. Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

Psychologically the God concept includes every idea of the ultimate, of the first or the

last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.

If we say "God"? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.

But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.

However, we may picture the relationship between God and soul, one thing is certain: The soul cannot be "nothing but. " On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea ... Carl Jung, CW 12, Psychology and Alchemy, Page 10.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would’st pray enter into thy chamber ..."

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

God has a longing for man and it seems there is provision for God to be created in man’s con-

sciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 8, Answer to Job, Page 460.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; Memories Dreams and Reflections; Pages 324-325

Any theological treatment of the devil that is not related to God’s trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.

One can easily throw dust into one’s own eyes with theories. Carl Jung;

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for

instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.cal Psychology and Education", 1924.

The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.

Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung; A Psychological Approach to the Dogma of the Trinity, 1942.

We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.

Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

The sun... is the only truly ‘rational’ image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering and was thus a kind of priest; it carried it to the gods and

was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas. He is still indefinite as God and Devil. Carl Jung; Septem Sermones ad Mortuos, 1916.

Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.

Conscience itself [asserts] that it is a voice of God. Carl Jung; "Civilization in Transition", 1958.

Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; Psychology and Alchemy, Page 11.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-jung-said-i-dont-believe-i-know.html]

Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering and was thus a kind of priest; it carried it to the gods and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.

the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung; Symbols of Transformation; para 87.

The language of religion defines God as “love,” there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW8, para. 95-96.

The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the “Fathers” of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin’s womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?” Carl Jung; CW 8, para. 76.

The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously… As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

The psychic fact “God” is a typical autonomism, a collective archetype…It is therefore characteristic not only of all higher forms of religion but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

Upon every gift that cometh from the god-sun the devil layeth his curse. Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.

The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me. Carl Jung; On ’The Tibetan Book of the Dead; CW 11; Page 857.

The unconscious is the only available source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

If one honors God, the sun or the fire, then one honors one’s own vital force, the libido. It is a Seneca says: “god is near you, he is with you, in you.” God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass? I it what is commonly called vocation [which] acts like a law of God from which there is no escape. Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality, CW 17, pars. 299f.

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.

God always speaks mythological. Carl Jung, Letters; vol.2; Page 9.

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

Bcause we cannot discover God’s throne in the sky with a radio telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.

This expression, "God’s world," may sound sentimental to some ears. For me it did not have this character at all. To "God’s world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything

but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

God is a psychic fact of immediate experience; otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved. Carl Jung

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’) and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.

You can take away a man’s gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63

The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual’s faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, A Psychological Approach to the Dogma of the Trinity,

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightning's in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life. Corpus Hermetical I, Pomanders, 21.

The myth of the necessary incarnation of God can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. That is the goal which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.

All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, Psychology and Religion, CW 11, par. 659.

I find that all my thoughts circle around God like the planets around the sun and are as irresistibly attracted by Him. I would feel it to be the ghttps://carljungdepthpsychologysite.blog/2019/04/26/christ-as-a-man-correspo nds-to-the-ego-and-as-god-to-the-self-he-is-at-once-both-ego-and-self-part-and- whole/? #.XL92tuhKhPZrossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681

Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.

The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

God is not blessed in his Godhead; he must be born in man forever. Meister Eckhart

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. 1, Pages 124-125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. 1, Pages 124-125.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason. Carl Jung, Letters Vol. 1, Page 293.

This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

What happens when man introjects God? A superman psychosis, because every block-head thinks that when he withdraws a projection its contents cease to exist. Carl Jung, Letters Vol. 1, Pages 407.

It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are

still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God. Carl Jung, Letters Vol. 1, Pages 486-489.

Well, Christ is in us and we in him! Why shouldn't the workings of God and the presence of the "Son of Man" in us be real and experienceable? Carl Jung, Letters Vol. 1, Pages 486-489.

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Carl Jung, Letters Vol. 1, Pages 486-489.

I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself. Carl Jung, Letters Vol. 1, Pages 391-393.

For the Master the communion means: I give you myself, my flesh, my blood. For the disciple this means: I eat the god, his flesh and blood. Carl Jung, Letters Vol. 1, Pages 59-63.

Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism. The Germanic man is still suffering from this mutilation. Carl Jung, Letters Vol. 1, Pages 39-41.

Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is. Carl Jung, Letters Vol. 1, Pages 39-41.

God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him. Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form). Carl Jung, Letters Vol. 1, Pages 335-337.

In man God sees himself from "outside" and thus becomes conscious of himself. Carl Jung, Letters Vol. 1, Pages 335-337.

The self must become as small as and yet smaller than the ego although it is the ocean of divinity: "God is as small as me," says Angelus Silesius. Carl Jung, Letters Vol. 1, Pages 335-337.

My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype. Carl Jung, Letters Vol. 1, Pages 479-481.

Social welfare has replaced the kingdom of God. Carl Jung, Letters Vol. 1, Pages 534-

537.

As the eye to the sun, so the soul corresponds to God. Carl Jung, Psychology and Alchemy, Page 10.

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul? Carl Jung, Psychology and Alchemy, Page 17.

“God imagined the world. The Trinity is imaged in the creature." In spite of exhaustive inquiries the source remains unidentified. But cf. von Franz, Aurora Consurgens: A Document Attributed to Thomas Aquinas, p. 186, n. 141: "God created all visible things through imagination and manifests himself in everything. Thus the creative fantasy of God is contained in the visible. Carl Jung, Letters Vol. 1, Page 400, Footnote 6.

"For He [God] doth know that ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

The solitary man is either a beast or a god. Carl Jung citing Aristotle, Letters Vol. 1, Pages 490-493.

It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear." Carl Jung, CW 8, Pages 399-403.

It is the goal of our psychological development and in metaphysical terms amounts to God’s incarnation. Carl Jung, Psychology and Religion, Page 294.

You cannot be a good Christian and redeem yourself, nor can you be a Buddha and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any. Carl Jung, Psychology and Religion, Page 483.

I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end. Had he not done so there would never have been a Christianity. Carl Jung, Letters Vol. 1, Pages 518-522.

Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word "spirit" in its best sense. Carl Jung, Spirit and Life, CW 8, page 329, par. 626.

About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself. All such assertions refer to the psychology of the God-image. Their validity is therefore never metaphysical but only psychological. Carl Jung, Letters Vol. 1, Pages 293-294.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is. Carl Jung, Letters Vol. II, Page 301.

We have all become “prisoners of God” miraculously without knowing it. Carl Jung, Letters Vol. 1, Pages 313-315.

It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding , meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don’t know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people’s way to a living and wondrous mystery, "taboo” because they are “Holy” protected by “Fear of the Gods” as faithfully described by Goethe:

Shelter gives deep cave.

Lions around us stray,

Silent and tame they rove, And sacred honors pay To the holy shrine of love. Carl Jung, Letters Vol. 1, Pages 140-142.

A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they

once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

These things are then lost to consciousness and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.

In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.

Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.

Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

“No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

The ego withdraws from its entanglement in the world, and after death remains alive because "interiorization" has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

He [Nietzsche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second

day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Page 197.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

My view comes very close to Koepgen's lapidary formula, which moreover bears the ecclesiastical imprimatur: "The Trinity is a revelation not only of God but at the same time of man." Carl Jung, CW 11, Page 74.

Anthropos: Original or primordial man, an archetypal image of wholeness in alchemy, religion and Gnostic philosophy. There is in the unconscious an already existing wholeness, the "homo totus" of the Western and the Chên-yên (true man) of Chinese alchemy, the round primordial being who represents the greater man within, the Anthropos, who is akin to God. Carl Jung, CW 14, par. 152.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word, that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so" Carl Jung, CW 10, §554.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

As the eye to the sun, so the soul corresponds to God. Since our conscious mind does not comprehend the soul it is ridiculous to speak of the things of the soul in a patronizing or depreciatory manner. Carl Jung, Psychology and Alchemy, Page 11.

The righteous man is the instrument into which God enters in order to attain self-reflection

and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

Then our era will be a near replica of the first centuries a.d., when Caesar was the State and a god, and divine sacrifices were made to Caesar while the temples of the gods crumbled away. Carl Jung, CW 18, Page 581.

The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, CW 11, Page 46.

The Trinity is a revelation not only of God but at the same time of man. Carl Jung citing Koepgen, CW 11, Page 74.

Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, CW 11, Page 163.

Actually the word adhista in Elgonyi means sun as well as God, although they deny that the sun is God. Only the moment when it rises is mungu or adhista. Spittle and breath mean soul-substance. Carl Jung, CW 8, Para 411.

A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

Only through the most extreme and menacing conflict does the Christian experience deliverance into divinity, always provided he doesn't break, but accepts the burden of being marked by God. In this way alone can the imago Dei realize itself in him and God become man. Carl Jung, CW 11, Page 417.

I only wish the theologians would accept the Kabbala and India and China as well so as to proclaim still more clearly how God reveals himself. If in the process Christianity should be relativized up to a point, this would be ad majorem Dei gloriam [for the greater glory of God] and would do no harm to Christian doctrine. Carl Jung, Letters Vol. 1, Pages 391-393.

We fear our serpent," he said, ”as we also fear the numinosum - so we run from it. Will we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along. Carl Jung, J.E.T., Page 178.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man’s worst enemy. It is a clash between man and God, in which man’s Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.

If one can stay in the middle, know one is human, relate to both the god and the animal of the god, one is all right. One must remember, over the animal is the god, with the god is the god’s animal. Carl Jung, J.E.T., Page 112.

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it’s not the whole planet. Marie-Louise Von Franz, “Jung”.

Man’s relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God. The individual who is not anchored in God can offer no resistance on his own resources to the physical and moral blandishments of the world. For this he needs the

evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass. Carl Jung, CW 10, Page 258.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, “Jung” Van der Post, Page 216.

Why do I have to talk about God? Because He is everywhere! I am only the spoon in His kitchen. Carl Jung, J.E.T., Page 109.

People - event theologians- are embarrassed to talk about God. It is more polite to talk about sex. Carl Jung, J.E.T., Page 7.

People speak of belief when they have lost knowledge. Belief and disbelief in God are mere surrogates. Carl Jung, Letters Vol. 2, Page 4.

The naïve primitive doesn’t believe in God, he knows, because the inner experience rightly means as much to him as the outer. He still has no theology and hasn’t yet let himself be befuddled by booby trap concepts. Carl Jung, Letters Vol. 2, Page 4.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

“God must be born in man forever the creator sees himself through the eyes of man’s consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

The act of becoming conscious happens to man in darkness. If he can grasp and handle

consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

If we say "God" we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants ... but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, CW 11, Page 455.

One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Page 401.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well. Carl Jung, Jung-Ostrowski, Page 49.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

If God had foreseen his world, it would be a mere senseless machine and Man's existence a useless freak. My intellect can envisage the latter possibility, but the whole of my being says 'No' to it. Carl Jung, Letters Vol. II, 14Sept1960.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

Christ… “An historical personage is uni-temporal and unique; is God, universal and eternal.” Carl Jung, CW 9i, para. 116.

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Yoga, p. 59.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: The "planets" are the gods, symbols of the powers of the unconscious. Carl Jung, Letters Vol. II, Page 175.

Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers. Carl Jung, Letters Vol. II, Page 23.

Not in my livery, but "naked and bare I must go down to the grave," fully aware of the outrage my nakedness will provoke. But what is that compared with the arrogance I had to summon up in order to be able to insult God? Carl Jung, Letters Vol. II, Pages 32-35.

God is an ailment man has to cure. For this purpose God penetrates into man. Carl Jung, Letters Vol. II, Pages 32-35.

In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission. This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is. Carl Jung, Letters Vol. II, Pages 32-35.

We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure. Carl Jung, Letters Vol. II, Page 120.

…for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious. Carl Jung, Letters Vol. II, Page 120.

The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form. Carl Jung, Letters Vol. II, Page 120.

I don't do anything to God at all, how could I? I criticize merely our conceptions of God. I have no idea what God is in himself. Carl Jung, Letters Vol. II, Pages 129-131.

Actually after this vision Nicholas should have preached: "God is terrible." But he believed his own interpretation instead of the immediate experience. Carl Jung, Letters Vol. II, Pages 375-379.

I confess I am afraid of a long-drawn-out suffering. It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, Letters Vol. 1, Pages 449-450.

God is not a statistical truth; hence it is just as stupid to try to prove the existence of God as to deny him. Carl Jung, Letters Vol. II, Pages 4-5.

What mankind has called "God" from time immemorial you experience every day. You only give him another, so-called "rational" name-for instance, you call him "affect." Carl Jung, Letters Vol. II, Pages 4-5.

Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch. Carl Jung, Letters Vol. II, Pages 4-5.

God: an inner experience, not discussable as such but impressive. Carl Jung, Letters Vol. II, Pages 4-5.

God always speaks mythologically. If he didn't, he would reveal reason and science. Carl Jung, Letters Vol. II, Pages 9-10.

The way in which opposites are reconciled or united in God we just don't know. Nor do we understand how they are united in the self. Carl Jung, Letters Vol. II, Pages 52-53.

I consider it unfortunate that most theologians believe they have named God when they say "God." Carl Jung, Letters Vol. II, Pages 65-68.

Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion. Carl Jung, Letters Vol. II, Pages 65-68.

I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny. Carl Jung, Letters Vol. II, Pages 65-68.

I do not know, for example, how God could ever be experienced apart from human experience. If I do not experience him, how can I say that he exists? Carl Jung, Letters Vol. II, Pages 69-71

When I say "God" the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it. Carl Jung, Letters Vol. II, Pages 69-71

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right. Carl Jung, Letters Vol. II, Pages 86-87.

God is something unknowable. An old German mystic has said: "God is a sigh in our souls." Carl Jung, Letters Vol. II, Pages 86-87.

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth. Carl Jung, Letters Vol. II, Pages 91-93.

As the result of a dream I completely laid off smoking five days ago. …At present I'm still in a foul mood. What would the gods do without smoke offerings? Carl Jung, Letters Vol. II, Pages 109-110

Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i.e., to arrange a second Deluge. Carl Jung, Letters Vol. II, Pages 111-112.

It is really not easy to talk with theologians: they don't listen to the other person (who

is wrong from the start) but only to themselves (and call this the Word of God). Carl Jung, Letters Vol. II, Pages 113-114.

God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station. Carl Jung, Letters Vol. II, Pages 128-129.

The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world. And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose. No wonder so few people attend church. Carl Jung, Letters Vol. II, Pages 128-129.

Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human. Carl Jung, Letters Vol. II, Pages 133-138

The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation. Carl Jung, Letters Vol. II, Pages 133-138

Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God. Carl Jung, Letters Vol. II, Pages 133-138

When a theologian says "God," then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using. Carl Jung, Letters Vol. II, Page 147.

The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God. Carl Jung, Letters Vol. II, Pages 151-154.

But theologians suffer from the fact that when they say "God," then that God is. But when I say "God," I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence. Carl Jung, Letters Vol. II, Pages 151-154.

My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters Vol. II, Pages 151-154.

The attribute "coarse" is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn. Carl Jung, Letters Vol. II, Pages 155-157

In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God's helper in the attempt to restore the vessels which were broken when God thought to create a world. Carl Jung, Letters Vol. II, Pages 155-157

In between I am writing a long letter to Pater White. He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty. I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him. Carl Jung, Letters Vol. II, Pages 162-163.

I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew. Carl Jung, Letters Vol. II, Pages 184-187.

It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that God's goal was man. Not knowing better, they cheated him by obeying his Law literally. Carl Jung, Letters Vol. II, Pages 163-174

But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. Carl Jung, Letters Vol. II, Pages 163-174

This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. Carl Jung, Letters Vol. II, Pages 163-174

He [Man] will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and atheism, the negation of God, are indirect means to attain this goal. Carl Jung, Letters Vol. II, Pages 163-174

If there was ever a truly apocalyptic era, it is ours. God has put the means for a universal holocaust into the hands of men. Carl Jung, Letters Vol. II, Pages 208-210.

In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Carl Jung, Letters Vol. II, Pages 201-208

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Pages 225-226.

The dignitas humani generis has swollen into a truly diabolical grandeur. What answer will the genius of mankind give? Or what will God do about it? Carl Jung, Letters Vol. II, Pages 225-226.

I find that all my thoughts circle round God like the planets round the sun and are as irresistibly attracted by him. I would feel it the most heinous sin were I to offer any resistance to this compelling force. I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me. Carl Jung, Letters Vol. II, Pages 235-238.

As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God's sake and mankind's. Carl Jung, Letters Vol. II, Pages 235-238.

As long as you [Victor White] do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God's ways with the poor anthropoids that were meant to have a brain enabling them to think critically. Carl Jung, Letters, Vol. II, Pages 238-243.

Man must know that he is man's worst enemy just as much as God had to learn from Job about His own antithetical nature. Carl Jung, Letters, Vol. II, Pages 238-243.

There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation. Carl Jung, Letters, Vol. II, Pages 238-243.

It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations. Carl Jung, Letters Vol. II, Pages 254-256.

If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him. Carl Jung, Letters Vol. II, Pages 254-256.

For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience. Carl Jung, Letters Vol. II, Pages 254-256.

On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns"). Carl Jung, Letters Vol. II, Pages 254-256.

"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, contemporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the "evolving" God or of Yahweh or the Summum Bonum or the Trinity. Carl Jung, Letters Vol. II, Pages 254-256.

Mythology as a vital psychic phenomenon is as necessary as it is unavoidable. In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience. Carl Jung, Letters Vol. II, Pages 254-256.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god. Carl Jung, Letters Vol. II, Pages 257-264.

The up surging archetypal material is the stuff of which mental illnesses are made. Carl Jung, Letters Vol. II, Pages 257-264.

All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power. Carl Jung, Letters Vol. II, Pages 257-264.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand. Carl Jung, Letters Vol. II, Pages 257-264.

If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths. Carl Jung, Letters Vol. II, Pages 257-264.

It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic. Carl Jung, Letters Vol. II, Pages 257-264.

If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech. Carl Jung, Letters Vol. II, Pages 257-264.

Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits to God's will. Carl Jung, Letters Vol. II, Page 265.

Without error and sin there is no experience of grace, that is, no union of God and man. Carl Jung, Letters Vol. II, Pages 267-268.

The psychological criterion of the "Will of God" is forever the dynamic superiority. Carl Jung, Letters Vol. II, Pages 300-301

Whole numbers may well be the discovery of God's "primal thoughts," as for instance the significant number four, which has distinctive qualities. Carl Jung, Letters Vol. II, Pages 301-302

After all, man cannot dissect God's primal thoughts. Carl Jung, Letters Vol. II, Pages 301-302

Your dream seems to me a genuine revelation: God and Number as the principle of order belong together. Carl Jung, Letters Vol. II, Pages 301-302

Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances. Carl Jung, Letters Vol. II, Pages 301-302

Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Pages 304-306.

Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful. Carl Jung, Letters Vol. II, Pages 310-311.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Pages 312-316.

We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods. Carl Jung, Letters Vol. II, Pages 312-316.

God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf. Carl Jung, Letters Vol. II, Pages 252-253.

We cannot speak of "God" but only of a God-image which appears to us or which we make. Carl Jung, Letters Vol. II, Pages 341-343.

If, for instance, we were to create a myth, we would say that "God" has two aspects, spiritual and chthonic, or rather: material. Carl Jung, Letters Vol. II, Pages 341-343.

He [God] appears to us as the world-moving spirit (= wind) and as the material of the world. Carl Jung, Letters Vol. II, Pages 341-343.

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself. After this model we build our God-image. Carl Jung, Letters Vol. II, Pages 341-343.

Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine. Carl Jung, Letters Vol. II, Pages 341-343.

As regards the Incarnation, the idea of God's descent into human nature is a true mythologem. Carl Jung, Letters Vol. II, Pages 341-343.

The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man. Carl Jung, Letters Vol. II, Pages 341-343.

The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation. Carl Jung, Letters Vol. II, Pages 341-343.

I am concerned with the world as it is today, namely godless and spiritually disoriented. Carl Jung, Letters Vol. II, Page 346.

Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages. Carl Jung, Letters Vol. II, Pages 367-368

Unlike me, you torment yourself with the ethical problem. I am tormented by it. It is a

problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God. Carl Jung, Letters Vol. II, Pages 379-380

I am dependent on God's verdict, not he on mine. God presents me with facts I have to get along with. If he doesn't reject them, I cannot. I can only modify them the tiniest bit. Carl Jung, Letters Vol. II, Pages 379-380

We are men and not gods. The meaning of human development is to be found in the fulfilment of this life is rich enough in marvels and not in detachment from this world. Carl Jung, Letters Vol. II, Page 381.

Yet in the archetypal unimaginable event that forms the basis of conscious apperception, a is b, stench is perfume, sex is amor Dei, as inevitably as the conclusion that God is the complexio oppositorum. Carl Jung, Letters Vol. II, Pages 392-396

There is not God alone but also His creation, i.e., the will of God in Christian terminology. Homo sapiens has to envisage both. Carl Jung, Letters Vol. II, Pages 392-396

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Pages 423-424

Our Christian theology is obviously not based "on the total religious experience." It does not even consider the ambivalent experience of the Old Testament God. Carl Jung, Letters Vol. II, Pages 422-423.

The underlying scheme, the quaternio, i.e., the psychological equation of primordial dynamis (prima causa) with gods and their mythology, time and space, is a psychological problem of the first order. Carl Jung, Letters Vol. II, Pages 426-427

From such discussions we see what awaits me once I have become posthumous. Then everything that was once fire and wind will be bottled in spirit and reduced to dead nostrums. Thus are the gods interred in gold and marble and ordinary mortals like me in paper. Carl Jung, Letters Vol. II, Pages 468-469

How do you explain f.i. the fact of a little child dreaming that God is partitioned into four? Carl Jung, Letters Vol. II, Pages 450-451

[The Self] might equally be called the God within us. Carl Jung, CW 7, Par. 399

Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. Carl Jung, Letters Vol. II, Pages 463-464

To the psychologist it is a most noteworthy fact that the religious emphasis has shifted from the triune pater panton [Father of Everything] to the Son and Soter [Savior] and historical man, who was originally one third of the Godhead and is now the central and almost unique feature of the Protestant's religion. Carl Jung, Letters Vol. II, Pages 471-473

Owing to His human nature, Christ is the accessible part of the Godhead, and His empirical essence expresses the aforesaid experience. Carl Jung, Letters Vol. II, Pages 471-473

Yahweh gives life and death. Christ gives life, even eternal life and no death. He is a definite improvement on Yahweh. He owes this to the fact that He is suffering man as well as God. Carl Jung, Letters Vol. II, Pages 471-473

Christ appears as a guarantee of God's benevolence. He is our advocate in Heaven, Job's "God against God." Carl Jung, Letters Vol. II, Pages 471-473

God is light and darkness, the auctor rerum is love and wrath. We still pray: "Lead us not into temptation." (The French Catholic version of the Vulgate has: "Let us not fall into temptation."!) Carl Jung, Letters Vol. II, Pages 471-473

The distance between God and man is so great that Yahweh sees himself obliged to set up an embassy among men-the ambassador is his own son-and to deliver a missive to them (the gospel). Carl Jung, Letters Vol. II, Pages 482-488

The Jewish conception of the religious relationship with God as a legal contract (covenant!) gives way in the Christian conception to a love relationship, which is equally an aspect of the marriage with God. Carl Jung, Letters Vol. II, Pages 482-488

As a contrast to this Judaeo-Christian conception we have the totally alien views current in pagan antiquity: the gods are exalted men and embodiments of ever-present powers whose will and whose moods must be complied with. Carl Jung, Letters Vol. II, Pages 482-488

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. Carl Jung, Letters Vol. II, Pages 482-488

Now whether these archetypes, as I have called these pre-existent and pre-forming psychic factors, are regarded as "mere" instincts or as daemons and gods makes no difference at all to their dynamic effect. Carl Jung, Letters Vol. II, Pages 482-488

But it often makes a mighty difference whether they [Archetypes] are undervalued as

"mere" instincts or overvalued as gods. Carl Jung, Letters Vol. II, Pages 482-488

According to my view, one should rather say that the term "God" should only be applied in case of numinous inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

In dealing with space man has produced-since time immemorial -the circle and the square, which are connected with the idea of shelter and protection, place of the hearth, concentration of the family and small animals, and on a higher level the symbol of the quadratura circuli, as the dwelling place of the "inner man," the abode of the gods, etc. Carl Jung, Letters Vol. II, Pages 509-510

Your general conclusion that contemporary Western artists unconsciously depict God's image is questionable, as it is by no means certain that any inconceivability could be called "God," unless one calls everything "God," as everything ends in inconceivability. Carl Jung, Letters Vol. II, Pages 511-512

If God is only good, everything is good. There is not a shadow anywhere. Evil just would not exist, even man would be good and could not produce anything evil. Carl Jung, Letters Vol. II, Pages 518-519

Thus when we try to form an image of the fact one calls "God" we depend largely upon innate, pre-existent ways of perceiving, all the more so as it is a perception from within, unaided by the observation of physical facts which might lend their visible forms to our God-image (though there are plenty cases of the sort). Carl Jung, Letters Vol. II, Pages 520-523

"God" therefore is in the first place a mental image equipped with instinctual "numinos-ity," i.e., an emotional value bestowing the characteristic autonomy of the affect on the image. Carl Jung, Letters Vol. II, Pages 520-523

The mind is neither the world in itself nor does it reproduce its accurate image. The fact that we have an image of the world does not mean that there is only an image and no world. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

The God-image is the expression of an underlying experience of something which I cannot attain to by intellectual means, i.e., by scientific cognition, unless I commit an unwarrantable transgression. Carl Jung, Letters Vol. II, Pages 520-523

When I say that I don't need to believe in God because I "know," I mean I know of the existence of God-images in general and in particular. Carl Jung, Letters Vol. II, Pages 520-523

But why should you call this something "God"? I would ask: "Why not?" It has always been called "God." An excellent and very suitable name indeed. Carl Jung, Letters Vol. II, Pages 520-523

Mind you, I didn't say "there is a God." I said: "I don't need to believe in God, I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call "God" in consensu omnium (quod semper, quod ubique, quod ab omnibus creditur). Carl Jung, Letters Vol. II, Pages 525-526

I commit the impertinence neither of a hypostasis nor of an arrogant qualification such as: "God can only be good." Carl Jung, Letters Vol. II, Pages 525-526

Thus God's omniscience means really a perfect presence of mind, and then only it becomes a blatant contradiction that He does not consult it or seems to be unaware of it. Carl Jung, Letters Vol. II, Pages 526-527

This is the point which is regularly misunderstood: people assume that I am talking about God himself. In reality I am talking about human representations. Carl Jung, Letters Vol. II, Pages 526-527

Let us hope that by the Grace of God and the aid of a human physician the ordeal of his passing away will be mitigated. Carl Jung, Letters Vol. II, Pages 536-537

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain. " The Mother Prioress, 8 May 1960.

It was always my fear that he would have to spend his last days in the professional chill of a hospital or in the atmosphere of a monastery cell. Thank God that was spared him. Carl Jung, Letters Vol. II, Page 563

Good and bad must always be united first if the symbol is to be created. The symbol can neither be thought up nor found; it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is

born from the mind, as befits a God. Carl Jung, The Red Book, Page 311.

Take the goodness expressed in Christianity, for instance. That is apparent to us but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

Thus, when I said that God is a complex, I meant to say: whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

Mental possessions are just as good as ghosts, demons, and gods. Carl Jung, Letters Vol. II, Pages 570-573

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

By the way: I must call your attention to the fact that I have no theory that God is a Quaternity. The whole question of quaternity is not a theory at all. It is a phenomenon. Carl Jung, Letters Vol. II, Pages 584-585.

Our consciousness only imagines that it has lost its gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. Carl Jung, Letters Vol. II, Pages 592-597

Don't try to better than you are, otherwise the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God. Carl Jung, Letters Vol. II, Pages 623-624

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of

Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

"Called or uncalled, God is present!" It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. "Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. "On Creative Achievement" (1946), C. G. Jung Speaking, p. 164.

One can never know in what form a man will experience God. Carl Jung, CW 11, Para 482.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

I want to love my God, the defenseless and helpless one. I want to care for him, like a child. Carl Jung, Liber Novus, Page 286.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The fact of God's "unconsciousness" throws a peculiar light on the doctrine of salvation. Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Consequently, the work of salvation is intended to save man from the fear of God. Answer to Job Carl Jung, CW 11, Para 659.

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.

But woe unto you, who replace this incompatible multiplicity with a single God. Carl Jung, Liber Novus, Page 351.

Happy am I who can recognize the multiplicity and diversity of the Gods. Carl Jung, Liber Novus, Page 351.

I believe we have the choice: I preferred the living wonders of the God. Carl Jung, Liber Novus, Page 339.

I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Carl Jung, Liber Novus, Page 243

How can man live in the womb of the God if the Godhead himself attests only to one-half of him? Carl Jung, Liber Novus, Page 243

In words the emptiness and the fullness flow together. Hence the word is an image of God. Carl Jung, Liber Novus, Page 299

Therefore, never ask what a man does, but how he does it. If he does it from love or in the spirit of love, then he serves a god; and whatever he may do is not ours to judge, for it is ennobled. Carl Jung, CW 10, Para 234

And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes? Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. Carl Jung, Letters Vol. 1, Pages 64-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. Carl Jung, Letters Vol. 1, Pages 64-66

God needs man in order to become conscious, just as he needs limitation in time and space. Carl Jung, Letters Vol. 1, Pages 64-66

The term self is often mixed up with the idea of God. I would not do that. I would say that the term self should be reserved for that sphere which is within the reach of human experience, and we should be very careful not to use the word God too often. Carl Jung, Zarathustra Seminar, Pages 977-978.

It [Self] is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn't deserve to be called "God." Carl Jung, Zarathustra Seminar, Pages 977-978

Nobody has ever known what this primal matter is. The alchemists did not know, and nobody has found out what is really meant by it, because it is a substance in the unconscious which is needed for the incarnation of the god. Carl Jung, Zarathustra Seminar, Page 886

The term self is often mixed up with the idea of God. I would not do that. Carl Jung, Zarathustra Seminar, Pages 977-978.

Man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness. Carl Jung, Zarathustra Seminar, Page 967

To ascribe infinite evil to man and all the good to God would make man much too important: he would be as big as God, because light and the absence of light are equal, they belong together in order to make the whole. Carl Jung, Zarathustra Seminar, Page 929

Is there any more beautiful love story than the love story of Mary? Wonderfully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

In the least the greatest will appear—such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

Indeed, it took the intervention of God himself to deliver humanity from the curse of evil, for without his intervention man would have been lost. Carl Jung, CW 9ii, Para 114

Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods. Carl Jung to Philemon, Liber Novus, Page 315

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. Carl Jung, CW 11, Para 584

The "relativity of God," as I understand it, denotes a point of view that does not conceive of God as "absolute," i.e., wholly "cut off" from man and existing outside and beyond all human conditions, but as in a certain sense dependent on him; it also implies a reciprocal and essential relation between man and God, whereby man can be understood as a function of God, and God as a psychological function of man. Carl Jung, CW 6, Para 412

The renewed God signifies a regenerated attitude, a renewed possibility of life, a recovery of vitality, because, psychologically speaking, God always denotes the highest value, the maximum sum of libido, the fullest intensity of life, the optimum of psychological vitality. Carl Jung, CW 6, Para 301

The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that engram or imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious mind by unconscious concentrations of libido. Carl Jung, CW 6, Para 412

Not the artist alone, but every creative individual whatsoever owes all that is greatest in his life to fantasy. Carl Jung, CW 6, Para 93

It is quite understandable that we should seek to hold the truth at arm's length, because it seems impossible to give oneself up to a God who doesn't even respect his own laws when he

falls victim to one of his fits of rage or forgets his solemn oath. Carl Jung, CW 18, Para 1539

We take flight into the Christian collectivity where we can forget even the will of God, for in society we lose the feeling of personal responsibility and can swim with the current. Carl Jung, CW 18, Para 1539

He who can risk himself wholly to it finds himself directly in the hands of God and is there confronted with a situation which makes "simple faith" a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

For the alchemists the process of individuation represented by the opus was an analogy of the creation of the world, and the opus itself an analogy of God's work of creation. Carl Jung, CW 9i, Para 550

Knowledge of God is a transcendental problem. Carl Jung, CW 10, Para 565

Love is like God: both give themselves only to their bravest knights. Carl Jung, CW 10, Para 232

Was it not Meister Eckhart who said: "For this reason God is willing to bear the brunt of sins and often winks at them, mostly sending them to people for whom he has prepared some high destiny. Carl Jung, CW 10, Para 440

Here each of us must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, CW 10, Para 564

When Nietzsche said, "God is dead," he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. Carl Jung, CW 11, Para 145.

Yet it [Nietzsche's "God is Dead"] has, for some ears, the same eerie sound as that ancient cry which came echoing over the sea to mark the end of the nature gods: "Great Pan is dead." Carl Jung, CW 11, Para 145.

All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. Carl Jung, CW 11, Para 664.

It is quite right, therefore, that fear of God should be considered the beginning of all wisdom. Carl Jung, CW 11, Para 664.

Both are justified, the fear of God as well as the love of God. Carl Jung, CW 11, Para 664.

With us, man is incommensurably small and the grace of God is everything; but in the East, man is God and he redeems himself. Carl Jung, CW 11, Para 768.

We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. Carl Jung, CW 11, Para 757

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

Man is not so much delivered from his sins, even if he is baptized in the prescribed manner and thus washed clean, as delivered from fear of the consequences of sin, that is, from the wrath of God. Carl Jung, CW 11, Para 659.

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat which it is said, 'ardet non lucet'—it burns but gives no light. Carl Jung, CW 11, § 733.

That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, § 733.

The paradoxical nature of God has a like effect on man: it tears him asunder into opposites and delivers him over to a seemingly insoluble conflict. Carl Jung, CW 11, Para 738

What does man possess that God does not have? Because of his littleness, puniness, and defenselessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection; he must, in order to survive, always be mindful of his impotence. Carl Jung, CW 11, Para 579

God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Carl Jung, CW 11, Para 579

Yahweh's decision to become man is a symbol of the development that had to supervene when man becomes conscious of the sort of God-image he is confronted with. Carl Jung, CW 11, Para 740

The unconscious wants to flow into consciousness in order to reach the light, but at the

same time it continually thwarts itself, because it would rather remain unconscious. That is to say, God wants to become man, but not quite. Carl Jung, CW 11, Para 740

The conflict in his [God's] nature is so great that the incarnation can only be bought by an expiatory self-sacrifice offered up to the wrath of God's dark side. Carl Jung, CW 11, Para 740

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

He [God] fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. Carl Jung, CW 11, Para 747.

He [Man] must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747.

One should make clear to oneself what it means when God becomes man. It means more or less what Creation meant in the beginning, namely an objectivation of God. Carl Jung, CW 11, Para 747.

At the time of the Creation he [God] revealed himself in Nature; now he wants to be more specific and become man. Carl Jung, CW 11, Para 631

For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God. Carl Jung, CW 11, Para 631

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

It was only quite late that we realized (or rather, that we are beginning to realize) that God is Reality itself and therefore—last but not least —man. This realization is a millennial process. Carl Jung, CW 11, Para 631

The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the center of gravity from the ego to the self, from man to God. This means that

the ego disappears in the self, and man in God. Carl Jung, CW 11, Para 958

Religion appears to me to be a peculiar attitude of mind which could be formulated in accordance with the original use of the word religio, which means a careful consideration and observation of certain dynamic factors that are conceived as “powers”: spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved. Carl Jung, CW 11, Para 8.

I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. Carl Jung, CW 11, Para 148.

His gods and demons have not disappeared at all; they have merely got new names. Carl Jung, CW 18, Page 82

Consequently, the work of salvation is intended to save man from the fear of God. Carl Jung, CW 11, Para 659.

It was from the spirit of alchemy that Goethe wrought the figure of the “superman” Faust, and this superman led Nietzsche’s Zarathustra to declare that God was dead and to proclaim the will to give birth to the superman, to “create a god for yourself out of your seven devils.” Carl Jung, CW 13, Para 163.

I did not say in the broadcast, “There is a God.” I said, “I do not need to believe in a God; I know.” Carl Jung, The Listener, 21 Jan. 1960

Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung, CW 17, Para 302

We find numberless images of God, but we cannot produce the original. There is no doubt in my mind that there is an original behind our images, but it is inaccessible. Carl Jung, CW 18, Para 1589

He who can risk himself wholly to it finds himself directly in the hands of God and is there confronted with a situation which makes “simple faith” a vital necessity; in other words, the situation becomes so full of risk or overtly dangerous that the deepest instincts are aroused. Carl Jung, CW 18, Para 1539

“Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves. Carl Jung, Letters Vol. I, Page 125.

It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation. Carl Jung, Letters Vol. I, Page 125.

God has never spoken to man except in and through the psyche, and the psyche understands it and we experience it as something psychic. Carl Jung, Letters Vol. I, Page 98

God wants to be born in the flame of man’s consciousness, leaping ever higher. And what if this has no roots in the earth? If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes. Carl Jung, Letters Vol. I, Pages 65-66

One must be able to suffer God. That is the supreme task for the carrier of ideas. He must be the advocate of the earth. God will take care of himself. Carl Jung, Letters Vol. I, Pages 65-66

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Pages 65-66

I don’t believe [in a personal God], but I do know of a power of a very personal nature and an irresistible influence. I call it “God.” Carl Jung, Letters Vol. II, Pages 274-275

This psychological definition of God has nothing to do with Christian dogma, but it does describe the experience of the Other, often a very uncanny opponent, which coincides in the most impressive way with the historical “experiences of God.” Carl Jung, Letters Vol. II, Pages 271-272

His [God's] moral quality depends upon individuals. That is why He incarnates.

Individuation and individual existence are indispensable for the transformation of God the Creator. Carl Jung, Letters Vol. II, Page 314.

Instead of the propitiating praise to an unpredictable king or the child's

prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. Carl Jung, Letters Vol. II, Page 316.

Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue. Carl Jung, Letters Vol. II, Page 316.

The idea that God is necessarily good and spiritual is simply a prejudice made by man. We wish it were so, we wish that the good and spiritual might be supreme, but it is not. Carl Jung, Dream Analysis, Pages 512-513.

Just as nobody but the believer who surrenders himself wholly to God can partake of divine grace, so love reveals its highest mysteries and its wonder only to those who are capable of unqualified devotion and loyalty of feeling. Carl Jung, CW 10, Page 112

This privatio boni business is odious to me on account of its dangerous consequences: it causes a negative inflation of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating God's beautiful creation. Carl Jung, Letters Vol. I, Pages 539-541

God is the mystery of all mysteries, a real Tremendum. Good and Evil are psychological relativities And as such quite real, yet one does not know what they are. Carl Jung, Letters Vol. I, Pages 539-541

If the Assumptio means anything, it means a spiritual fact which can be formulated as the integration of the female principle into the Christian conception of the Godhead. Carl Jung, Letters Vol. I, Pages 566-568

You have hit the mark absolutely: all of a sudden and with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of

Philemon and Baucis, who, unlike Faust the superman, are the hosts of the gods in a ruthless and godforsaken age. Carl Jung, Letters Vol. I, Pages 309-310

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

No, the Virgin was the archetypal figure of the soul of man, the anima, and it is only in the soul of man that God can be born, where else could it be? E.A. Bennet, Meetings with Jung, Page 32

We can have ideas about God; but whether they are 'true' or not, or whether they are 'absolute', cannot be answered. Carl Jung, Meetings with Jung, Page 305.

A mathematician once remarked that everything in science was man-made except numbers, which had been created by God himself. Carl Jung, CW 8, ¶356, note 24.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed with a peculiar wit once asserted. Carl Jung, Letters Vol. I, Pages 186-187

Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. Carl Jung, Letters Vol. II, Page 112

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. Carl Jung, Secret of the Golden Flower, Page 17

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, Psychology and Religion, Paragraph 379.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.

For thousands of years the mind of man has worried about the sick soul, perhaps even earlier than it did about the sick body. The propitiation of gods, the perils of the soul and its salvation, these are not yesterday's problems. Religions are psychotherapeutic systems in the truest sense of the word, and on the grandest scale. They express the whole range of the psychic problem in mighty images; they are the avowal and recognition of the soul, and at the same time the revelation of the soul's nature.

From this universal foundation no human soul is cut off; only the individual consciousness that has lost its connection with the psychic totality remains caught in the illusion that the soul is a small circumscribed area, a fit subject for "scientific" theorizing. The loss of this great relationship is the prime evil of neurosis. Carl Jung, CW 10 Para 367

The very absurdity and impossibility of [religious] statements [are] the real ground for belief, as was formulated most brilliantly in Tertullian's "prorsus credible, quia ineptum." (The audacity of Tertullian's argument is undeniable, and so is its danger, but that does not detract from its psychological truth.)

An improbable opinion has to submit sooner or later to correction.

But the statements of religion are the most improbable of all and yet they persist for thousands of years.

Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. Carl Jung, CW 11, Para 379

The ways and customs of childhood, once so sublimely good, can hardly be laid aside even when their harmful-ness has long since been proved.

The same, only on a gigantic scale, is true of historical changes of attitude.

A collective attitude is equivalent to a religion, and changes of religion constitute one of the most painful chapters in the world's history.

In this respect our age is afflicted with a blindness that has no parallel.

We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of Christianity or Judaism.

We believe in enlightenment, as if an intellectual change somehow had a profounder influence on the emotional processes or even on the unconscious.

We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to the world without and within, that lays down a definite cultural pattern and creates an atmosphere which remains wholly uninfluenced by any intellectual denials. Carl Jung, CW 6, Para 313

Everything to do with religion, everything it is and asserts, touches the human soul so closely that psychology least of all can afford to overlook it. Carl Jung, CW 11, Para 172

If Christian doctrine is able to assimilate the fateful impact of psychology, that is a sign of vitality, for life is assimilation.

Anything that ceases to assimilate dies. Carl Jung, CW 14, Para 455

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most we can assert about God psychologically. Carl Jung, CW 11, Para 102

The competence of psychology as an empirical science only goes so far as to establish, on the basis of comparative research, whether for instance the imprint found in the psyche can or cannot reasonably be termed a "God-image." Nothing positive or negative has thereby been asserted about the possible existence of God, any more than the archetype of the "hero" proves the actual existence of a hero. Carl Jung, CW 12, Para 15

It is, in fact, impossible to demonstrate God's reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.

He instantly equates the effective image with the transcendental X to which it points. The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned. But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object: they do not posit it,

they merely point to it. Carl Jung, CW 11, Para 558

If, for instance, we say "God," we give expression to an image or verbal concept that has undergone many changes in the course of time. We are, however, unable to say with any degree of certainty—unless it be by faith—whether these changes affect only the images and concepts, or the

Unspeakable itself. Carl Jung, CW 11, Para 555

In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly. Carl Jung, CW 12, Para 15

It is in the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa. Accordingly when I say as a psychologist that God is an archetype, I mean by that the "type" in the psyche. The word "type" is, as we know, derived from the Greek TVTToq, "blow" or "imprint"; thus an "archetype" presupposes an imprinter. Carl Jung, CW 12, Para 15

The ideas of the moral order and of God belong to the ineradicable substrate of the human soul. That is why any honest psychology, which is not blinded by the garish conceits of enlightenment, must come to terms with these facts. They cannot be explained away and killed with irony. In physics we can do without a God-image, but in psychology it is a definite fact that has got to be reckoned with, just as we have to reckon with "affect," "instinct," "mother," etc. It is the fault of the everlasting contamination of object and image that people can make no conceptual distinction between "God" and "God-image," and therefore think that when one speaks of the "God-image" one is speaking of God and offering "theological" explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But the facts being what they are, it does have to reckon with the existence of a God-image. Carl Jung, CW 8, Para 528

The idea of God is an absolutely necessary psychological function of an irrational nature, which has nothing whatever to do with the question of God’s existence. The human intellect can never answer this question, still less give any proof of God. Moreover such proof is superfluous, for the idea of an all-powerful divine Being is present everywhere, unconsciously if not consciously, because it is an archetype. Carl Jung, CW 7, Para 110

If we consider the fact that the idea of God is an "unscientific" hypothesis, we can easily explain why people have forgotten to think along such lines. And even if they do cherish a certain belief in God they would be deterred from the idea of a God within by their religious education. which has always depreciated this idea as "mystical." Yet it is precisely this "mystical" idea which is forced upon the conscious mind by dreams and visions. Carl Jung, CW 11, Para 101

The creative mystic was ever a cross for the Church, but it is to him that we owe what is best in humanity. Carl Jung, CW 14, Para 531

The materialistic error was probably unavoidable at first. Since the throne of God could not be discovered among the galactic systems, the inference was that God had never existed. The second unavoidable error is psychologism: if God is anything, he must be an illusion derived from certain motives—from will to power, for instance, or from repressed sexuality. These arguments are not new. Much the same thing was said by the Christian missionaries who overthrew the idols of heathen gods.

But whereas the early missionaries were conscious of serving a new God by combatting the old ones, modern iconoclasts are unconscious of the one in whose name they are destroying old values. Carl Jung, CW 11, Para 142

I have been asked so often whether I believe in the existence of God that I am somewhat concerned lest I be taken for an adherent of psychologism" far more commonly than I suspect. What most people overlook or seem unable to understand is the fact that I regard the psyche as real. They believe only in physical facts and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb. That is no less absurd than the assumption that a non-real psyche is responsible for it. God is an obvious psychic and nonphysical fact, i.e., a fact that can be established psychically but not physically. Carl Jung, CW 11, Para 751

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at psychological understanding is immediately suspected of psychologism. ... If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light. But in the case of psychology everybody believes that what is explained is explained away. Carl Jung, CW 11, Para 749

At a time when all available energy is spent in the investigation of nature, very little attention is paid to the essence of man, which is his psyche, although many researches are made into its conscious functions.

But the really unknown part, which produces symbols, is still virtually unexplored. We receive signals from it every night, yet deciphering these communications seems to be such an odious task that very few people in the whole civilized world can be bothered with it. Man’s greatest instrument, his psyche, is little thought of, if not actually mistrusted and despised. "It’s only psychological" too often means it is nothing. Carl Jung, CW 18, Para 102

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world.

Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of

the Christian Church also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

The great events of our world as planned and executed by man do not breathe the spirit of Christianity but rather of unadorned paganism. These things originate in a psychic condition that has remained archaic and has not been even remotely touched by Christianity. The Church assumes, not altogether without reason, that the fact of semelcredidisse (having once believed) leaves certain traces behind it; but of these traces nothing is to be seen in the broad march of events. Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung, CW 12, Para 12

To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

Between the religion of a people and its actual mode of life there is always a compensatory relation, otherwise religion would have no practical significance at all. Beginning with the highly moral religion of the Persians and the notorious dubiousness—even in antiquity—of Persian habits of life, right down to our "Christian" epoch, when the religion of love assisted at the greatest blood-bath in the world's history—wherever we turn this rule holds true. Carl Jung, CW 6, Para 229

In the same measure as the conscious attitude may pride itself on a certain godlikeness by reason of its lofty and absolute standpoint, an unconscious attitude develops with a godlikeness oriented downwards to an archaic god whose nature is sensual and brutal.

The enantiodromia of Heraclitus ensures that the time will come when this deus absconditus shall rise to the surface and press the God of our ideals to the wall. Carl Jung, CW 6, Para 150

The pagan religions met this danger by giving drunken ecstasy a place within their cult. Heraclitus doubtless saw what was at the back of it when he said, "But Hades is that same Dionysos in whose honour they go mad and keep the feast of the wine-vat." For this very reason orgies were granted religious license, so as to exorcise the danger that threatened from Hades. Our solution, however, has served to throw the gates of hell wide open. Carl Jung, CW 12, Para 182

At a time when a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means of escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, as has been made overwhelmingly clear by contemporary events. We have had bitter experience of what happens when a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and a frenzy of demoralization sweeps over the civilized world. Carl Jung, CW 5, Para 341

The tremendous compulsion towards goodness and the immense moral force of Christianity are not merely an argument in the latter's favour, they are also a proof of the strength of its suppressed and repressed counterpart —the antichristian, barbarian element. The existence within us of something that can turn against us, that can become a serious matter for us, I regard not merely as a dangerous peculiarity, but as a valuable and congenial asset as well. It is a still untouched fortune, an uncorrupted treasure, a sign of youthfulness, an earnest of rebirth. Carl Jung, CW 10, Para 20

The Church represents a higher spiritual substitute for the purely natural, or "carnal," tie

to the parents. Consequently it frees the individual from an unconscious natural relationship which, strictly speaking, is not a relationship at all but simply a condition of inchoate, unconscious identity. This, just because it is unconscious, possesses a tremendous inertia and offers the utmost resistance to any kind of spiritual development. It would be hard to say what the essential difference is between this state and the soul of an animal. Now, it is by no means the special prerogative of the Christian Church to try to make it possible for the individual to detach himself from his original, animal-like condition; the Church is simply the latest, and specifically Western, form of an instinctive striving that is probably as old as mankind itself. Carl Jung, CW 7, Para 172

When, therefore, I am treating practising Catholics, and am faced with the transference problem, I can, by virtue of my office as a doctor, step aside and lead the problem over to the Church. But if I am treating a non-Catholic, that way out is debarred, and by virtue of my office as a doctor I cannot step aside, for there is as a rule nobody there, nothing towards which I could suitably lead the father-imago. I can, of course, get the patient to recognize with his reason that I am not the father. But by that very act I become the reasonable father and remain despite everything the father. Not only nature, but the patient too, abhors a vacuum. He has an instinctive horror of allowing the parental imagos and his childhood psyche to fall into nothingness, into a hopeless past that has no future. His instinct tells him that, for the sake of his own wholeness, these things must be kept alive in one form or another. He knows that a complete withdrawal of the projection will be followed by an apparently endless isolation within the ego, which is all the more

burdensome because he has so little love for it. He found it unbearable enough before, and he is unlikely to bear it now simply out of sweet reasonableness. Therefore at this juncture the Catholic who has been freed from an excessively personal tie to his parents can return fairly easily to the mysteries of the Church, which he is now in a position to understand better and more deeply. There are also Protestants who can discover in one of the newer variants of Protestantism a meaning which appeals to them, and so regain a genuine religious attitude. Carl Jung, CW 16, Para 218

With the methods employed hitherto we have not succeeded in Christianizing the soul to the point where even the most elementary demands of Christian ethics can exert any decisive influence on the main concerns of the Christian European. The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity. Carl Jung, CW 12, Para 13

Christian education has done all that is humanly possible; but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Carl Jung, CW 12, Para 12

No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete, and more satisfactory to yourself and to those you love, you may safely say: "This

was the grace of God." No transcendental truth is thereby demonstrated, and we must confess in all humility that religious experience is extra ecclesiam, subjective, and liable to boundless error. Carl Jung, CW 11, Para 167

Religious symbols are phenomena of life, plain facts and not intellectual opinions. If the Church clung for so long to the idea that the sun rotates round the earth, and then abandoned this contention in the nineteenth century, she can always appeal to the psychological truth that for millions of people the sun did revolve round the earth and that it was only in the nineteenth century that any major portion of mankind became sufficiently sure of the intellectual function to grasp the proof of the earth's planetary nature.

Unfortunately there is no "truth" unless there are people to understand it. Carl Jung, CW 12, Para 166

The history of Protestantism has been one of chronic iconoclasm. One wall after another fell. And the work of destruction was not too difficult once the authority of the Church had been shattered. We all know how, in large things as in small, in general as well as in particular, piece after piece collapsed, and how the alarming poverty of symbols that is now the condition of our life came about. With that the power of the Church has vanished too—a fortress robbed of its bastions and casemates, a house whose walls have been plucked away, exposed to all the winds of the world and to all dangers. Although this is, properly speaking, a lamentable collapse that offends our sense of history, the disintegration of Protestantism into nearly four hundred denominations is yet a sure sign that the restlessness continues. The Protestant is cast out into a state of defencelessness that might well make the natural man shudder. His enlightened consciousness, of course, refuses to take cognizance of this fact, and is quietly looking elsewhere for what has been lost to Europe. We seek the effective images, the thought-forms that satisfy the restlessness of heart and mind, and we find the treasures of the East. Carl Jung, CW 9i, Para 31

I am convinced that the growing impoverishment of symbols has a meaning. It is a development that has an inner consistency. Everything that we have not thought about, and that has therefore been deprived of a meaningful connection with our developing consciousness, has got lost. If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false.

A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbollessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers-built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The fact is that archetypal images are so packed with meaning in themselves that people never think of asking what they really do mean. That the gods die from time to time is due

to man’s sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. Carl Jung, CW 9i, Para 22

Religious sentimentality instead of the numinosum of divine experience: this is the well-known characteristic of a religion that has lost its living mystery. It is readily understandable that such a religion is incapable of giving help or having any other moral effect. Carl Jung, CW 11, Para 52

This whole development is fate. I would not lay the blame either on Protestantism or on the Renaissance. But one thing is certain—that modern man, Protestant or otherwise, has lost the protection of the ecclesiastical walls erected and reinforced so carefully since Roman days, and because of this loss has approached the zone of world destroying and world-creating fire. Life has become quickened and intensified. Our world is shot through with waves of uneasiness and fear. Carl Jung, CW 11, Para 4

Thus, the sickness of dissociation in our world is at the same time a process of recovery, or rather, the climax of a period of pregnancy which heralds the throes of birth. A time of dissociation such as prevailed during the Roman Empire is simultaneously an age of rebirth. Not without reason do we date our era from the age of Augustus, for that epoch saw the birth of the symbolical figure of Christ, who was invoked by the early Christians as the Fish, the Ruler of the aeon of Pisces which had just begun. He became the ruling spirit of the next two thousand years. Like the teacher of wisdom in Babylonian legend, Cannes, he rose up from the sea, from the primeval darkness, and brought a world-period to an end. It is true that he said, "I am come not to bring peace but a sword." But that which brings division ultimately creates union. Therefore his teaching was one of all-uniting love. Carl Jung, CW 10, Para 293

"God" is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one’s own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Carl Jung, CW 11, Para 480

The primitive mentality does not invent myths, it experiences them.

Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes. Such

allegories would be an idle amusement for an unscientific intellect. Myths, on the contrary, have a vital meaning. Not merely do they represent, they are the mental life of the primitive tribe, which immediately falls to pieces and decays when it loses its mythological heritage, like a man who has lost his soul. A tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung, CW 9i, Para 261

What is the use of a religion without a mythos, since religion means, if anything at all, precisely that function which links us back to the eternal myth? Carl Jung, CW 11, Para 647

Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: "Sorry, I have." And there your discussion will come to an end. Carl Jung, CW 11, Para 167

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendour to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion?

Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live? Carl Jung, CW 11, Para 167

Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising from the fact that something happened to us in the first place which instilled pistis into us—that is, trust and loyalty. Carl Jung, CW 10, Para 521

Religion means dependence on and submission to the irrational facts of experience. Carl Jung, CW 10, Para 505

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education. Carl Jung, CW 12, Para 13

Theology does not help those who are looking for the key, because theology demands faith, and faith cannot be made: it is in the truest sense a gift of grace. We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which to break the spell that binds us to the cycle of biological

events. Carl Jung, CW 4, Para 780

The world is not a garden of God the Father, it is also a place of horror.

Not only is heaven no father and earth no mother and men are not brothers, but they represent as many hostile destructive forces to which we are the more surely delivered over the more confidently and thoughtlessly we entrust ourselves to the so-called fatherly hand of God. Carl Jung, CW 5, Para 224

But God himself cannot flourish if man's soul is starved. Carl Jung, CW 10, Para 275

The more highly developed men of our time do not want to be guided by a creed or a dogma; they want to understand. So it is not surprising if they throw aside everything they do not understand; and religious symbols, being the least intelligible of all, are generally the first to go overboard. The sacrifice of the intellect demanded by a positive belief is a violation against which the conscience of the more highly developed individual rebels. Carl Jung, CW 4, Para 434

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it. Carl Jung, Face to Face Interview Para 51

What is needed are a few illuminating truths, but not articles of faith. Where an intelligible truth works, it finds in faith a willing ally; for faith has always helped when thinking and understanding could not quite make the parade. Understanding is never the handmaiden of faith —on the contrary, faith completes understanding. To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand. Dogmas fail on deaf ears, because nothing in our known world responds to such assertions. But if we understand these things for what they are, as symbols, then we can only marvel at the unfathomable wisdom that is in them and be grateful to the institution which has not only conserved them but developed them dogmatically. The man of today lacks the very understanding that would help him to believe. Carl Jung, CW 11, Para 293

It is not ethical principles, however lofty, or creeds, however orthodox, that lay the foundations for the freedom and autonomy of the individual, but simply and solely the empirical awareness, the incontrovertible experience of an intensely personal, reciprocal relationship between man and an extramundane authority which acts as a counterpoise to the "world" and its "reason." Carl Jung, CW 10, Para 509

The individual's decision not to belong to a Church does not necessarily denote an anti-Christian attitude; it may mean exactly the reverse: a reconsidering of the kingdom of God in the human heart where, in the words of St. Augustine, the mysterium paschale is accomplished "in its inward and higher meanings." The ancient and long obsolete idea of man as a microcosm contains a supreme psychological truth that has yet to be discovered. In former times this truth was projected upon the body, just as alchemy projected the unconscious psyche upon chemical substances.

But it is altogether different when the microcosm is understood as the interior world whose inward nature is fleetingly glimpsed in the unconscious. Carl Jung, CW 16, Para 397

The more unconscious we are of the religious problem in the future, the greater the danger of our putting the divine germ within us to some ridiculous or demoniacal use, puffing ourselves up with it instead of remaining conscious that we are no more than the stable in which the Lord is born. Carl Jung, CW 11, Para 267

Being "very man" means being at an extreme remove and utterly different from God. "De profundis clamavi ad te, Domine"—this cry demonstrates both, the remoteness and the nearness, the outermost darkness and the dazzling spark of the Divine. God in his humanity is presumably so far from himself that he has to seek himself through absolute self-surrender. And where would God's wholeness be if he could not be the "wholly other"? Carl Jung, CW 11, Para 380

People who merely believe and don't think always forget that they continually expose themselves to their own worst enemy: doubt.

Wherever belief reigns, doubt lurks in the background. But thinking people welcome doubt: it serves them as a valuable stepping-stone to better knowledge. People who can believe should be a little more tolerant with those of their fellows who are only capable of thinking.

Belief has already conquered the summit which thinking tries to win by toilsome climbing. The believer ought not to project his habitual enemy, doubt, upon the thinker, thereby suspecting him of destructive designs. Carl Jung, CW 11, Para 170

Although the actual moment of conversion often seems quite sudden and unexpected, we know from experience that such a fundamental upheaval always requires a long period of incubation. It is only when this preparation is complete, that is to say when the individual is ripe for conversion, that the new insight breaks through with violent emotion.

Saul, as he was then called, had unconsciously been a Christian for a long time, and this would explain his fanatical hatred of the Christians, because fanaticism is always found in those who have to stifle a secret doubt. That is why converts are always the worst fanatics. Carl Jung, CW 8, Para 582

A Christian of today no longer ought to cling obstinately to a one-sided credo but should face the fact that Christianity has been in a state of schism for four hundred years, with the result that every single Christian has a split in his psyche. Naturally this lesion cannot be treated or healed if everyone insists on his own standpoint. Behind those barriers he can rejoice in his absolute and consistent convictions and deem himself above the conflict, but outside them he keeps the conflict alive by his intransigence and continues to deplore the pig-headedness and stiff-neckedness of everybody else.

It seems as if Christianity had been from the outset the religion of chronic squabblers, and even now it does everything in its power never to let the squabbles rest. Remarkably enough, it never stops preaching the gospel of neighbourly love. Carl Jung, CW 14, Para 257

One cannot and may not think about an object held to be indisputable. One can only assert it, and for this reason there can be no reconciliation between the divergent assertions. Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness. Carl Jung, CW 14, Para 786

The physical world and the perceptual world are two very different things. Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality. Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot know who is right. The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is not merely a human truth but the truth directly inspired and revealed by God. Every theologian speaks simply of "God," by which he intends it to be understood that his "god" is the God. But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and soon, and each criticizes the other but never himself. Carl Jung, CW 14, Para 781

This objectivity is just what my psychology is most blamed for: it is said not to decide in favour of this or that religious doctrine. Without prejudice to my own subjective convictions I should like to raise the question: Is it not thinkable that when one refrains from setting oneself up as an arbiter mundi and, deliberately renouncing all subjectivism, cherishes on the contrary the belief, for instance, that God has expressed himself in many languages and appeared in divers forms and that all these statements are true—is it not thinkable, I say, that this too is a decision? The objection raised, more particularly by Christians, that it is impossible for contradictory statements to be true, must permit itself to be politely asked: Does one equal three? How can three be one? Can a mother be a virgin? And so on. Has it not yet been observed that all religious statements contain logical contradictions and assertions that are

impossible in principle, that this is in fact the essence of religious assertion? Carl Jung, CW 12, Para 18

When psychology speaks of the motif of the virgin birth, it is only concerned with the fact that there is such an idea, but it is not concerned with the question whether such an idea is true or false in any other sense.

The idea is psychologically true inasmuch as it exists. Carl Jung, CW 11, Para 4

Religious statements without exception have to do with the reality of the psyche and not with the reality of physis. Carl Jung, CW 11, Para 752

Oddly enough the paradox is one of our most valuable spiritual possessions, while uniformity of meaning is a sign of weakness. Hence a religion becomes inwardly impoverished when it loses or waters down its paradoxes; but their multiplication enriches because only the paradox

comes anywhere near to comprehending the fullness of life. Non-ambiguity and non-contradiction are one-sided and thus unsuited to express the incomprehensible. Carl Jung, CW 11, Para 18

Unequivocal statements can be made only in regard to immanent objects; transcendental ones can be expressed only by paradox. Carl Jung, CW 14, Para 715

The mystery of the Virgin Birth, or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad—these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief. So it is not surprising if the religious need, the believing mind, and the philosophical speculations of the educated European are attracted by the symbols of the East—those grandiose conceptions of divinity in India and the abysms of Taoist philosophy in China—just as once before the heart and mind of the men of antiquity were gripped by Christian ideas. There are many Europeans who began by surrendering completely to the influence of the Christian symbol until they landed themselves in a Kierkegaardian neurosis, or whose relation to God, owing to the progressive impoverishment of symbolism, developed into an unbearably sophisticated I-You relationship—only to fall victims in their turn to the magic and novelty of Eastern symbols. This surrender is not necessarily a defeat; rather it proves the receptiveness and vitality of the religious sense. We can observe much the same thing in the educated Oriental, who not infrequently feels drawn to the Christian symbol or to the science that is so unsuited to the Oriental mind, and even develops an enviable understanding of them. That people should succumb to these eternal images is entirely normal, in fact it is what these images are for. They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and

reflect the ever-unique experience of divinity. Carl Jung, CW 9i, Para II

Agnosticism maintains that it does not possess any knowledge of God or of anything metaphysical, overlooking the fact that one never possesses a metaphysical belief but is possessed by it. Carl Jung, CW 11, Para 18

Since the only salutary powers visible in the world today are the great psychotherapeutic systems which we call the religions, and from which we expect the soul's salvation, it is quite natural that many people should make the justifiable and often successful attempt to find a niche for themselves in one of the existing creeds and to acquire a deeper insight into the meaning of the traditional saving verities. This solution is normal and satisfying in that the dogmatically formulated truths of the Christian Church express, almost perfectly, the nature of psychic experience. They are the repositories of the secrets of the soul, and this matchless knowledge is set forth in grand symbolical images. The unconscious thus possesses a natural affinity with the spiritual values of the Church, particularly in their dogmatic form, which owes its special character to centuries of theological controversy—absurd as this seemed in the eyes of later generations—and to the passionate efforts of many great men. Carl Jung, CW 16, Para 390

Dogmas are spiritual structures of supreme beauty, and they possess a wonderful meaning which I have sought to fathom in my fashion. Compared with them our scientific endeavours to devise models of the objective psyche are unsightly in the extreme. They are bound to earth and reality, full of contradictions, logically and aesthetically unsatisfying. Carl Jung, CW 18, Para 663

The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty. Carl Jung, CW 11, Para 379

If the spiritual adventure of our time is the exposure of human consciousness to the undefined and indefinable, there would seem to be good reasons for thinking that even the Boundless is pervaded by psychic laws, which no man invented, but of which he has "gnosis" in the symbolism of Christian dogma. Only heedless fools will wish to destroy this; the lover of the soul, never. Carl Jung, CW 11, Para 168

If the theologian really believes in the almighty power of God on the one hand and in the validity of dogma on the other, why then does he not trust God to speak in the soul. Why this fear of psychology? Or is, in complete contradiction to dogma, the soul itself a hell from which only demons gibber." Even if this were really so it would not be any the less convincing; for as we all know the horrified perception of the reality of evil has led to at least as many conversions as the experience of good. Carl Jung, CW 12, Para 19

If I have ventured to submit old dogmas, now grown stale, to psychological scrutiny, I

have certainly not done so in the priggish conceit that I knew better than others, but in the sincere conviction that a dogma which has been such a bone of contention for so many centuries cannot possibly be an empty fantasy. I felt it was too much in line with the consensus omnium, with the archetype, for that. It was only when I realized this that I was able to establish any relationship with the dogma at all. As a metaphysical "truth" it remained wholly inaccessible to me, and I suspect that I am by no means the only one to find himself in that position. A knowledge of the universal archetypal background was, in itself, sufficient to give me the courage to treat "that which is believed always, everywhere, by everybody" as a psychological fad which extends far beyond the confines of Christianity, and to approach it as an object of scientific study, as a phenomenon pure and simple, regardless of the "metaphysical" significance that may have been attached to it. Carl Jung, CW 11, Para 294

That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied. But this gives him a significance which is not without justification. The two great world religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man. No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, CW 14, Para 789

There can be no doubt that man's importance is enormously enhanced if God himself deigns to become one. Carl Jung, CW 11, Para 650

For thousands of years, rites of initiation have been teaching rebirth from the spirit; yet, strangely enough, man forgets again and again the meaning of divine procreation. Though this may be poor testimony to the strength of the spirit, the penalty for misunderstanding is neurotic decay, embitterment, atrophy, and sterility. It is easy enough to drive the spirit out of the door, but when we have done so the meal has lost its savour—the salt of the earth. Fortunately, we have proof that the spirit always renews its strength in the fact that the essential teaching of the initiations is handed on from generation to generation. Ever and again there are human beings who understand what it means that God is their father. The equal balance of the flesh and the spirit is not lost to the world. Carl Jung, CW4, Para 783

The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth—quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity. It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype. It not only seems so, it simply is so, that the archetype fulfils itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality. The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality. Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering. Carl Jung, CW 11, Para 648

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep

have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them. Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the God-head which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect. This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten. He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels.

The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

God has a terrible double aspect: a sea of grace is met by a seething lake of fire, and the light of love glows with a fierce dark heat of which it is said "ardet non lucet"—it burns but gives no light. That is the eternal, as distinct from the temporal, gospel: one can love God but must fear him. Carl Jung, CW 11, Para 733

Since the Apocalypse we now know again that God is not only to be loved, but also to be feared. He fills us with evil as well as with good, otherwise he would not need to be feared; and because he wants to become man, the uniting of his antinomy must take place in man. This involves man in a new responsibility. He can no longer wriggle out of it on the plea of his littleness and nothingness, for the dark God has slipped the atom bomb and chemical weapons into his hands and given him the power to empty out the apocalyptic vials of wrath on his fellow creatures. Since he has been granted an almost godlike power, he can no longer remain blind and unconscious. He must know something of God's nature and of metaphysical processes if he is to understand himself and thereby achieve gnosis of the Divine. Carl Jung, CW 11, Para 747

The fact that Christian ethics leads to collisions of duty speaks in its favour. By engendering insoluble conflicts and consequently an afflictio animae, it brings man nearer to a knowledge of God. All opposites are of God; therefore man must bend to this burden; and in so doing he finds that God in his "oppositeness" has taken possession of him, incarnated himself in him. He becomes a vessel filled with divine conflict. Carl Jung, CW 11, Para 59

The light God bestrides the bridge—Man—from the dayside; God's shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

A living example of the mystery drama representing the permanence as well as the transformation of life is the Mass. If we observe the congregation during this sacred rite we note all degrees of participation, from mere indifferent attendance to the profoundest emotion. The groups of men standing about near the exit, who are obviously engaged in every sort of worldly conversation, crossing themselves and genuflecting in a purely mechanical way—even they, despite their inattention, participate in the sacral action by their mere presence in this place where grace abounds. The Mass is an extramundane and extratemporal act in which Christ is sacrificed and then resurrected in the transformed substances; and this rite of his sacrificial death is not a repetition of the historical event but the original, unique, and eternal act.

The experience of the Mass is therefore a participation in the transcendence of life, which overcomes all bounds of space and time.

It is a moment of eternity in time. Carl Jung, CW 9i, Para 209

I wish everybody could be freed from the burden of their sins by the Church. But he to whom she cannot render this service must bend very low in the imitation of Christ in order to take the burden of his cross upon him. The ancients could get along with the Greek wisdom of the ages: "Exaggerate nothing, all good lies in right measure." But what an abyss still separates us from reason! Carl Jung, CW 12, Para 37

What the Christian sacrament of baptism purports to do is a landmark of the utmost sig-

nificance in the psychic development of mankind.

Baptism endows the individual with a living soul. I do not mean that the baptismal rite in itself does this, by a unique and magical act. I mean that the idea of baptism lifts man out of his archaic identification with the world and transforms him into a being who stands above it. The fact that mankind has risen to the level of this idea is baptism in the deepest sense, for it means the birth of the spiritual man who transcends nature.

Carl Jung, CW 10, Para 136

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality. This is the cross he has to bear, and he himself is a cross. The whole world is God's suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265

Carl Jung and "God" in The Red Book - Anthology

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.

Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took

me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.

I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The God of words is cold and dead and shines from afar like the moon, mysteriously

and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book; Page 339.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.

The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

Into what mist and darkness does your path lead? … I limp after you on crutches of understanding. I am a man and you stride like a God. Carl Jung, The Red Book, Page 234.

I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" Carl Jung to his Soul, The Red Book, Page 233.

No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.

You have the one God, and you become your one God in the innumerable number of

Gods. Carl Jung’s Soul, The Red Book, Page 371.

. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung’s Soul, The Red Book, Page 371.

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Pages 299.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung, Liber Novus, Page 242.

Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. Carl Jung, Liber Novus, Page 235.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung,

Liber Novus, Page 234.

The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly. Carl Jung, Liber Novus, Page 238.

But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. Carl Jung, Liber Novus, Page 238.

Did Christ, the God of man, not call himself the son of man? What was his innermost thought in doing so? Should the daughter of man be God's name?" Carl Jung, Liber Novus, Footnote 51, Page 233.

If you have still not learned this from the old holy books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God. Carl Jung, Liber Novus, Page 234.

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God becomes apparent in the supreme meaning of the human community. Carl Jung, Liber Novus, Footnote 92, Page 240.

That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. Carl Jung, Liber Novus, Page 244.

It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Liber Novus, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung, Liber Novus, Page 250.

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. Carl Jung, Liber Novus, Page 250.

You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. Carl Jung to Philemon, Liber Novus, Page 315.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew. Carl Jung, Liber Novus, Page 230.

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung, Liber Novus, Page 230.

Like plants, so men also grow, some in the light, others in the shadows. There are many who need the shadows and not the light. The image of God throws a shadow that is just as great as itself. Carl Jung, Liber Novus, Page 230.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought; I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me and forced the bitter drink between my lips. Carl Jung, Liber Novus, Page 230.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, Liber Novus, Page 231.

The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, Liber Novus, Page 231.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain

preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. Carl Jung, The Red Book, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. Carl Jung, Liber Novus, Page 283.

One used to believe that one could murder a God. But the God was saved, he forged a new axe in the fire, and plunged again into the flood of light of the East to resume his ancient cycle. Carl Jung, Liber Novus, Page 283.

But I loved my God, and took him to the house of men, since I was convinced that he also really lived as a fantasy, and should therefore not be left behind, wounded and sick. Carl Jung, Liber Novus, Page 283.

So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. Carl Jung, Liber Novus, Page 283.

The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Liber Novus, Page 283.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Carl Jung, Liber Novus, Page 283.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. Carl Jung, Liber Novus, Page 288.

Because I wanted to give birth to my God, I also wanted evil. He who wants to create an eternal fullness will also create eternal emptiness. You cannot undertake one without the other. Carl Jung, Liber Novus, Page 289.

But if you want to escape evil, you will create no God, everything that you do is tepid and gray. I wanted my God for the sake of grace and disgrace. Hence I also want my evil. Carl Jung, Liber Novus, Page 289.

If my God were not overpowering, neither would be my evil. But I want my God to be powerful and beyond all measure happy and lustrous. Only in this way do I love my God. And the luster of his beauty will also have me taste the very bottom of Hell. Carl Jung, Liber Novus, Page 289.

But the way is my own self my own life founded upon myself. The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. Carl Jung, Liber Novus, Page 292.

The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than

the bosom of the Godhead. Carl Jung, Liber Novus, Page 238.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. Carl Jung, Liber Novus, Page 241.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Liber Novus, Page 241.

In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him. Carl Jung, Liber Novus, Page 242.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. Carl Jung, Liber Novus, Page 242.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. Carl Jung, Liber Novus, Page 242.

This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. Carl Jung, Liber Novus, Pages 243.

I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, Liber Novus, Page 243.

But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. Carl Jung, Liber Novus, Page 244.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. Carl Jung, Liber Novus, Page 244.

The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, Liber Novus, Page 244.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. Carl Jung, Liber Novus, Page 245.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Carl Jung, Liber Novus, Page 245.

Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. Carl Jung, Liber Novus, Page 244.

If you embrace your self then it will appear to you as if the world has become cold and empty. The coming God moves into this emptiness. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Carl Jung, Liber Novus, Page 250.

Man doesn't only grow from within himself for he is also creative from within himself. The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, Liber Novus, Page 253.

The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. Carl Jung, Liber Novus, Page 254.

I saw that a new God had come to be out of Christ the Lord, a young Hercules. Carl Jung, Footnote 237, Liber Novus, Page 254.

I know how to dance. Yes, would we could do it by dancing! Dancing goes with the mating season. I know that there are those who are always in heat, and those who also want to dance for their Gods. Some are ridiculous and others enact Antiquity, instead of honestly admitting their utter incapacity for such expression. Carl Jung to The Red One, Liber Novus, Page 260.

The word becomes your God, since it protects you from the countless possibilities of interpretation. The word is protective magic against the daimons of the unending, which tear at your soul and want to scatter you to the winds. Carl Jung, Liber Novus, Page 270.

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. Carl Jung, Liber Novus, Page 270.

You are completely alone in this struggle, since your Gods have become deaf. You do

not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers. Carl Jung, Liber Novus, Page 274.

And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live but was driven; I was a slave to my ideals. Carl Jung, Liber Novus, Page 274.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word, which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. Carl Jung, Liber Novus, Page 352

Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother and set her between Heaven and earth. He shall call sexuality Phallos and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung, Liber Novus, Page 353.

Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. Carl Jung, Liber Novus, Page 271.

The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom. Carl Jung citing The Imitation of Christ,

Liber Novus, Page 294.

With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. Carl Jung, Liber Novus, Page 299.

Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. Carl Jung, Liber Novus, Page 300.

Is there a suffering that would be too great to want to undergo for our God? Carl Jung, Liber Novus, Page 300.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. Carl Jung, Liber Novus, Page 303.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself. But if they are effective, they need neither my protection nor my care, nor my belief. Carl Jung, Liber Novus, Page 307.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited enough, so do not pile up more limitation. Carl Jung, Liber Novus, Page 307.

You can offer no more precious a sacrificial meal to your God than yourself. Carl Jung, Liber Novus, Page 310.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides

forces you onto the way. Carl Jung, The Red Book, Page 291.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. Carl Jung, Liber Novus, Page 311.

On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Carl Jung, Liber Novus, Page 311.

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Carl Jung, Liber Novus, Page 322.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. Carl Jung, Liber Novus, Page 329.

You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Carl Jung, Liber Novus, Page 329.

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self. The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. Carl Jung, Liber Novus, Page 338.

We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Liber Novus, Page 338.

For in the first instance the God’s power resides entirely in the self since the self is completely in the God, because we were not with the self. We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Carl Jung, Liber

Novus, Page 338.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. Carl Jung, Liber Novus, Page 339.

It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. Carl Jung, Liber Novus, Page 339.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. Carl Jung, Liber Novus, Page 339.

The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung, Liber Novus, Page 339.

The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. Carl Jung, Liber Novus, Page 339.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Liber Novus, Page 339.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. Carl Jung, Liber Novus, Page 343.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

God is not dead. He is as alive as ever. Philemon, Liber Novus, Page 348.

God is creation, for he is something definite, and therefore differentiated from the Pleroma. Philemon, Liber Novus, Page 348.

God is a quality of the Pleroma, and everything I have said about creation also applies to him. Philemon, Liber Novus, Page 348.

Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself. Philemon, Liber Novus, Page 348.

Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God. Philemon, Liber Novus, Page 348.

Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Philemon, Liber Novus, Page 349.

Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality. Philemon, Liber Novus, Page 349.

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.

The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. Unknown Woman to Carl Jung, Liber Novus, Page 339.

The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead. Unknown Woman to Carl Jung, Liber Novus, Page 339.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men. Carl Jung, Liber Novus, Page 308.

What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

I do not doubt I also want evil for the sake of my God. I enter the unequal battle, since it is always unequal and without doubt a lost cause. How terrible and despairing would this battle be otherwise? But precisely this is how it should and will be. Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

There is nothing the emptiness can sacrifice, since it always suffers lack Only fullness can sacrifice, since it has fullness. Emptiness cannot sacrifice its hunger for fullness, since it cannot deny its own essence. Therefore we also need evil. But I can sacrifice my will to evil, because I previously received fullness. All strength flows back to me again, since the evil one has destroyed the image I had of the formation of the God. Carl Jung, Liber Novus, Page 289.

But the image of the God's formation in me was not yet destroyed. I dread this destruction, since it is terrible, an unprecedented desecration of temples. Everything in me strives against this abysmal abomination. For I still did not know what it means to give birth to a God.

Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

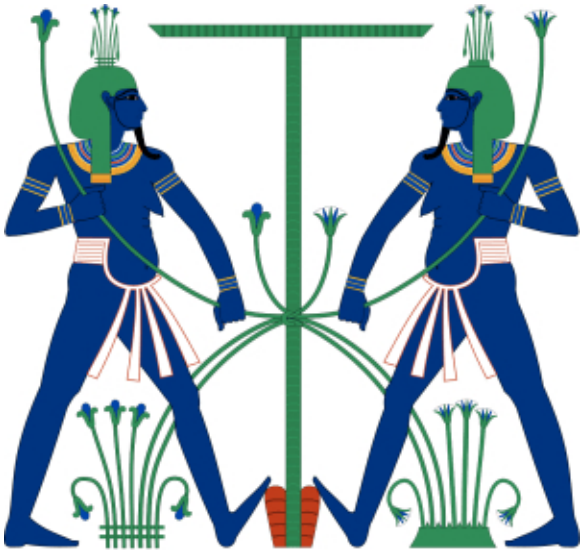
We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. Carl Jung, Liber Novus, Page 291.

Jung's soul forces the black magician Ha to read and explain a series of cryptic runes (2021-02-25 03:24)

[paypal _donation _button border="5"]



[1]Black Books

In the autumn of 1917, Jung’s soul forces the black magician Ha to read and explain a series of cryptic runes that he had sent. The Black Books, Vol. I, Page 115

LN instead has "HAP" (p. 486).

The following references may be connected to this.

In The Egyptian Heaven and Hell, Wallis Budge notes that "The Phallus of his Pepi is Hap" (vol. 1, p. 11 o).

He notes that Hap is a son of Horus (p. 491-Jung placed a mark in the margin by this in his copy).

He also notes, "In the Book of the Dead these four children of Horus play very prominent parts, and the deceased endeavoured to gain their help and protection at all costs, both by offerings and prayers ....

the four children of Horus shared the protection of the deceased among them, and as far back as the Vth dynasty we find that they presided over his life in the underworld" Carl Jung, The Black Books, Vol. V, Page 44, fn 242

"the phallus" is replaced in LN by "HAP" (p. 486). Carl Jung, The Black Books, Vol. V, Page 244, fn 244

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

---

Carl Jung: Yes, what nights! I wasn’t presumptuous, a dream from unknown eternity was. (2021-02-26 03:39)

[paypal _donation _button border="5"]

[1]Black Books

Oh, you speak of the book, that I forced you to read- a teacher, who should learn from his own children!-it was not I, noble master, who raised himself and was presumptuous.

It was a dream vision gifted to me, a gift of heaven, that fell to me that night from the middle of the fourfold division of the world, when I saw the starry heaven of the eternal desert for the first time.

Yes, what nights! I wasn’t presumptuous, a dream from unknown eternity was.

I longed for you, my most beautiful friend, in all cold and foggy darknesses, in all the confusion and sickness of Europe.

Yet you were far and only once did I hear a distant message from you.

Yes, I have seen your true divine beauty; I didn’t do it from the hubris of my imagination, but the dream from the foreign heaven showed it to me.

My eye was truly unworthy, my understanding, dull. I believed that I had seen you, but I saw only your appearance, and I didn’t know this.

Net: I didn’t teach you from myself, from my hubris, but the dream sent from the heaven of the Gods showed it to me.

I didn’t teach you my wisdom, but I taught you from a book that I found on the carpet, the red carpet of your he-use chamber.

It lay in your house.

The book didn’t belong to me. It was precious and more beautifully written than I could ever write.

I never saw more delicate, whiter parchment than this, never was there a blacker ink than that which the book was written with.

It was indeed an old book, and it spoke a language which wasn’t my language, but one more beautiful and perfect than there truly has been on earth.

And how could I have taught you, if that dream hadn’t shown it, that thrice blessed dream, that truly flowed to me from the heart of the world. Carl Jung, The Black Books, Vol. VII, Page 223

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

---

My decision was made. I had to give all my faith and trust to this woman [Toni Wolff]. (2021-02-27 03:42)

[paypal _donation _button border="5"]

Image: Toni Wolff

[1]Black Books

I dreamed then (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished tower chamber—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a seagull or dove flew in and landed with light feathers on the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this little bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: “Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.” With these words the bird flew away and I awoke.

My decision was made. I had to give all my faith and trust to this woman [Toni Wolff].

You know, my soul, what blessing was bestowed through that upon me, my wife [Emma], and my house.

I cannot express it all in words, what flourishing and beauty sprang from that for me.

I do not want to talk about the torments that I rightfully had to endure—all these are more than offset by the abundance of beauty and elevation which I was allowed to experience. Carl Jung, The Black Books, Page 148

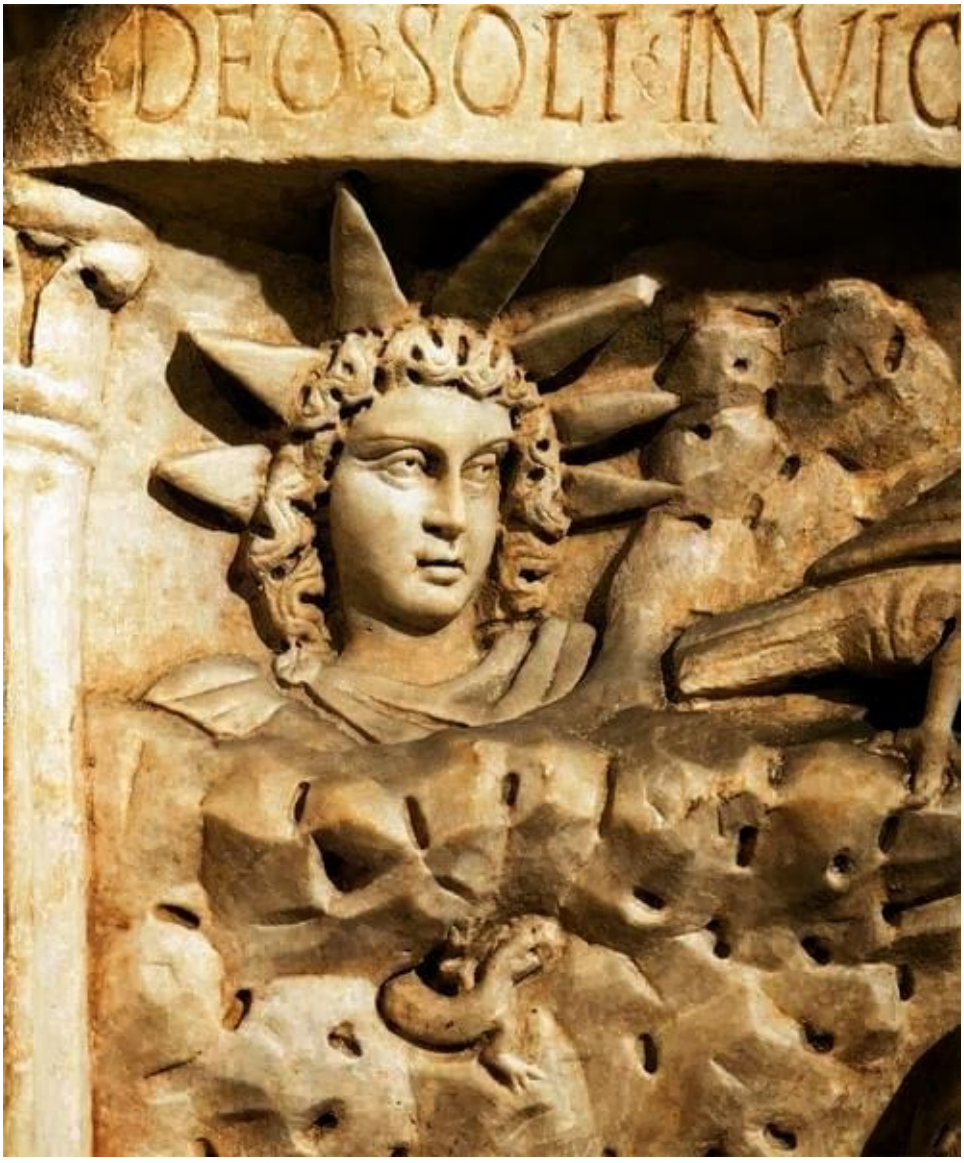
Image: Emma Jung

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

---

Toni Wolff: And Christ is a god. He is the incarnation of god in human form, and he dies as a god. (2021-02-28 04:05)

[paypal _donation _button border="5"]



[1]Zarathustra Seminars

The bull which is killed by Mithras is a god, apparently a chthonic god. After he is sacrificed by Mithras, the world is created out of his various organs.

The corn, the vine, and all the animals spring from them, and his soul becomes a celestial shepherd.

And Christ is a god. He is the incarnation of god in human form, and he dies as a god.

But with Nietzsche, Zarathustra is a sort of god, but he is not sacrificed, and he merely carries a corpse, the corpse of a very inferior man.

So here the god remains alive, there is no sacrifice.

Only the corpse of Nietzsche's shadow, his own collective human side, is sacrificed, necessarily inferior because all values are concentrated on the superhuman aspect. Toni Wolff, Zarathustra Seminars, Page 159

Miss Wolff We spoke the week before last about the transitus which is so very different in Zarathustra than in the Mithraic or Christian myths. Here the corpse is elevated by Zarathustra into the tree, and Zarathustra lies down on the grass; but there is a kind of faint analogy with Christ on the cross.

Dr . .Jung: It might be a state of suspension.

Miss Wolff Yes, and the cross is a tree, a symbol of death and rebirth.

Dr. Jung: And there is the old tradition that the cross is made of the wood of the tree of paradise, the tree of life and knowledge, so he is

represented as hanging on the tree of life, which is naturally the same thing. The cross is the mother of the dead, the Dea Matuta. Zarathustra Seminars, Page 191

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=2HVZA63W2K37FP5ZCY7V&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=13296757-94cb-4320-9786-9518ab3

1.2 March

Jung's Soul: Whoever does not value his own life will lose it. Now you must live. (2021-03-01 03:18)

[paypal _donation _button border="5"]

[1]Black Books

Whoever does not value his own life will lose it. Now you must live.

Others ought to look after themselves and do not stand where your knife stabs. You

shouldn’t become a monkey and fool to others- for the sake of tomfoolery. Jung’s Soul, The Black Books, Vol. V, Page 205

In 1912 Jung cited the following lines from the Bhagavad Gita, chapter 4, verse 24 (in English in Edwin Arnold’s 1885 translation) :

"All ’s then God! The sacrifice is Brahm, the ghee and the grain / Are Brahm, the fire is Brahm, the flesh it eats / is Brahm, and unto Brahm attaineth he / Who, in such office, meditates on Brahm" (Transformations and Symbols of the Libido, CW B, § 242n.). The Black Books, Vol. V, Page 205, fn 4

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_2?crid=KF4ASOSLUL7X&dchild=1&keywords=jung+black+books&qid=1607084414&sprefix=jung

---

Toni Wolff was brought by her mother to see Jung. **(2021-03-02 04:10)**

[paypal _donation _button border="5"]

[1]Black Books

On September 20, 1910, at the age of twenty-three, Toni Wolff was brought by her mother to see Jung.

According to her sister Erna, he had successfully treated the son of a friend of her mother’s, who consequently recommended Jung.

According to Jung’s pupil and biographer, the analyst Barbara Hannah Toni Wolff was "suffering from depression· and disorientation much accentuated by the of her father."

Her father had died the previous year.

Much later, in an active imagination with her father, on September 7, 1937, Toni Wolff said to him,

"I became ill after your death-melancholic-completely unreal and sunk in the inner world."

Toni Wolff had audited courses at the University of Zurich on philosophy, literature, theology, and history but was not formally enrolled there.

According to Hannah,

"Jung immediately realized that she needed a new goal to reawaken her interest in life," and so he put her to work doing some research for what eventually became Transformations and Symbols of the Libido.

She was stimulated by the material, which had a salutary effect on her depression and disorientation.

Years later, she recalled walking in her youth near the Burgholzli with her parents and thinking:

"there would be a doctor who had significance for me. Perhaps I wanted to become crazy for that reason-indeed I ended up with C[arl].

I knew exactly what I wanted from him-relationships with genuine people." Sonu Shamdasani, The Black Books, Vol. 1, Page 27

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_2?crid=1NJD8Y2U09T00&dchild=1&keywords=jung+black+books&qid=1607094943&sprefix=Jun

BlogBook v1.2,
LaTeX 2$_\varepsilon$ & GNU/Linux.
https://www.blogbooker.com

Edited: March 2, 2021